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STATISTICAL,
DESCRIPTIVE AND HISTORICAL ACCOUNT

OF THE

(1) BAREILLY DISTRICT.

(2) Farrukhabad District.

COMPILED

BY

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NORTHWESTERN PROVINCES AND OUDH GOVERNMENT PRESS

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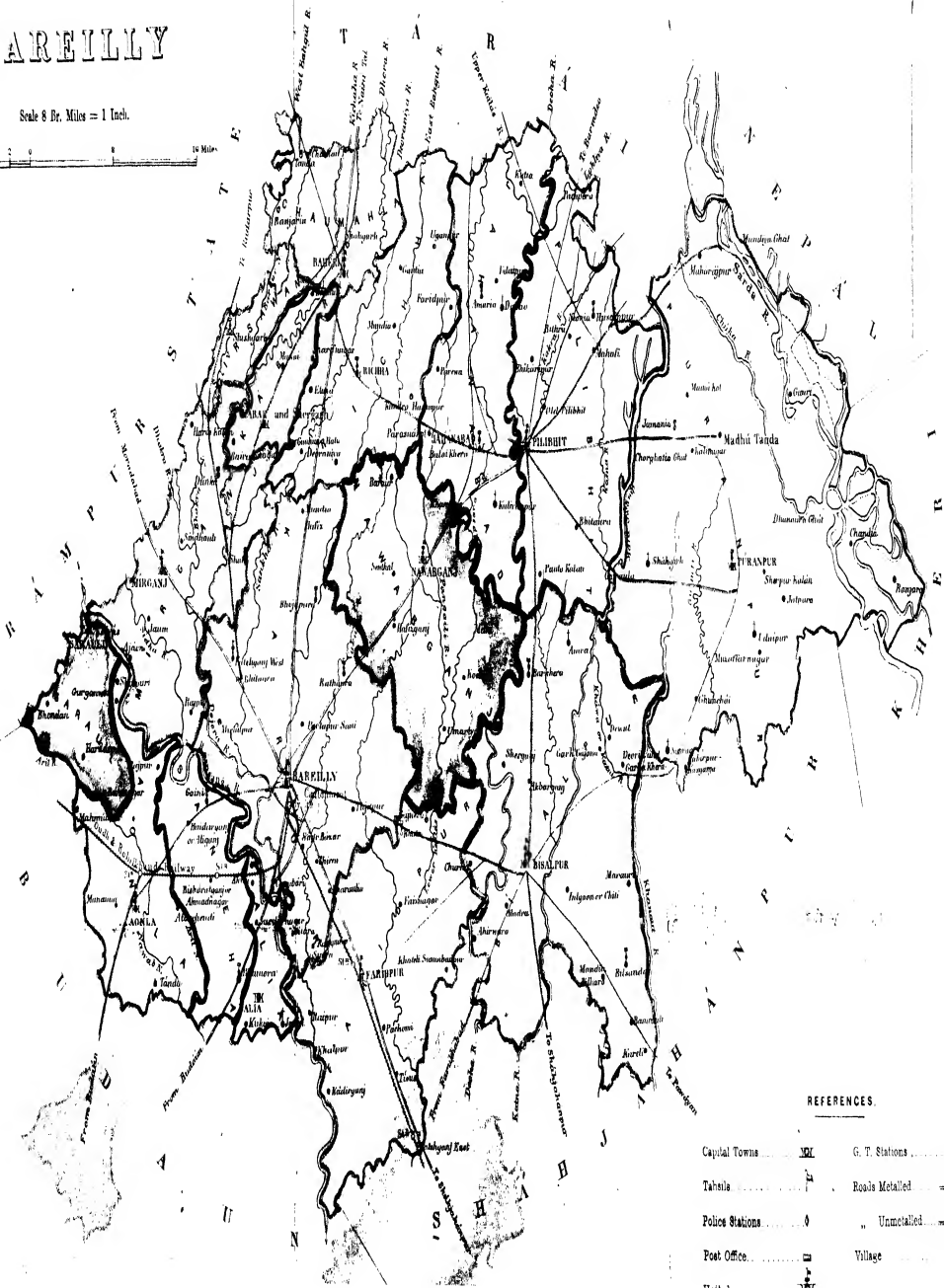
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District

of

BAREILLY

Scale 8 Br. Miles = 1 Inch.



REFERENCES.

Capital Towns	G. T. Stations
Tahsils	.....	Roads Metalled	.....
Police Stations	.....	Unmetalled	.....
Post Office	Village

GAZETTEER.

OF THE

NORTH-WESTERN PROVINCES

BAREILLY (BARELI) DISTRICT.

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Gazetteer of the district.

BAREILLY or Bareli,¹ the head-quarters district of the Rohilkhand division, is bounded on the north by the Taráí district and the kingdom of Nepál; on the south by the districts of Budaun and Sháhjahánpur; on the east by those of Sháhjahánpur and Kberi; and on the west by Budaun and the native state of Rámpur. To distinguish it perhaps from the Rái Bareli district in Oudh, Bareilly is sometimes styled Báns Bareli, or the Bareilly of bamboos.²

The district lies between north latitude $28^{\circ} 2' 0''$ and $29^{\circ} 2' 0''$, east longitude $79^{\circ} 2' 30''$ and $80^{\circ} 30' 15''$, with an area of 1,915,772 acres, or somewhat over 2,993 square miles. The population, 1,387,494 in 1865, had risen by 1872 to 1,507,139, or 505 persons to the square mile. Further details of area and population are, however, deferred to Part III. of this notice. The number of villages is returned as 3,395. The greatest breadth of the district is 77, the least 24, and the medium about 50 miles.

For purposes of administration, general and fiscal, the district is divided into eight tahsils or sub-collectorates, which are again subdivided into 16 parganahs. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*), there being 4 of the former and 28 of the latter. But the following statement will show at a glance the various divisions, their equivalents in the sixteenth century, their modern area, population, and revenue:—

Tahsil.	Parganah.	Included by the <i>Afros-Akbari</i> in parganah.	Land revenue in 1877-78.	Area in 1878. ³		Total population in 1872.	In the police jurisdiction of ⁴	In the munsifi of
				Square miles.	Acres.			
FARIDPUR.	1. Faridpur...	Bareli ...	Rs. 1,60,324	249	351	119,811	Faridpur, Tilsa, Búgta Fatchganj East	(1) Bareilly sub-urba.

¹ The former is the official spelling, the latter the correct transliteration according to the system officially adopted in other cases. The principal authorities for this notice are the Bareilly Settlement Report of Mr. S. M. Moens, C. S., 1872; the Pilibhit Settlement Report of Mr. E. Colvin, C. S., 1871; notes and replies by Captain Tickell, R. E. Messrs. Hearford, Boney, and Campbell, C. E. E. Mr. Edward Staack, C. S., and other officers now or formerly posted in the district; the yearly Administration Reports of Government; the records of the Board of Revenue and yearly reports of other Government departments; the Census statements of 1847-1853, 1865, and 1872; the Archaeological Survey Reports of General A. Cunningham, R. E., C. S. I.; the *Races of the North-Western Provinces and Indian Historians* of Sir H. Elliot, C. S., K. C. B.; Captain Hamilton's *Rohillas*, 1788; the *Life of Hapiz Rahmat* by Mr. C. Elliott, C. S.; and several other well-known works of reference. Allusion to minor authorities, such as Thornton's *Gazetteer* and Bishop Heber's *Journal*, will be found in the footnotes.

² It will be shown in Part III. that another explanation of this name is adopted by local tradition.

³ Circular No. 70A., dated 11th July, 1878.

⁴ This column includes

fourth class stations or outposts (*chauki*).

Tahsil.	Parganah.	Included by the <i>Ain-i-Akbari</i> in parganah	Land revenue in 1877-78.	Area in 1878.		Total population in 1872.	In the police jurisdiction of	In the munsifi of
			Rs.	Square miles.	Acres.			
KAROR	2. Karor ...	Ditto ...	2,49,019	312	414	279,136	Bareilly town, Bareilly cantonments, Bharaulia, Chauhāri.	(1) and (2) Bareilly city.
AONLA	3. Aonla ...	Aonla ...	92,749	127	618	89,413	Aonla ...	Suburbs.
	4. Balia ...	Sancha ...	32,324	37	306	23,950	Bhamora ...	
	5. Sancha ...	Litto ...	73,073	83	163	57,820	Deo and Gahni	
	6. Saranli (south).	Barsir ...	45,370	59	348	34,05	Saranli, Haridāspur.	
MYR-GANJ.	7. Mīrganj ...	Shāhi, Ajāou, and Barsir	1,52,708	153	432	97,551	Mīrganj, Shāhi and Hatdi.	(3) Bīsalpur.
BAHERI.	8. Sirsāwan ...	Sirsāwan, ...	36,907	32	275	21,906	Chishgarh	
	9. Kābar ...	Kābar ...	60,412	54	496	35,111	Baheri	
	10. Chaumahla.	Hatmana, Sirsāwan, and Kābar.	75,315	92	527	44,480		
	11. Richha ...	Hatmana and Balai.	1,64,198	169	352	95,516	Richha, Deorahya.	
NAWABGANJ.	12. Nawābganj	Bareilly ...	2,28,109	226	189	124,276	Nawābganj, Hafizganj, Baraur.	(4) Pilibhit.
BISALPUR.	13. Bīsalpur ...	Ditto ...	3,08,153	370	315	205,538	Bīsalpur, Barkhera, Bilsanli.	
PILIBHIT.	14. Pilibhit ...	Balai ...	1,54,432	243	505	112,535	Pilibhit, Neoria.	
	15. Jahānabad.	Ditto ...	1,56,803	186	83	67,966	Jahānabad, Khamaria and Amaria.	
	16. Pūranpur...	Pūnar and Gola.	90,411	592	595	86,059	Pūranpur and Madhu Tānda.	
Total ...			20,50,079	2,993	252	15,06,804 ²		

The last three parganahs constitute the subdivision of Pilibhit, which is likely at no distant date to become a separate district. Pūranpur may be called a sub-tahsil, being the headquarters of a peshkār or deputy tahsildār. He has however no treasury, no criminal or revenue powers, nor even the authority to sell stamps.

On the compilation of the *Ain-i-Akbari* (1596), the existing district of Bareilly formed part of sarkārs Badāyūn and Sambhal, the greater portion lying in the former. Parganahs Ajalon, Aonla, Barsir, Bareilly, Pūnar, Balai, and Sancha belonged to sarkār Badāyūn; Hatmana, Shahi, Sirsawan and Kabar to sarkār Sambhal.

¹ Contains the old parganahs of Shahi, Sarauli (North), and Ajalon, amalgamated at the beginning of the present revenue settlement.

² Excludes 338 Europeans.

At the cession in November, 1801, the whole of Rohilkhand was divided into two districts, Bareilly and Morádabad (Murádabad). The former comprised the parganahs of Bareilly, Riehha, Sháhi, Sankha, Pilibhít, Jahánabad, Púranpur-Sabna, Farídpur, Saneha, Miránpur-Katra, Tisua, Bísalpur, Barágaon, Nigohi, Maraauri, Tilhar, Jalálpur, Pawáyan, Káshipur, Rudrpur, Kilpuri, Gadarpur, Nánakmata, Bilahri, Sháhjahánpur, Kánt, Gola, Khera-Bajhera, Mihrabad, Paramnagar, Khairágarh, Ajáon, Shergarh or Kábar, Sahaswán, Sirsáwan, and Chaumahla.¹ Local investigation has failed to identify Sankha. But a Sankha village which stands on the Mirganj frontier of Karor may have given its name to both the parganah and the river so called. Káshipur was early transferred to Morádabad, and is now in the Tarái district. In 1805-06 Aonla or Manauna, Budaun, Kot-Sálbáhan, Ujhání, and Salímpur-Jhuksa, were transferred from Morádabad to Bareilly; and in 1813-14 the following parganahs were detached from Bareilly to form the district of Sháhjahánpur, *viz.*, Sháhjahánpur, Maraauri, Pawáyan, Paramnagar, Miránpur Katra, Khairágarh, Barágaon, Tilhar, Mihrabad, Nigohi, Kánt, Jalálpur, Khera-Bajhera, Gola, and Púranpur-Sabna. Paramnagar was eventually transferred to Farukhabad and included in tahsíl Aligarh, while a part of Gola was annexed to the Lakhimpur (now Kheri) district in Oudh.

In 1824 parganahs Budaun, Kot-Sálbáhan, Sahaswán, Ujhání, and Salímpur-Jhuksa were with others from Morádabad formed into the new district of Sahaswán (now Budaun). In 1833-24, again, parganahs Pilibhít, Riehha, Bilahri, and Rudrpur were detached from Bareilly proper as a "northern division" (*qissa shimáli*) of the district. It seems that Jahánabad was afterwards exchanged for Rudrpur; but in 1841-42 all these parganahs were re-annexed to the Bareilly district. In 1835 the northern portion of Sarauli, until then in the district of Morádabad, was added to Bareilly, and in 1841-42 the remainder of that parganah. During the same year some villages including Maraauri were re-transferred from Sháhjahánpur to Bareilly, where they now form part of the Bísalpur parganah. Considerable alterations were also made this year in the boundaries of some parganahs by transfer of villages from one to another.

In 1858 parganahs Gadarpur, Kilpuri, Bilahri, Rudrpur, and Nánakmata were severed from Bareilly to constitute the present Tarái district. In 1860 portions of Chaumahla, Sirsáwan, Ajáon, and Sarauli (North and South) were bestowed on the Nawáb of Rámpur, in recognition of his loyal services during

¹ The settlement report adds Behar. The *chakla* or *district* so named did, it is true include Chaumahla. But *parganah* Behar was at cession placed in Morádabad, and though now merged in parganah Atzalgarh, still forms a portion of the Bijnor district. *Supra* pp. 379,

1857-58. This large strip of country comprised 133 villages, with a gross land revenue of Rs. 1,19,158.¹ In 1865 parganah Púranpur was transferred from Sháhjahánpur; and in October, 1870, Bilahri and nánakmata were annexed from the Taráí, but were restored in 1872.²

We may now sketch the history of the parganahs still existing within the district. The modern parganahs of Karor, Farídpur, Nawábganj, and Bísálpur were once parts of the old mahál or parganah of Bareli. Farídpur, formerly known as tappa Khalílpur, owes its present name to one Governor (*ámil*) Shaikh Faríd, who, settling there, built at Pura a fort called after himself. As the revenue of Tisua and Khalílpur was collected at this stronghold, it at last impressed its name on both of those parganahs. Karor is said to have been so styled from the fact of its revenue being ten million (*karor*) *dáms* or Rs. 2,50,000.³ In 1815 the north-eastern portion of Karor was detached to form a new tahsíl, whose headquarters were placed at Nawábganj, about eighteen miles from Bareilly on the Pilibhít road; and this, with some villages taken from Bísálpur and Pilibhít, constitutes the modern Nawábganj. The town itself is modern, having been founded during the Oudh domination, on the lands of Bichauriya, by Nawáb Asaf-ud-daula (1775-94). Bísálpur is called after the town so named, which is said to have been founded by one Bísu Ahír in the reign of Sháhjahán (1628-58). It became a separate parganah during Rohilla rule (1748-74), when the fort at Bísálpur was built by a certain Sher Khán.

Marauri, now re-absorbed by the Bísálpur parganah, consisted partly of the original parganah Marauri, and partly of villages transferred from Sháhjahánpur in 1841-42. It was first detached from Bísálpur by Háfiz Rahmat Khán (1749-74), and granted free of revenue to his minister Pahár Singh, who lived at Marauri. The grant was resumed by orders of the Oudh Government, but the thirty-five villages of which it was composed remained separate, and were until lately regarded as a distinct parganah. The ancient parganah of Balai or Bilahti changed its name to Jahánabad when Governor Mírak Ján settled at its capital. The raised site (*khera*) of Balai town is still visible. To this parganah belonged also as much as was then known of Pilibhít. The small parganah of Púnar formed part of Púranpur-Sabna; and the site of its former capital Púnar, which lies west of the Khanaut, even yet bears the old name. Sabna comprises the trans-Chuka portion of the parganah, lying in the Sárda valley. Snatched by the Rohillas from the Kumaun princes about 1750, it had never before been subject to any Muslim power. The portion

¹ The right of the Indian Government to make this grant was lately contested, but upheld on appeal to the High Court (1878).

² Beames' Elliot, II., 135.

³ The *Karor*, or

tract paying this revenue, was not peculiar to Bareilly, but a regular and universal part of Akbar's system. Exactly the same standard, an income of Rs. 2,50,000 was in 1837 chosen by Government to measure the size of its tahsils. See Elliot's *Glossary*, art. "Karori."



known as Púranpur proper has been formed from Gola and Púnar. Sir Henry Elliot writes that 347 villages known as tappa Chakádpur, and part of tappa Majhwa in Gola, went to form the southern portion of Púranpur.

Sirsáon, or as more commonly written Sirsáwan, is an old sixteenth-century parganah; but many of its villages have been included in the grant to the Nawáb of Rámpur or incorporated in Chaumahla and Richha. Though of equal antiquity, Kábar has, on the other hand, remained almost intact. Chaumahla was formed by Nawáb Faiz-ulláh Khán from portions of parganahs Sirsáwan, Richha, Kábar, and Rudrpur.¹ Hatmana khás, which gave its name to the old parganah of Hatmana, is situated in the north-east angle of Chaumahla. Other portions of Sirsáwan, Kábar, and Hatmana, with a few villages wrested from Kumaun, constituted parganah Richha. Nawábganj has already been noticed. Sarauli is the modern name of Barsír. The village of Barsír, about six miles south of Sarauli on the borders of Aonla, still imparts in rustic speech its name to the parganah. That name remained unchanged until the beginning of British rule, when a tahsíl was established at Sarauli. As already noticed, this parganah belonged to Morádadabad until 1835. The villages lying to the east of the Rámghanga were then annexed to Bareilly under the name of North Sarauli. The remaining villages were transferred in 1842 under the name of South Sarauli.

Included first in Saneha and latterly in Karor, Balia was in 1814 annexed to Salámpur. On the transfer of this last parganah to Budaun in 1824, Balia was with some other villages placed under a separate tahsildar, since when they have formed a distinct parganah. Saneha and Aonla are both parganahs of Akbar's reign. Mirganj is made up of parts of Sháhi, North Sarauli, and Ajáon. Portions of Sháhi are included in Karor, and the greater part of Ajáon was granted in 1861 to the Nawáb of Rámpur.

In 1813-14 (1221 *fasli*) there were seventeen tahsílís in the district, *viz.*,
Changes in tahsílí jurisdictions. Karor, Farádpur, Bísápur, Nawábganj, Pilibhit, Richha, Jahánabad, Kábar and Baheri, Sháhi and Sirsáwan, Ajáon, Aonla, Balia, Tísua, Budáun, Kot-Sálbáhan, Ujhání, and Salámpur. After the conclusion of the settlement under Regulation VII. of 1822 and the formation of the Budaun district in 1824 the tahsílís were remodelled as follows: (1) Karor contained parganah Karor; (2) Nawábganj, parganah Nawábganj; (3) Farádpur, parganah Farádpur; (4) Bísápur, parganahs Bísápur and Maráúri; (5) Baheri, parganahs Baheri, Gadarpur, Kilpuri, Rudrpur, and Nánakmata; (6) Parewa, parganahs Richha and Jahánabad; (7) Dúnka, parganahs Ajáon, Sirsá-

¹ Hence its name, meaning "four maháls" (parganahs). Readers of Gladwin's *Ain-i-Akhari* should be warned that his "Chowmahal" in the list of maháls for Sarkár Sambhal is a misprint for Chowpaleh or Chaupla (Moradabad).

wan, Kabár, Sháhi, and North Sarauli; (8) Aonla, parganahs South Sarauli, Aonla, Saneha, and Balia; and (9) Pilibhít, parganahs Pilibhít and Bilahri. In 1851-52 parganahs Gadarpur, Kilpuri, Rudrpur, Nánakmata and Bilahri were brought under direct management (*khám tahsíl*) and placed under Captain Jones. Baheri was at the same time reduced to a sub-tahsili and entrusted to the charge of a peshkár. In 1863 Baheri was again erected into a tahsili, absorbing Richha from Jahánabad, and Kábar and Sirsáwan from Dúnka. Dúnka was reduced to a *peshkári* and the headquarters were transferred to Mírganj, while the tahsili at Jahánabad was abolished, the parganah of that name being transferred to Pilibhít. In 1865, on the transfer of Púranpur from Sháhjahánpur, that parganah also was included in Pilibhít. In 1870 another independent sub-tahsíl, with headquarters at Khatema, was formed out of the Taráí parganahs Bilahri and Nánakmata; but these parganahs have since retroceded to the Taráí. In 1871 Mírganj was again raised to the rank of a tahsili, while Púranpur was formed into a sub-tahsíl subordinate to Pilibhít.

The civil jurisdictions amongst which the various tahsils are distributed have been shown in the table just given. Besides the four Civil jurisdictions, and district staff, munsifs there is a subordinate judge who has original civil jurisdiction within the city of Bareilly. The Judge of Bareilly has appellate civil and criminal jurisdiction over the whole district, and to some extent over that of Budaun.¹ The tahsíl of Pilibhít, comprising Jahánabad, Pilibhít, and Púranpur, has been constituted a sub-division within the criminal and revenue jurisdiction of a joint-magistrate resident at Pilibhít. This officer enjoys a large measure of independence. The remaining officials on the district staff are the magistrate-collector and his other assistants, a civil-surgeon, one district and two assistant superintendents of police, the district and canal engineers, five tahsildárs invested with subordinate criminal jurisdiction, and 11 special or honorary magistrates. Bareilly is also the headquarters of the Rohilkhand commissioner.

The district may be described roughly as a gently undulating plain, intersected by numerous streams, and thickly studded with General appearance, noble groves of trees. It has no hills, and the only marked distinction of level is that between the upland plateaux (*bángar*) and the lowland flats or river basins (*khádir*). To one who enters Bareilly with the scenes of the lately-quitted Himálaya fresh on his mind this absence of inequalities renders the landscape tame and monotonous. But a redeeming feature is soon found in the general fertility of a land flowing with milk if not honey. Whether scantily shaded by scrub-forest, rough with coarse

¹ *Supra*, page 6.

thatching-grass and reeds, or bare and blotched with the alkaline efflorescence known as *reh*, unculturable patches are seldom sighted. Here are no high arid plains, such as those of the Dúáb and west-Jumna country. Water lies almost everywhere near the surface, giving it a verdure which recalls the green rice-lands of Bengal.

The greatest and most sudden changes of that surface are those encountered in the Pilibhít subdivision. It might be hard to find a stronger dissimilarity than exists between Púranpur and its neighbour parganahs of Jahánabád and Pilibhít. Though severed merely by the narrow forest-fringe which skirts the Málá swamp, the former differs widely from the two latter in soils, produce, watering, and even climate. While Pilibhít and Jahánabád are well-planted and fairly fertile resemblances of upland tracts elsewhere in the district, Púranpur is an alternation of sandy table-land and feverish marsh. That is the broad distinction; but details in the parganah notices will further point the contrast.

Except in the subdivision just mentioned, the district has little woodland scenery to show. Not even there are timber trees of any size or value visible. The Pilibhít forests comprise 174 square miles of stunted *sál*, *dhák*, *semal*, and *haldu*, tangled underwood, and grassy glades. Of this a considerable portion, including indeed the whole of the forest (44.31 square miles) in parganah Pilibhít itself, is reserved by Government and managed by the magistrate-collector on behalf of the Forest Department. Much of the Púranpur woodland has been leased in "waste grants" to private individuals.¹ It is impossible for trees to flourish in a part of the district where the spring level is so near their roots; but in yielding firewood and charcoal, marketable grasses, hides, and grazing-fees, these forests are fairly profitable. Themselves offshoots or outliers of the great Bilahri forest in the Taráí district, they extend into the north-eastern corner of the Bísálpur táhsíl in Bareilly proper. Here the wood is of much the same character as in Pilibhít, but its dwarfishness is ascribed to poverty of soil. The timber is almost valueless for constructive purposes, while difficulties of carriage and distance of markets forbid any extensive clearance of the forest for firewood. From 2 to 4 annas on every cartful cut is charged by the neighbouring landlords, who derive moreover some small profit from fees on the woodland pasturage. Sheltering a host of deer and wild swine, the forest therefore attracts an occasional beast of prey; but for successful shooting it is too dense. To the south also of Bísálpur, and in Aonla, are found patches of

¹ In 1848-9 the waste-lands of Púranpur were mapped out into 22 allotments of 3,000 or 4,000 acres each. Of these 10 were afterwards leased to private individuals under the waste-land rules laid down in the Government *Directions to Collectors*. But 6 out of the 10 have lapsed, and only 4, covering some 16,330 acres, remain in private hands.

dhūk jungle intermingled with thorny scrub. These, the remains of the New Forest created by Firoz Sháh,¹ were a few years ago almost impenetrable in places. But it is improbable that they can long survive the demands for fire-wood made by the railway which passes through their heart.

The coarse grass in the forest glades is carefully preserved, chiefly for thatching, and sold at good prices to the lumber-vendors Waste and barren tracts, (*talwālas*) of Bareilly, Pilibhīt, and Aonla. Under the names of *senta* and *gandur*, such grass thrives also on the few uncultivated patches of the *khádír* lowlands. On *úsar* tracts² it refuses to grow, but such grey deserts are extremely rare and generally small. Usar is indeed confined chiefly to a large plain south of Islámabad in Saneha, and some land north-west of Haidarabad in Karor. After heavy rains a slight rash of *reh* may be discerned on a few scattered plots in the northern parganahs, but the malady is never serious. In the west of the district, as for instance in Sarauli, the land is sometimes invaded and thereby laid waste by roving platoons of sand. But nowhere are fields rendered useless by the sudden erosion of ravines.

Though no hill embosses the district, the rise from river-flats to uplands is always perceptible and usually well marked. The largest Cultivated plains, *khádír* or lowland tract is the Rám-ganga valley, which at one section of its width extends from Bareilly cantonments to near Aonla, or more than sixteen miles. Over the whole of this broad plain the river has wandered in different ages, enriching the land with its alluvial secretions. The *khádírs* of the Sárda, Chúka, Khanaut, Deoba, and Bahgul are the principal remaining basins, for those traversed by lesser streams are not of much importance. The surfaces of such tracts is generally found terraced in four distinct levels : (1) the highest, oldest, and farthest removed from inundation ; (2) a strip usually some one or two feet lower ; (3) a step subject to yearly inundations in the rains ; and (4) the lowest culturable level, in which alluvial deposits (*kamp*) have been imperfectly formed. The surface mould on the higher levels is good alluvial earth with a subsoil of sand, which appears at a depth varying from two or three inches to several feet. At lower levels the alluvial deposit is much thinner and more liable to change during seasons of flood. In seasons of drought elsewhere the *khádír* is in its glory, producing magnificent harvests. The difference in elevation between the lowland and upland tracts ranges from 10 to 25 feet, but along the west bank of the Khanaut is higher, and in places presents somewhat the appearance of a very low range of hills. The

¹ How men were hunted and slaughtered out of this tract to make way for other game has been told above, page 97.

² See page 32.

general level of the upland tract gradually and regularly falls from a height of 658·7 feet above the sea, in the extreme north of the district, to 520·3 feet at Fatehganj, on the extreme south. The level map shows at a glance how gradual the fall is from north to south, and how evenly it runs, parallel points to the east and west differing scarcely at all in average elevation. The uplands are not however one dead flat. Their surface is varied by rolling undulations, which, in some places scarcely perceptible, rise towards the south of the district into well-defined ridges and low sandhills.

Besides the local division into uplands and lowlands, there is another into Division into *des* *des* and *már*. This latter word is supposed by many to and *már*. refer to the unhealthiness of the climate; and *iláka már* has been translated by some of the canal officers as 'the land of death.' The Rája of Káshipur, however, assured Mr. Moens that the term is derived from an old local Hindi word, meaning simply the tract lying below the mountains, and containing no reference whatever to climate. The *des* includes all the old cleared country; the *már* the old Sub-Himálayan forest tract, of which a minute portion only is included in the district. Situated to the extreme north of parganahs Chaumabla and Richha, the latter is noted for the extreme unhealthiness of its climate. This is apparently due to the proximity of forest and uncleared lands, the highness of the spring-levels, the greater amount of the annual rainfall, and the badness of the water. In the wells of this tract a reddish oily scum may be observed on the surface of the water, and not even boiling and careful filtering will entirely remove the unpleasant oily taste. The line of the *már* is gradually receding with the extension of population, and consequent spread of tillage. It would appear, however, to have advanced in the 250 years ending about the middle of the sixteenth century. In an allusion to some fiscal reforms introduced by the Emperor Jalálud-dín Khilji (1288-95) Kábar is noted as the boundary of cultivation. But an old family chronicle of the Mawái kázis places the far more southern Sarauli in the *már ka iláka* of Humáyún's reign (1526-56).

The soils of the district may be divided into sandy, clayey, loamy, gravelly, and alluvial soils. Of clayey and sandy soils the worst are found in Karor, Aonla, Farídpur, Sarauli, and Nawábganj. In other parganahs the sandy mould, being of a moist alluvial character, is almost as productive as 2nd-class loam. The best loam is found in the northern parganahs and parts of Bisalpur; the worst in Farídpur and Sarauli.

Sandy soil,¹ or that which contains more than seventy-five per cent. of sand, is known here as *bhūr*. In its natural state it is of very little value. It becomes parched during the hot weather, and, being too porous to retain moisture, is incapable of affording sufficient nourishment for the better crops. Hence its staples are the coarser autumn growths, such as *bājra*, millet and pulses, with occasionally barley or gram in the spring. It may be easily recognized by its not binding in the hand when squeezed, even when wet. It may be permanently improved for tillage by an admixture of clay, silt, or mud from rivers and tanks, or vegetable earth : and when manured will sometimes produce sugarcane or wheat. Where the surface soil is of little depth, it is occasionally swept away by the fierce May winds, leaving a barren substratum of indurated sand or clay exposed to view. A four or five years' fallow is then required to make the land again culturable.

Clay soils are formed by the mixture of silex and alumina. They present many varieties, according to the amount of alumina present. Where this exceeds fifty per cent. the land is only fit for brick-making. The clay soils are slow to absorb moisture, but are very retentive of it when absorbed. During the hot weather they dry up and split into deep cracks or fissures, and become so hard as to be quite impenetrable to the plough, until they have been softened by the first fall of rain. They require more tillage than any other soil ; otherwise the roots cannot penetrate to a sufficient depth, nor can the air gain access to them. These soils may be recognized when dry by their colour, weight, cohesiveness, and fissures ; by their greasy, soapy, and sticky feeling when pulverized and rubbed in the hand. From this latter peculiarity they are sometimes known as *chiknot*.

The whitish heavy clay with traces of iron is here called *Khāpat*. *khāpat*, and in some few places *chāpat*. Difficult to work at all times, it is rendered pasty by rain, and as hard as iron by heat. It absorbs moisture from the air only on its surface, which rapidly dries ; but it imbibes abundantly the rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. This is very unproductive soil, growing as a rule only the poorest kinds of rice. It is of hardly more agricultural value than poor *bhūr*. The bluish or blackish clay soil is the best. This is what is usually called *mattiyār* by the cultivators ; it grows freely all crops, except *bājra* and the autumn pulses. For cotton it is not nearly so good as loam. Wheat, oats, gram, linseed, *masūr*,

Mattiyār.

¹ The description of soils which follows has been transcribed almost word for word from the admirable settlement report of Mr. Meens.

sugarcane, and rice are the staple crops. As a rule, owing to the difficulty of tilling it sufficiently, it is not as valuable as loam; but where water and manure are available, and the cultivators are either Lodhas, Kurmis, or Rains, it is considered quite as good as, if not better than, loam. A clay soil in a low-lying situation in a drainage line, where the crops are exposed to injury from sudden floods in the rains, is known as *jhada* or *jabar*. It differs slightly in value in such a situation, according as the natural soil is *khápat* or true *mattiyár*. Everything which will tend to soften the earth, to render it more light and porous, to facilitate the passage of water and air through it, will improve these clay soils. A mixture of earth or sand, deep and frequent ploughing, turning in green crops, and the use of well-fermented manures, will all be found beneficial.

The loamy soils present many varieties. Loam may be generally described as a mixture of sand, carbonate of lime, clay, and *humus* or vegetable mould. It is moderately cohesive, less so than clay, and more so than sand. The rain filtrates easily through it, and it throws off moisture readily by evaporation. The air can penetrate readily to the roots of the plants and supply them with moisture; and this, in a hot climate, conduces greatly to fertility. Tillage is easy, and demands less labour than on clay lands. As the soil is light and porous, the roots of the plants can penetrate deeply. As a rule a good loam is the most desirable of all soils, for it grows all crops without exception, bears all the vicissitudes of season, and can be cultivated without excessive labour in almost any weather, except during or immediately after rain. A clayey loam is known here as *doras*; it is the best of all the loams, and grows very fine sugarcane, wheat, and gram. It is found chiefly in the north parganahs along the high banks of the Bahgul and Deoha rivers, and in Bisalpur east of the Katna, on the edges of the *mattiyár*.

A sandy loam is called *dúmat*, and varies in quality and value according to the proportion of sand in it. Where it contains less than about sixty per cent. of sand it is 1st-class *dúmat*; where that proportion is exceeded, it is 2nd class, and is known as *miláoni* or *bhúr miláoni*. This last grows all crops but rice, whose place in the rotation is taken by *bájra* and the pulses. There is another variety known as *siwái*; this is a calcareous loam, very finely divided, and of a yellowish white colour. With water and manure, under good spring tillage, it is as productive as 1st-class *dúmat*. Without these requisites it is hardly better than good *bhúr*, from which, under autumn treatment, it can be barely distinguished by the eye. In the hand it is readily distinguished by its

greasy, smooth, velvety feel, its lack of grittiness when rubbed, and its cohesiveness. *Bhūr*, by free and constant manuring, may be converted artificially into *dāmat*, and *mṛttiyār* by the same process into *doras*.

The alluvial soils or *khādir* are formed by inundations of rivers, or by streams that have taken new channels. At first, as a rule, they are mere river sand, but the successive inundations deposit a rich mud, containing the remains of all those animal and vegetable substances which muddy waters carry with them. Soil of this kind requires no manuring, as its fertility is constantly renewed by the floods, and its level raised till at length it is subject to floods only when the river is unusually high. It was distributed at settlement into two classes : (1) the *khādir* where there is over a foot of alluvial soil, and the level is such as to prevent its being annually flooded ; and (2) the *khādir* where the rich soil, or, as it is locally known, the *kamp*, has been imperfectly deposited, and the sand is close to the surface, or where the level is very low. There might have been a 3rd class, the almost pure sand, in which only linseed, *masūr* pulse, aniseed (*ajwāin*) or melons are sown. Sugarcane is grown largely in the *khādir*, but the juice is watery, and the produce in *gūr* or *rāb* is less, and of worse quality, than that of the upland fields.

The *khādir* thrives best in seasons of drought. When the rains are heavy, or the floods late in the season, the ground is so saturated that the sowing for the spring crops must be deferred till very late in the season ; and even then the produce is thin, or frequently half destroyed by rust (*rutha*). No irrigation is required in the *khādir*, and water is usually found at a depth of from three to eight feet from the surface. The best lands of this description are in the valley of the Bahgul. Then come the *khādīrs* of the Rāmanga and Deoha, and, last of all, those of the Katna and Khanaut.

The subsoils in this district are usually clay, sand, or *kankar*. The clay retains the water and allows it to stagnate, thereby injuring the roots of the growing plants. The *kankar*, if, as in some places, it is near the surface, is still more injurious ; and in a few villages of Karor, Farīdpur, and Bīsalpur renders the land almost barren. The people have no knowledge of the fact that by burning it they can obtain excellent lime for manure. The sand is either a coarse-grained red sand, or the ordinary whitish, or the blue sand. All (except for well-sinking) form a good porous subsoil when the surface stratum is of sufficient depth. There is generally throughout the district little of the deposit known as *reh*.

In the more elevated parts of the Pilibhīt tahsīl both clay and loam are found sometimes mixed and at other times degenerating into sand. The clay lies chiefly in the hollows. Much of

the inferior soil lies along the edges of existing or deserted watercourses. On the slopes of the rising ground a fertile clayey loam is found, forming the link between the two. Loam predominates in Balia, Saneha, Aonla, Sirsáon, Kábar, Chaumahla, Richha, and Bísalpur; sand in Farídpur, Sarauli, and Karor. Classifying the parganahs in order of natural fertility, Mr. Moens places in the first class Saneha, the bulk of Bísalpur, Nawábganj, Richha, Kábar, and Sirsáwan; in the second Mírganj, Balia, the khádir, and all the *des* of Chaumahla; and in the third the uplands of Aonla, Karor, Sarauli, East Bísalpur, Farídpur, and the *már* of Chaumahla.

The district is traversed from north to south by three considerable rivers —the Sárda, Deoha, and Rámghanga; and by others of less importance, such as the Eastern Bahgul, Nakatiya, Deoraniya, Sankha, Sídhá, Dojora, Kichhaha, Western Bahgul, Bhákra, Dhákra, Dhora, Aril, Nawáb Nadi, Upper Kailás, Lower Kailás, Absara, Pangaili, Lohiya, Kakra, Amri, Málá, Khanaut, and Gúmíti.

After a course of some 150 miles within the Kumaun hills the Sárda debouches on the plains at Barmdeo,¹ forming from within a short distance of its source the boundary between Nepálese and British territory. For about nine or ten miles, as far as the old fort of Banbasa,² it flows in a southerly and south-easterly direction, generally in one bed, between tolerably high and picturesquely wooded banks. With the characteristics of a hill-stream it soon parts. Every mile rapids become rarer, the bed is less strewn with boulders, and sandbanks become more numerous. Near Banbasa the river separates into two main streams which reunite about fourteen miles lower, enclosing the island known as Chandni Chauk. Within the memory of men still living the western channel carried the main stream of the Sárda. But of late years the tendency has been yearly increasing towards the eastern channel, and the western now carries little more than a few inches of water during summer. The western channel is however the boundary between British and Nepálese territory. About a mile below the reunion of the two branches is Mundiyaághát on the main road between Pílibhít and Nepál by Mainakot, the principal line of traffic between Nepál and Bareilly. Hence the Sárda, still keeping a south-easterly course, flows into Oudh. It is now joined by the Kariáli; and the united stream, down to its junction with the Ganges on the borders of Gházipur, is known as the Ghágrá, Sarju, or Dehwa.

¹ In the Kumaun district.

² In the Taráí district.

The velocity varies very considerably in different parts of the river. Not only is the fall of the country much greater as the hills are approached, but the banks being of firmer material, the stream is confined within a narrower bed, and the depth and velocity is increased. Between Barmdeo and Banbasa the average fall (including rapids) is thirteen feet per mile. Between Banbasa and Mundiaghát, again, the fall is (including rapids) from nine to ten feet per mile; but henceforward it seldom exceeds two feet. In the first case the measured average velocity between rapids is nearly three feet per second;¹ in the second a little over two feet; and below Mundiaghát, where there are no rapids, about two feet only. In all the cases here mentioned the average velocity is the velocity at low-water level in the hot season. In highest flood the velocity between Barmdeo and Mundiaghát would probably be between eight and nine miles an hour, and below Mundiaghát from four to five.

The highest known flood on the Sárda at Barmdeo rose nearly thirteen feet above the low-water level, and just washed the main street of the Nepálese village opposite. At Banbasa the highest remembered flood rose fourteen feet above low-water level, and at that height must have discharged by many channels which ultimately join the main stream, but in ordinary floods are dry. At and below Mundiaghát a considerable tract is submerged in high floods, more especially on the eastern bank. The maximum calculated discharge is 98,000 cubic feet per second. The average minimum discharge for five years equals 5,315 cubic feet.²

About a mile above Barmdeo, and half that distance within the gorge through which the Sárda issues on the plains, may be seen a rapid. This becomes when the stream is shrunk a small cascade, descending from a ledge of rock which on the western side crops out with great distinctness. Below it no rock, except in the form of disjointed boulders, is encountered.

From Barmdeo to Mundiaghát, the velocity being great and the bed of the river consisting of these boulders, there are no shoals, unless occasional banks or islands of small boulders may be so called. Below the latter, however, shallows of irregular shape and size become numerous. A few days' rain and a corresponding rise of some three or four feet in the stream have been known to work a remarkable difference in the extent and position of such sand-islands and shoals.

¹ I. e., a little over two miles an hour.

² Sic in the Pilibhit settlement report. But the place of measurement is not stated, and the expression 'average minimum' is hardly clear.

In the hills the river flows from its very source over a rocky bed cumbered with boulders of immense size, which gradually diminish as the distance from the hills increases. At Barindeo there are still mighty stones, measuring mostly from one-half to three, and in many cases from fifty to one hundred cubic feet. By the time the river reaches Banbasa their size has rapidly decreased. The stream is no longer swift enough to roll down stones of any great weight, and these lower boulders, having travelled further, have of course lost most by attrition. A boulder containing one or two cubic feet would be deemed large at Banbasa. A mile or two above Mundiaghát the bed of the river may still be called stone, but its boulders have become reduced to pebbles. Below the ghát that bed consists solely of sand, at first clean and sharp, but afterwards muddy. When the Oudh frontier is reached, mud is said to predominate.

Below Mundiaghát there are no rapids. The bed and banks are so soft that the river has no difficulty in smoothing down obstructions or gnawing out fresh channels. Above Mundiaghát, where the fall rapidly increases and the nature of the banks forbids the stream to widen easily, it frets into many rapids. Probably in number, and always in position, these vary from year to year. Except that above Barindeo, which, as before noted, is formed by a stable ledge of rock, all the rapids are cutting more or less backwards up-stream. In 1869 the number of rapids, great and small, on the main stream between Barindeo and Mundiaghát, was upwards of fifty, or rather more than one in each half mile.¹ There are ferries at Sherpur and Jatpura, which change their site with the changes in the river bed.

The Chúka or Chauka is a considerable affluent, flowing perhaps in an old bed, of the Sárda. After a long course through the Tarái and Púranpur it joins that river in the latter parganah. Its course is in this district almost parallel to that of the Sárda.

The Rámghanga rises in the Dudutoli range of Garhwál, and not, *pace* Lord Macaulay,² amid the "snowy heights" of the Himálaya. After traversing the Bijnor and Moradabad districts, it flows through Rámpur into this, the point of entrance being Sháhpur in parganah Sarauli. It then takes a south-easterly course, dividing the tahsíl of Aonla from those of Mírganj, Karor, and Farídpur, and that of Farídpur from Budaun district. It acts in this district as a catch-water drain to the rivers flowing from the north-east, which it carries off through Budaun, Sháhjahánpur, and Farukhabad, to swell the great Ganges. Its affluents in Bareilly are the Dojora,

¹ From a note supplied by the late Mr. Heaford, C.E.

² *Essay on Warren Hastings.*

Sankha, Sidha, Deoraniya, and Nakatia, all of which join it on the left bank, and the Andharia and Hiran Phúndan,¹ which meet it on the right. The highest recorded flood level was attained on the 20th July, 1871, when the surface velocity reached nine miles an hour. The average temperature at Akha during September of that year was 84°F. The banks are well defined. The cliff often indeed appears vertical, but in such cases really overhangs about $\frac{1}{4}$ to 1 slope,² being undermined by the current until the superincumbent earth falls through its own weight into the water. In other cases, and especially on the side opposite a cliff, the bank descends in little vertical steps cut by the current as the floods subside.

The bed of the river is shifting sand. Mr. Roney, C. E., who furnished this information, writes: "I have taken several sections across the river, and as an illustration of how rapidly it will alter in the course of the current in 24 hours, I have known the bottom silt up at a certain spot as much as 30 feet. The strata passed through in sinking the wells for the railway bridge at Anguri were sand for the first 20 feet, then a bed of hard *kankar* and sand, and below that clay." The ease with which the river can bore fresh beds through its soft alluvial surroundings renders it somewhat capricious in the choice of a course. Twenty-five years ago its main stream flowed past Gaini, 9 miles west of Bareilly. It then cut into the bed of the Dojora and ran past Bareilly itself, but during the rains of 1871 it again returned to its own channel. Throughout the whole distance between Bareilly cantonments and the Aril, some 15 miles, its old beds are traceable.³ The lowness of its channel as compared with the neighbouring upland, and the breadth of its khádir, in this district, render the Rám-ganga quite useless for irrigation. It can boast in the flooded season of a small boat traffic, but the amount is variable, depending mainly on the prices ruling for cereals at Fatehgarh, Cawnpore, and other down-country marts. In 1872 some forty vessels sailed downstream from Morádabad and elsewhere, laden with grain, sál logs, and bamboo. Bamboo rafts, often 200 feet long, are sometimes floated down the river, five or six together, towards the Ganges. In summer the Rám-ganga becomes fordable at most places. It is, however, spanned by pontoon bridges at the Idgáh ghát below the city of Bareilly, and at Sardárnagar of the Bareilly and Budaun road; by bridges of boats at Sarauli, Gaini, Kiyára, and Kádirganj Nagaria.

¹ These last two brooks are remarkable only for a certain descriptive picturesqueness in their names, and will not be mentioned again. "Andhariya," writes Mr. E. Stack, "means the blind stream, and is a good name for a river which has neither beginning nor end. Hiran Phándan means stag's-boggle, and is so called because of the deep mire on its banks."

² I. e., $\frac{1}{4}$ horizontal to 1 vertical. ³ One of these beds, the Júa, which lies south-westwards between Bareilly and the present course of the river, still holds water.

Its floods are considerable, extending not in defined drainage lines, but in wide sheets of water. As a rule, the deposits are fine alluvial mud. But in places where the current is strong, sand is left to sterilize the land till its powers are revived by a kindlier sediment. The water of the river, whether swollen or shrunken, is of a muddy yellow-brown hue. Bareilly near the left and Sarauli on the right bank are the only important towns beside the Rám-ganga in this district.

The Deoha, known to the neighbouring mountaineers as the Nanda, rises in the Chaubísi Bhábar of Kumaun. There its water, like
 Deoha, that of more eastern streams, contains large quantities of lime in solution, and blanches after rain to a milky whiteness. The springs from the hills below which it debouches are similarly impregnated, and deposit their lime either pure or in stalactites. Such lime is exported to Bareilly, Pilibhít, and Sháhjahánpur, where its excellent quality commands a ready sale.

Entering Pilibhít near Unáni and Gangápur, and flowing due south with a strong and rapid current, the river forms for some miles the western boundary of that parganah. It then passes through Bísalpur into parganah Jalálpur of the Sháhjahánpur district, where it is known as the Garra; and eventually joins the Rám-ganga near Sandi in the Hardoi district. Pilibhít and Bísalpur, both on the left bank, are the principal towns which in this district adjoin the stream.

Swollen by violent floods from the mountains, the river is at times very broad and deep, discharging 26,000 cubic feet per second; but in summer its flow does not exceed 200 cubic feet. During the rains it is navigable below Pilibhít by boats of 100 maunds burden, and logs may be floated down it for most of the year. A good deal of irrigation is supplied by its affluents; but having a wide bed much below the level of the surrounding country, the Deoha cannot itself prove similarly useful. Its khádír is less uniformly good for agricultural purposes than that of the Rám-ganga, because it is enriched to a less uniform depth by the alluvial deposits (*kamp*) of the floods. But in both cases the best land of one year may be converted by the annual inundation into the worst land of the next. There is great risk of damage to the autumn crop; and if the floods are late, spring sowings are deferred until the delay injures the crop of that season also. In years of light rain these khádírs yield excellent crops at both harvests. The affluents of the Deoha in this district are the Sundarya, Upper Kailás, Lohiya, Kirkiya nadi, and Kákra. The bed and banks resemble in character those of the Rám-ganga. The monotony of the

river's course is in this district broken by no rapids, eddies, shoals, or rocks. The ferries are at Rajghát below Pilibhít, Pansauli, and Bísalpur. At all these places boat bridges are maintained through the cold and hot seasons, that near Pilibhít being occasionally restored and used during the monsoon also. The river is almost every where fordable in summer. The colour of its water is whity-blue in unflooded seasons, and the water itself is renowned for wholesomeness.

The East Bahgul rises near Lálhar in parganah Kilpuri of the Tárai district, and enters this near Harharpur Samkha of parganah Richha.

East Bahgul.

It then traverses Richha, Nawábganj, Karor, and Farídpur, passing on to join the Rámghanga in the Sháhjahánpur district. The only important towns on this river are Baraúf and Fatehganj East, both on its right bank. Its velocity in high floods is three feet per second, and at low-water in the cold season one quarter of a foot per second, or almost stationary. The highest recorded flood level was fifteen feet above low water. The river-bed is formed of alluvial sand. The strata pierced in sinking the railway wells were first sand, then pebbles, next clay, and finally kankar.¹ The banks exchange character in each successive bend or reach of the stream, an abrupt cliff being generally faced by a shelving slope. The water is of the ordinary brownish-yellow mud colour, and its temperature in September 83°F. The river is enlivened by little traffic. A few vessels hailing from Farukhabad or Cawnpore ascend in the rains as far up as Nawábganj, returning with grain, sál logs, and bamboos. Though unimpeded by rocks or rapids, navigation is at all other seasons stopped by the shallowness of a stream everywhere fordable.

The affluents are the lower Kailás and two small streamlets. The Rohilkhand Trunk Road used to cross the East Bahgul at Fatehganj East, on a masonry bridge built by a former Amil, while the Bareilly-Pilibhít road still spans it with a more modern structure of the same material. The former building has been swept away, but will probably be replaced. There is also a public ferry on the Bareilly-Bísalpur road. The water is largely used for irrigation, and its supply as far down as the Girem dam in Nawábganj is regulated by the Canal Department. Below this are numerous earthen dams built by the neighbouring landowners and their tenants. For the maintenance and construction of such works a number of villages combine, each being considered bound to supply the labour of one man for every plough it possesses, or his hire for the time required to construct the dam. Up to 1868 the Canal Department charged for the water, but this proceeding has been stopped by orders of Government. In parganahs Karor and Farídpur

¹ From a memorandum by Mr. Campbell, C E.

there is a narrow "carse" (*khádir*) whose soil is of very superior quality, producing the finest wheat and sugarcane. On the rising ground (*bángar*) above this, however, the soil is sand of the poorest description. North of parganah Karor, again, the upland perched on the bank usually called the Dhaya is exceptionally good, while the scanty *khádir* on which it looks down is poor and sandy. The water of this river is considered by the cultivators peculiarly suited to sugarcane, wheat, gram, and *masúr*. Captain Tickell, R.E., writes that in the northern part of its course "considerable diluvial and erosive action is going on, owing to the (artificial) admission of the Súkhi, a stream rising in the Tarái district. The tendency of this is to raise the bed of the Bahgul, widen the channel and form a *khádir*, and gradually to convert the section of the Bahgul into one suitable for a hill-stream." The prudence of admitting the Súkhi at all may be doubted. Since its admission, observes Mr. Moens, "the zamíndárs of the villages near the Bahgul in Richha and Nawábganj have complained, and with good reason, of the terrible damage done to their autumn crops from the increased violence of the Bahgul floods. It is impossible to calculate the loss caused to the zamíndárs of the old-settled and well-cultivated parganahs by this piece of engineering. Formerly the Súkhi did a little damage, but only in the comparatively unpeopled and uncultivated Tarái. To remedy this many valuable estates in the Bareilly district have been needlessly injured."

Rising in a marsh near Baraur of Nawábganj, and traversing the north-western portion of that parganah, the Nakatiya enters Karor near the village of Dabhaura, and eventually joins the Rámganga on its left bank near Khalpur in parganah Faráidpur. The city and cantonments of Bareilly stand on its right bank. It was on the shores of this stream that Lord Clyde's army was opposed in 1858 by the united rebel forces of Fíroz Sháh and Khán Bahádur Khán. The banks are in some places clearly defined, and in others gently sloping. In ordinary times the water is of a greenish blue colour, but in time of flood becomes of the ordinary muddy brown.¹ Its temperature varied during September, 1871 from 84° to 86° F. The highest recorded flood rose on the 31st July in that year to 9.29 feet above low-water level. The bed of the river consists of alluvial mud resting on a bottom of clay. In sinking wells for the Oudh and Rohilkhand Railway bridge, the strata pierced were (1) three feet of clay; (2) six feet of sand; (3) thirteen feet of clay, and (4) a thick bed of *kankar*.

This river is not navigable at any season. It drains indeed an area of some 92 square miles only, and even in winter is almost dry. The Bareilly-

¹ From notes by Mr. Roney, C.E., Oudh and Rohilkhand Railway.

Fatehgarh and Bareilly-Pilibhít roads cross it on old masonry bridges; the Bareilly-Bisalpur road by a ford. Throughout its course the river is made to store its water in earthen dams, constructed for purposes of irrigation by the neighbouring zamíndárs. These exist at Rathaura, Mandiya, Ahmadnagar, Harinagla, Lakhaura, Mánpur, Choktiya, Badhauta, and other places. The best kankar beds in the district are those quarried along the banks of this stream, and on the uplands between it and the Deoraniya. They are now, however, almost exhausted.

The Deoraniya rises in the Tarái district, wanders southwards through Richha, and forming the boundary between Nawábganj and Karor, joins the Rám-ganga near Bareilly in the latter parganah. It is crossed on the Naini Tál and Moradabad roads by masonry bridges, that on the latter being built in 1842 by Diwán Bahadur Singh, an ex-sarish-tadár of the Bareilly collectorate. The banks are alluvial and the bed is silt. The Deoraniya provides the villages along its banks with great facilities for dam irrigation. Its banks are about four feet higher than the level of the surrounding country. During summer, when the current is hardly perceptible, those banks are tilled down to the water's edge and yield superb crops. In 1871 the river rose ten feet above low-water level, overtopped its banks below Bareilly, and flooded the surrounding country. The summer tint of its water, a greenish-blue, becomes changed by the rains into the usual muddy brown. In sinking the wells for the bridge on the Naini Tál road the strata traversed were alternately clay and sand down to twenty-seven feet below the surface, when boulders were met with. The river is at no time navigable. Maize and cotton grown on its banks are particularly good, but the water is said to be bad for all legumes and vetches.

Formed in the north-west of Karor by the junction of the Gora and Lila, or white and blue brooks, the Sankha flows sluggishly southwards through that parganah till it reaches the Dojora near Bahjoiya. The Bareilly-Moradabad road crosses it on a masonry bridge near Fatehganj West. It is not navigable, but is used throughout its course to water the adjacent fields. The banks are clearly defined and the bed consists of stiff clay. This is a quiet orderly stream, which neither changes its course nor floods the surrounding country. There is no important town on its banks.

The Sidha rises in parganah Sháhabad of the Rámpur State, and, flowing south-eastwards through parganah Mírganj, joins the Rám-ganga on its left bank near Labhera. It is crossed by small boats (*dúngas*) in the rains, and at other seasons is fordable. The banks are clearly defined, sloping in most places and in some abrupt. The bed is of

sand and clay. The floods of the monsoon are heavy and do much damage to the autumn crops of the surrounding villages. The water is sparingly used for purposes of irrigation.

The Dojora, as its name implies, is formed by the junction of two pairs of streams, the Kichaha and West Bahgul on the west side and the Dhakra and Bhakra on the east. They join below Dibni Pauncha to the north-west of parganah Karor, whence, taking a south-easterly course, the river joins the Rámghanga on its left bank near Haibatpur. The former point of junction was some miles lower down, but a few years before the great rebellion the Rámghanga left its old bed and broke into the Dojora. The banks are too high to admit of water being extracted for irrigation. The stream is not navigable, though occasional timber and bamboo rafts are floated down it in the rains.

Its banks are alluvial and the bed consists of sand. There are no rocks or shoals, but a few trifling eddies appear. During the rains the river slightly gnaws its banks, but to no very marked extent. Clear and transparent during the cold and hot seasons, its water acquires in times of flood the usual tawny hue.

The river Kichaha debouches from the Kumaun hills at the Bhamaura pass, and receiving the overflow of Naini Tál, Malwa Tál, and Bhím Tál, forms perhaps the chief line of lower Himálayan drainage between the Kosi and the Deoha. After traversing the Taráí district and absorbing the waters of the Gola, it enters Chaumahla of this district at Mundiya. Passing onwards with a due southerly course into Kábar, it receives the Khalua and Baraur on its right bank, and another Khalua further below on its left, ultimately joining the West Bahgul above Barípura in the same parganah.

In 1847 Captain Jones estimated its discharge opposite the village of Kichaha in the dry months at 120 feet per second. The ordinary discharge at the point of its entering this district is 40 to 60 feet per second; but the Gola floods cause it to rise about 10 feet, and discharge about 16,000 cubic feet per second, with a surface velocity of 10 feet per second. The banks are abrupt on the side where erosive action is taking place, and shelving on the other. The bed is generally of river sand. The river is not navigable, the bed is narrow, and there is no *khálir* tract. The highest remembered flood-level was about ten feet above low-water mark. There are no shoals, rocks, or rapids, but occasional eddies. The water when not flooded is unusually clear.

The West Bahgul is a Taráí stream flowing through the State of Rámpur.

West Bahgul. Entering Sirsáwan on the north-west near Dhakiya, it passes onwards into Kábar, and receives on its left bank the Kichaha. The united stream quits Kábar for Mírganj, where it is reinforced by the Kúlhi on the right and the Dhora on its left bank. It at length joins the Dojora below Dibni Pauncha on the Karor border. The Morádabad and Bareilly road crosses it by a ferry near the village of Pipariya. Sháhi and Fírozpur are situated on its banks—the former on the left, and the latter on the right. This river is too shallow for navigation, and indeed everywhere fordable during summer. Its banks are alluvial and the bed is sandy.

From sources in the Kumaun district, the Bhakra passes through that of the Taráí and enters the State of Rámpur. Hence it invades Mírganj, where, reinforced on its right by the Dhakra, it hastens on to effect its junction with the West Bahgul. Meeting, as already mentioned, on the Karor border, the united streams are thenceforward known as the Dojora. The banks of the Bhakra are as usual alluvial; the bed is as usual sandy. Neither alluvion nor diluvion is caused by this stream; neither rocks, shoals, nor rapids appear in its bed. Its water is clear except during the rains. It is neither navigable nor used for irrigation. Across it in summer and winter a bridge of boats conveys the Bareilly and Morádabad road.

The Dhakra, rising in the Rámpur State, enters Mírganj near Mandanpur, and receiving the Nahal on its right bank, empties itself into the Bhakra near Jauner. 14036

Before leaving the Taráí, where it rises, the Dhora is joined by the Katna, a stream of similar origin. Entering Chaumahla at its north-eastern angle, it traverses that parganah, Kichaha, and part of Mírganj, falling into the West Bahgul near Baphri. The village of Itáwa, a station of the Great Trigonometrical Survey, is on its left bank. The Bareilly and Naini Tál road crosses it by a bridge of three spans thirty feet each. The strata pierced in sinking wells for the foundations of the piers were of alternate clay and sand for twenty feet below the surface, after which boulders were met with. The river is not navigable, but throughout its course is dammed for irrigation by the Canal Department. The bed and banks are clay; the water they confine is clear except during the rains. The ordinary discharge of the Dhora where it enters this district is from twenty to thirty cubic feet per second; but both Dhora and Katna receive during the monsoon some hill-water from two torrents which break away from the Gola below Haldwáni. Thus swollen the floods rise ten feet, and the discharge is then 2,200 cubic

feet per second, with a surface velocity of $3\frac{1}{2}$ feet. The water is considered peculiarly favourable to vegetable and turmeric cultivation, of which there is a good deal on its banks.

The Baraur, a stream largely used for irrigation, rises at Daran in the Tarāi district, and meets the Kichaha in Chaumabla. The Baraur and Nahal. Nahal rises in Rāmpur, and passing into Mīrganj joins the Dhakra near Sindhauli.

Starting from a swamp in Moradabad,¹ the Aril passes through the northern angle of Budaun, and, entering this district, divides Sarauli from Aonla and Aonla from Saneha. It then returns into Budaun, being merged in the Rāmganga² near Hazratpur. The Bareilly—Aonla and Bareilly—Budaun roads cross it on masonry bridges. The bridge on the former road was constructed about a century and a quarter ago by Fateh Khān, chamberlain at the Rohilla court of Aonla.

The velocity of the stream at high flood on the 30th June, 1871, was 3.20 feet per second and at low-water 1.46 feet. The floods rose on the former occasion to 8.02 feet above low-water level. The stream is extremely tortuous, with an average width in high floods of from 600 to 1,200 feet, and a maximum width in places of 1,800 feet. The average fall per mile is 2.31 feet. The valley is a well-defined depression about 2,600 feet in breadth, with sides of moderate steepness. The banks of the low-water bed are some thirty feet wide and almost vertical in places.³ The subsoil of the valley, when exposed by floods, is of a dark sandy appearance. This river frequently rises five or six feet after a couple of hours' rain, and falls again as rapidly. The water is said to become, after rain, sandy rather than muddy. In sinking wells for the Railway bridge the strata perforated were (1) some 3 feet of surface clay; (2) about 2 of blue sand; (3) a three-foot layer of kankar; and lastly, 25 feet of the same blue sand. The temperature of the water at 6 A. M. on the 1st of September, 1871, was found to be 82°F. "The river," writes Mr. Moens, "answers all the purposes of a large irrigation canal. At many places ducts are cut, and the water is taken to villages at a considerable distance from its banks. It is dammed in several places, but the dam management is not good, and the water is not utilized to its fullest extent. I should recommend that the management and distribution be made over to a special officer on Rs. 40 or 50 a month under the direct orders of the Collector." Owing to the multitude of dams which, in winter, spring up to block its course,

¹ The legend is that in days of drought a Chamār sacrificed himself for the public weal by leaping down a well. From the chasm which received this Hindu Curtius the pleased gods caused the Aril to flow.

² Not in the Ganges, as stated by the Bareilly settlement report,

v. 9: vide *sup.* p. 12.

³ From a note by Mr. Constable. C. E.

the river seems then deprived of current. The Aril and Nakatiya are both celebrated for the fish found in their waters.

The Nawáb Nadi was originally a canal, cut from the Aril some 130 years ago by the Nawáb Ali Muhammad Khán. It flows
Nawáb Nadi. hard by Aonla, and rejoins the parent stream about seven miles south-east of that town. As a rule gently sloping, the banks are in places very ill-defined. The bed of the river is of silt. The formation met with in sinking the wells for the railway bridge was, for three feet from the surface, loamy earth; three to ten feet, sloshy blue clay; ten to twenty-five feet, sand; twenty-five to thirty feet, indurated sand in sheets; and thirty to thirty-five feet, kankar and sand. The velocity at high flood is 300 feet per minute, the flooded stream rising to a height of 10·44 feet above low-water level. In the cold season, owing to the construction of dams, the flow is hardly visible.

Once a Tarái stream, the Upper Kailás has been converted into a hill
Upper Kailás. river by the Deoha, which burst into it near Chorgalia, about forty miles north of Pilibhít. It joins or rejoins the intruding river near Deoni in parganah Jahánabad. Its floods rise about 13 feet above low-water level, and discharge 10,000 cubic feet per second, with a surface velocity of about 6½ feet per second. The mean winter discharge is 100 cubic feet, and the minimum 15 cubic feet per second. The banks and bed are similar to those of the Kichaha.

The Lower Kailás, formed by the junction below Umariya¹ of the rivers
The Lower Kailás. Apsará and Pangaili, takes a due southerly course through parganahs Nawábganj and Faridpur, emptying itself into the East Bahgúl at Imliá, some six miles north-east of Faridpur town.² It irrigates extensively, but is not navigable. The banks are alluvial, the bed is sandy. There are no rocks, shoals, or eddies. In time of flood silt is deposited, but at other times the water is clear.

Rising in the Tarái, the Absará or Apsará enters the Bareilly district near
The Apsará. the village of Bálpur in Jahánabad, and, traversing that parganah from north to south, enters Nawábganj, where it joins the Pangaili below Mandiya Chaudhari. Below the point of junction the united streams are known as the Lower Kailás. The Apsará is bridged on the Bareilly-Pilibhít and Pilibhít-Richha roads. The mean cold-weather discharge is 10 cubic feet per second, the flood discharge 750 feet, and the minimum discharge 4 cubic feet per second. The banks are well defined and consist, like the bed, of stiff clay. The river is not navigable, but is a bountiful source

¹ In Nawábganj.

² From notes by Captain Tickell, R.E.

of irrigation. It is much choked with weeds. The wells sunk for the piers of the bridge near Jahánabad encountered boulders 16 feet below the surface.

The Pangaili rises in a marsh or lagoon (jhil) near Bhagnera in Jahán-
 The Pangaili. abad, and passing southwards through that parganah enters Nawábganj. Here it combines with the Apsará to form the Lower Kailás. Like the latter, it is an irrigating but not a navigable stream. The Pangaili is fed by perennial springs in its bed, which is of clay and sand. During the drought of 1837 the thirsty cattle were driven from miles round to be watered at its pools. The strata bored in sinking the wells of the bridge on the Bareilly-Pilibhít road, near Nawábganj, were alternate clay and sand until, at 20 feet, boulders were met with. The stream is bridged also by the Pilibhít-Richha road. The mean and minimum discharges of this and many other smaller brooks are much affected by the amount of water extracted for irrigation, or of canal water thrown into them for drainage. The mean discharge of the Pangaili is given at from 10 to 50 cubic feet a second. The water supply of the Apsará, Pangaili, and Deoraniya is regulated by the Irrigation Department.

Quitting, in a south-westerly direction, its Taráí sources, the Lohiya
 The Lohiya. enters parganah Pilibhít near Bhagtaniya, and empties itself into the Deoha near Maihara, some thirteen miles north of Pilibhít town. Though its bed is of sand, and its waters far too scanty to be navigable, this stream is perennial. Even in summer it can show a depth of two feet, and a discharge sufficient to supply a small canal; but its irrigating powers are at present somewhat neglected.

The Kákrá issues from a swamp in parganah Bilahri of the Taráí
 The Kákrá. district, and entering Pilibhít near Neoria receives the Sathiya nálá on its right bank, joining the Deoha west of Pilibhít town. The banks are alluvial and the bed is clay. Like the Lohiya, it retains in summer enough water to supply a small canal. The mean cold-weather discharge is 30 cubic feet per second; flood discharge 1,465 cubic feet; and minimum discharge 22 cubic feet.

Rising in a tank at Pauta Kalán in parganah Pilibhít, and flowing south-
 The Amri. wards into Bísalpur, the Amri joins the Katna on its right bank below Sikha, some six miles north-east of the town of Bísalpur. The banks are clearly defined and the bed is clay. Between Pahárganj and Dhunakdára on this river are constructed irrigation dams which water twenty-seven villages. Fees are taken by the owners of these

villages, which pay for the construction of the dams. Being fed by springs, the bed is never dry.

The Málá rises in the swamp so named in the Púranpur forests, and flows through the eastern part of Pilibhít into Bisalpur.

The Málá.

Here it is called the Katna; and hence it passes south-westwards into Sháhjahánpur, receiving on its way the waters of the more eastern Amri. It at length disembogues into the Deoha. In the upper part of its course the Málá is simply a series of deep swamps choked with reeds. Extensive irrigation is effected from the Katna. From a dam below Gajrauli the water is taken in a duct towards Deoriya. The banks of the river consist of clay on one side and sand on the other. Its bed, where it has completely freed itself from the swamp, is of sand.

The Khanaut is another river rising in the Púranpur forests. It quits

The Khanaut.

that parganah to become the boundary between Bisalpur and the Sháhjahánpur district, in which latter it ultimately joins the Deoha. The town of Bilsanda is situated on its right bank. In its upper course the Khanaut resembles the Málá, consisting of a series of reedy swamps; but further down-stream the banks become clearly defined and the bed assumes a sandy character. It is little utilized for irrigation and is subject to violent floods. In its lower course the banks are high and cliff-like, recalling those of the Jamna near Allahabad, and suggesting the idea that the Khanaut was once a mightier stream than now. It has a velocity of three feet per second in the flooded, and of two feet per second in the cold season. The flood height is 12 feet. The water is of a greenish hue, except in the rains, and in the cold season has a temperature of 71·51 F.

Flowing due south from its sources near Mainákot in the Púranpur forests,

The Gomati or the Gúmti enters the Sháhjahánpur district, quitting it to traverse Oudh and join the Ganges on the frontier of the

Benares and Gházipur districts. Its course in this district resembles that of the Khanaut, and consists of a series of swamps all bearing the worst possible character for malaria. These last three rivers owe their origin to one of the lines of springs which here, at a distance of about thirty miles from the hills, again come to the surface.¹ The swamps are formed in natural hollows now filled to a considerable depth with a black peaty-looking, spongy soil, the abode of divers and numerous beasts. Of these morasses the Málá is deemed most deadly, and for miles round renders the country-side uninhabitable by mankind.

¹ On issuing from the hills many of the smaller streams are lost in the slope of shingle and boulders (Bhábar) which intervenes between hills and plain. Their waters re-emerge in the tract which, from the extreme moisture thus imparted, is named the Taráí.

The Chúka on the east and the Khanaut and Gúmti marshes towards the south are equally fatal. Fortunately for the people the Chúka, thick belts of jungle interpose between these swamps and the cultivated tracts of Pilibhít and Púranpur, protecting them to some extent from the worst effects of the feverish exhalations. Still this portion of the district, surrounded and intersected as it is by swamps, is even in its most healthy places unhealthy for strangers. The Ul nadi, rising on the borders of Púranpur, becomes deadly in parganah Khotar of the Sháhjahánpur district. Its name may have some connection with the word *au'*, which here means malarious fever.

The Pairiya, a small stream rising near Rámnagar in parganah Sarauli, and passing thence into Aonla, joins the Aril near Khajúrdandi in the latter.¹ The Aonla road crosses it on a masonry bridge. The Bajha rises near Bharatganj in Saneha and flows through that parganah into the Budaun district. It is crossed by a masonry bridge at Bhamaura on the Aonla road. The Kándú is a small stream which, rising near Aspur in parganah Nawábganj, falls into the East Bahgúl in parganah Karor. The Pilibhít road crosses it on an old masonry bridge near Sithra in Nawábganj. The banks are too high to admit of much irrigation.

The existing canals of the district are those named after the Bahgúl, Kichaha, Kailas, and Páha rivers. In 1872-73 the first had a length of 108 miles, the second and third of 32 each, and the fourth of 13 miles. But since then the courses of the last three have been largely remodelled. Considerable parts of the old lines have been abandoned and returned to landholders, who have in most cases levelled down the banks and restored the land to cultivation. The Bahgúl canals, however, as yet remain unchanged.

These derive their water from earthen dams at Rudrpur and Bhánpur (Sitárganj), and masonry dams at Churaili and Girem. On leaving the Taráí, they traverse parganahs Jaháunabad, Richha, and Nawábganj. They include a group of small water-courses known as the Barha feeder and the Sisauna, Bhánpur, Nakatpur, Sasenia, Churaili, Girem, and Ughanpur distributaries. None of these exceeds some ten feet in width, or three feet per second in velocity. They during 1876-77 watered in this district some 22,175 acres.

¹ From the old castle-mound of Deokola, just below their junction, the view up-stream is highly picturesque. "Both rivers," writes Mr. Edward Stack, "are seen in glimpses of gleaming water here and there as they wind through the fields which they irrigate. Each is full to the brim and large enough to form a charming feature in the landscape, which is bounded on the north by the high walls of the old Rámnagar fortress."

The Kichaha or Kichaha Dhora canals draw their chief supply from an earthen dam in the river Kichaha, near the village of that ilk. As this dam is swept away by the first floods, the large autumn supply of the Kichaha cannot be utilized. The alteration of this canal was completed in 1876, and it has now a length of about 87 miles, including branches. After penetrating parganahs Chaumahla, Richha, Kábar, and part of Mírganj, it tails into the Bahgúl and Dhora rivers north of Sháhi. The distributaries which branch from the main line are named after Tursampur, Bahori, Rajunagla, Sharífnagar, Shergarh, Rámpura, and Bahrámnagar. The Kichaha canal watered, in 1876-77, some 24,250 acres.

The Kailás canal is fed by a masonry dam across the Upper Kailás river, a few miles after its entry into the district. Hence the canal proceeds through parganahs Jahánabad and Nawábganj, discharging its surplus waters into the Lola, a water-course tributary to the Deoha. Its lines are mostly new, having been completed in 1873, and have in this district a length of about 33 miles, including branches. The distributaries are named after the villages in which they begin or end: Amaria, Mádhúpur, Sardárnagar, Magrasa, Khamaria, Nakti, Aini, and Nawádia. It watered in 1876-77 about 11,860 acres.

Tapped a short distance above Nagla from the Paha, a stream of the Taráí, the Paha canal appropriates the bed of the Beni, a brook by whose waters its own are slightly reinforced. After leaving the Taráí, it flows through the Chaumahla, Kábar, and Sirsáwan parganahs. Its approximate length, including branches, is 24 miles. Its distributaries are the Daulatpur, Gurbojh, and Cháchait *rájbahás*. Its irrigation in this district amounted during 1876-77 to 6,349 acres.¹ Like the Kailás, this is a newly-aligned canal, opened in 1873. Except at the Lanka falls on the Bahgúl canal, where a small corn-mill is worked, the water of these canals is nowhere used as a motive power.²

The history of these older canals is given very fully in a "Report on canal-irrigation in Rohilkhand" by Captain W. Jones of the Bengal Engineers, whose scheme for an Eastern Rámanga canal has been mentioned above.³ Irrigation of an unhealthy and unscientific kind was widely practised in Rohilkhand both before and for some time after its cession to British rule. The system, whose introduction is ascribed to the Rohillas, seems to have consisted chiefly in blocking with a dam every small stream that was too

¹ Including the area watered by the Cháchait distributary and separately shown in the returns.

² From Irrigation Revenue Report, 1876-77, and notes by Major Parsons, S.C., and Captain Tickell, R.E.

³ Page 254. The report was published at the Thomason College Press, Rurki, 1855.

weak to resist such treatment.¹ It is needless to say that this process too often water-logged the country above the dam, and perhaps favoured the efflorescence of *reh*. Government has now been for many years engaged in undoing the mischief, and substituting for the crude old system one of a more scientific character. The general principles of new schemes are—(1) re-opening the natural drainage lines of the country, and supplementing them where needful; (2) carrying the water to irrigate the watersheds between the rivers; (3) utilizing the whole of the available supply, including the hill-water, at present hardly touched; (4) obtaining from the Sárda the remainder of the water required for the thorough irrigation of the district. Projects for a Sárda canal may, however, be considered in abeyance.

On the latest of such projects a report was published in 1871 by Captain J. G. Forbes, R.E.² Including, as his plan did, extensions to Jaunpur, Benares, and Azamgarh, it may fairly be regarded as one of the vastest irrigation schemes of modern times. Starting from head-works at Nagla in the Taráí, six miles above Mundiaghât, the canal was to flow southwards through Púranpur, as far as Mainákot. Here it was proposed to divide it into three branches—(1) the Sháhjahánpur, ending in the district and at the town of that name; (2) the Benares, which was to be navigable throughout, and tail into the Ganges at Benares; and (3) the Faizabad, also navigable, which, before ending at Faizabad, was to throw forth offshoots to Azamgarh and Jaunpur. Other rivers would of course have subsidised the canal with their waters. It was neither needed nor designed for irrigation in this district. The scheme was intended chiefly for the benefit of Oudh. But it would have affected the following districts in the North-Western Provinces proper: Sháhjahánpur, Allahabad, Mirzapur, Benares, Jaunpur, Azamgarh, and perhaps, by enhancing the supply of the Tons river, Gházípur. The total cost was set down at over 383 lakhs of rupees; and the net income at from 32 to 33 lakhs, or over 8 per cent. on the capital.

It is extremely doubtful whether new canals in Bareilly will pay financially; and their effect on the health of a country whose average spring level is already but 11½ feet below the surface in February remains to be seen. In Saháranpur and

Probable effect of new canals in this district.

¹ "The slope of the country," writes Mr. Elliot Colvin, "may be put at about an average fall of two feet in the mile. The fatal facility afforded by this gradient encouraged the Patháns, who poured into Rohilkhand during the last century, to introduce the irrigation with which they were familiar in their own country. Channels were excavated by rule of thumb, and drainage lines stopped by earthen embankments. The slope quickly brought the water to the surface. The land was cheaply watered, and the produce, especially rice, much increased. On the cession of the province the landlords were encouraged by British officers in spreading this network of unscientific water-courses. The effect of stopping the drainage lines and their affluents, combined with the backing-up of water behind each dam, had a most injurious effect on the climate."

² Published at the Lucknow Government Press

Muzaffarnagar the introduction of canals has raised the spring-level with results which the reports of the Sanitary Commissioner have hardly described as fortunate.

Here, however, matters are already bad enough to justify the belief that they cannot be worsened by a careful system of irrigation. The stoppage of natural drainage lines by ignorant landholders continues to exert an evil influence on the climate and the health of the people. Advocates of the new scheme point to the success which an intelligent canal system, in harmony with those lines, has gained in the Taráí district. There the right of Government to control the water-supply has been exercised. Dams have been cut through, streams straightened, and swamps existing up to 1858 cleared, until even Captain Jones would scarcely recognize the tract whose bungled irrigation he deplored. Should the drainage and irrigation of the Taráí further improve as compared with those of North Bareilly, emigration from the latter to the former may be expected.

There are no lakes in the district, but there are several large creeks or
 Lakes, jhíls, &c. discarded channels (*dabrá*) of the Rámanga and Deoha, and a few large lagoons or swamps (*jhíl*). The Lilaúr jhíl in parganah Sarauli is two miles long, forty chains broad, and ten feet deep. Retaining water throughout the year, it supplies a good deal of irrigation, but has no regular affluents. The Baluwa jhíl in parganah Karor, 3 miles long, 275 yards broad, and 9 feet deep, is also used for irrigation purposes. Daulatpur jhíl in parganah Farídpur is upwards of a mile in length, 230 yards in breadth, and 16 feet in depth. This, too, is never dry, and provides the neighbouring fields with a constant supply of water. The Jehar jhíl in the same parganah has a much shallower basin, so that in summer, when its dry bed is cultivated, it retains water only in a few scattered holes. It is 413 yards long, 423 yards broad, and during the monsoon, in places, 12 feet deep. It is being gradually silted up. The swamps of Púránípur and Pilibhít have already been noticed. The jhíls above mentioned are all well stocked with rohu, bosini, and other fish. Their chief vegetable products are a kind of wild rice called *pasái*, *singhára* or water-caltrop, and occasionally *bhasenda*, the edible root of the lotus. Water-fowl abound in all during the cold season, and none are said to be in any degree prejudicial to health.

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The Oudh and Rohilkhand Railway enters the district at Fatehganj East, in parganah Farídpur, leaving it at Jagtíra in parganah Aonla. The entire length of this line within
 Communications.

Bareilly is 47·38 miles. The five stations are Fatehganj East, 22 miles from Bareilly ; Faridpur, 12 miles ; Bareilly itself ; Basharatganj, 10 miles west of Bareilly ; and Aonla, 17 miles. The station named Mahmúdpur is situated not in Mahmúdpur of parganah Aonla, but in the adjoining Budaun village of Karengi.¹

The principal highways are (1) the Bareilly and Farukhabad, or "Rohilkhand Trunk Road, Fatehgarh section," which passes south-eastwards through Faridpur, quitting the district at Fatehganj East ; (2) the Bareilly and Morádabad, or "Rohilkhand Trunk Road, Rámpur section," running north-westwards through the town of Mírganj ; (3) the south-western road to Budaun and Háthras, leaving Bareilly city and cantonments in two branches which join shortly before the united road crosses the Rámghanga at Sardárnagar ferry ; (4) the Bareilly and Naini Tal road, passing northwards through the town of Baheri ; and (5) the Bareilly and Pilibhít, stretching north-eastwards through Nawábganj town, to find its terminus in the capital of the Pilibhít subdivision. Encamping-grounds for troops are encountered at Fatehganj East and Faridpur on the first road ; at Fatehganj West and Mírganj on the second ; at Alampur Zafarabad on the third ; at Bhojupura, Deoraniya, and Baheri on the fourth ; and at Rathaura, Nawábganj and Pilibhít on the fifth. The following list distributes these and other highways into 1st class or metalled and bridged ; 2nd class or raised and bridged, but not metalled ; and 3rd class or cart-tracks with occasional culverts and bridges :—

1st class roads.

			<i>Mileage within district.</i>
Bareilly and Farukhabad	...	...	24½
" Moradabad	...	...	23
" Háthras, City branch	...	...	15
" " Cantonment branch	...	...	6½
" Naini Tal	...	...	35
" Pilibhít	...	...	30
Aonla and Budaun	...	...	7½
		Total	141½

2nd class roads.

Bareilly and Aonla	...	...	21
" Bisalpur	...	...	22½
Pilibhít and Baheri	...	...	19
" Sháhjahánpur	...	...	29
		Total	91½

¹ *Vide supra* p. 14.

3rd class roads.

			<i>Mileage within district.</i>
Pilibhit and Madhu Tanda	...	...	19
„ Púrānpur	...	...	24
„ Sitārganj ¹	...	...	18
„ Barmdeo	...	...	15
„ Mahāñ	...	...	13
„ Neoria Husainpur	...	...	14
Shāhi and Shifshgarh (branching from Bareilly-			
Moradabad road)	...	...	21
Bisalpur and Khudāganj ²	...	...	9
„ Bamrolī	...	...	14½
„ Deoria	...	...	14
„ Farīdpur	...	...	17
Bhamora and Aonla	...	...	10
Baherī and Shāhi	...	...	20
„ Chachait	...	...	10
Farīdpur and Khudāganj	...	...	8
Nawābganj and Barkhera	...	...	13
Lālpur, Madhu-Tānda, and Gunchai ...	...	...	12

Total 251½

14036

The classification here shown is not unlikely to be affected by the relief works open during last year's dearth (1878). Much of the work then undertaken remains unfinished, and if carried to completion may alter completely the class of several roads. The list does not include the numerous cross-country tracks from village to village or the roads within the larger towns. On the former repairs are never wanted, and the latter are repaired with the proceeds of a municipal income or a house-tax. It will be noticed that the lines connecting headquarters with the tahsīli towns of Aonla and Bisalpur are unmetalled. Aonla pargana and its neighbour Sarauli are indeed worse provided with communications than any other portion of the district. The northern half of that district is, however, so intersected by a net-work of streams and water-courses that the downpour of the rains renders traffic on all except the few bridged roads next to impossible. A tramway along the road to Pilibhit has more than once been proposed. Objections have been found in the fact that the bullocks of a native cart travel just in front of the wheels, and would therefore lame themselves on the tram; but tramways no more than railways are intended for native carts. It is probable that a light railway will ultimately connect Bareilly with Pilibhit. The project is ready when the funds are forthcoming.

¹ In the Tarāi district.² On Shāhjahānpur.

Here are the distances by road from Bareilly of the principal towns and villages :—

Parganah.	Town or village.	Distance in miles.	Parganah.	Town or village.	Distance in miles.
Aonla ...	Aonla ...	17	Mirganj ...	Dánka ...	23
Balia ...	Balia ...	13	Ditto ...	Haldi ...	26
Bisalpur ...	Barkhera ...	32	Ditto ...	Shahi ...	17
Ditto ...	Banroli ...	36	Nawábganj ...	Baraur ...	22
Ditto ...	Bilsanda ...	33	Ditto ...	Háfízzanj ...	14
Ditto ...	Bisalpur ...	24	Ditto ...	Nawábganj ...	19
Chaumahla ...	Baheri ...	29	Ditto ...	Senthal ...	16
Faridpur ...	Bhúta ...	12	Pilibhít ...	Pilibhít ...	30
Ditto ...	Faridpur ...	14	Párapur ...	Madhu Tándá ...	52
Ditto ...	Fatehganj East, ...	24	Ditto ...	Neoria ...	42
Ditto ...	Tisua ...	20	Ditto ...	Párapur ...	54
Jahánabad ...	Amaria ...	26	Richha ...	Deorania ...	19
Ditto ...	Jahánabad ...	27	Ditto ...	Richha ...	27
Ditto ...	Khamaria ...	24	Saneha ...	Aliganj ...	10
Kábar ...	Kábar and Sher- garh. ...	21	Ditto ...	Basháratganj ...	11
Karor ...	Bharaulia ...	7	Ditto ...	Bhamora ...	14
Ditto ...	Bhojupura ...	11	Ditto ...	Gaúli ...	8
Ditto ...	Chaubári ...	5	Sarauli ...	Hardáspur ...	26
Ditto ...	Fatehganj West, ...	12	Ditto ...	Piyas ...	28
Ditto ...	Rathaura ...	9	Ditto ...	Rámnagar ...	23
Mirganj ...	Mirganj ...	21	Ditto ...	Sarauli ...	28
			Ditto ...	Shápurí ...	28
			Sirsáwan ...	Shíshgarh ...	31

The south of the district is well bridged as compared with the north ;

Bridges.

but even in the south are few bridges conspicuous for their size or construction. The finest beyond all comparison is the railway bridge spanning the Rámghanga a few miles south-west of Bareilly, and this is a structure that would do credit to any position. Built of iron girders resting on round brick piers, it has 35 spans of 56 feet each and one of 72. Its total waterway is 2,032 feet, and its total cost amounted to Rs. 8,26,222. At its north-eastern corner is a bungalow occupied by the railway official in charge.¹ Several comparatively insignificant bridges have survived since the days of native rule. Those across the Aril and East Bahgúl have been already mentioned. The extreme narrowness of those over the Sankha and Nakatia, on the Rohilkhand Trunk Road, seems to show that they also were standing in ante-British times. The following statement²

¹ This bridge was designed by the late Messrs. Keppel and Lovell, C. EE., and constructed by Messrs. G. Woodbridge and F. Walton, C. EE.

² Kindly supplied by Mr. A. H. Mac-kenzie, C. E., District Engineer.

shows the nature of the crossings where the principal roads are encountered by streams :—

Name of road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
<i>I.—Metalled and bridged roads.</i>			Feet	Feet	Feet	Feet		
Bareilly and Mathras Road.	Ramganga	... Pontoon bridge and ferry.	2,500	20	300	6	Clay and sand.	Sand.
Ditto	... Bajha	... Masonry bridge	200	10	15	2	Do.	Do.
Rohilkhand Trunk Road, Fatehgarh section.	Nakatia	... Ditto	1,200	11	15	1½	Sand.	Do.
Ditto	... Bahgúl	... Ferry	1,300	14	100	4	Do.	Do.
Rohilkhand Trunk Road, Rampur section.	Deoraniya	... Masonry bridge	300	12	30	3	Clay and sand.	Do.
Ditto	... Sankha	... Ditto	200	10	20	3	Clay.	Clay and sand.
Ditto	... Kichaha or Western Bahgúl.	Bridge of boats and ferry.	500	14	75	4	Clay and sand.	Sand.
Ditto	... Dhakra Bakra	... Ditto	500	14	75	4	Do.	Do.
Bareilly and Tal Road.	Naini Deoraniya at Bhojúpura.	Masonry bridge	190	10	92	2	Clay.	Do.
Ditto	... Gora at Deorania village.	Ditto	50	8	30	3	Do.	Clay.
Ditto	... Narahat Kanmau.	Ditto	60	8	40	2	Do.	Do.
Ditto	... Dhora Nadi at Garwarah.	Ditto	94	9	60	3	Do.	Do.
Ditto	... Andhalla Nadi at Amdanda.	Girder bridge	30	6	20	2	Do.	Do.
Bareilly and bhiti Road.	Pili-Nakatia	... Masonry bridge	380	9	5	6	Sand.	Sand.
Ditto	... Kandu	... Ditto	336	7	10	2	Do.	Do.
Ditto	... Bahgúl	... Ditto	136	8	6	1	Do.	Do.
Ditto	... Pangaili	... Ditto	408	8	30	1	Do.	Do.
Ditto	... Apsara	... Ditto	140	11	12	1	Do.	Do.
Ditto	... Deoha river	By boat during rains and in dry season by boat bridge.	5,000	21	96	3	Do.	Do.
Budahn and Road.	Aonla Nawáb Nadi	... Wooden bridge	30	6	...	...	Clay.	Clay.
Ditto	... Choya Nala	... Masonry bridge	60	8	...	...	Clay and sand.	Clay and sand.
<i>II.—Raised and bridged but unmetalled roads.</i>								
Pilibhit and Madhotanda 2nd class Road.	Katna	... Wooden bridge	200	8	...	...	Sand.	Sand.
Ditto	... Málá	... Ditto	1,000	7-8	20	2	Do.	Do.
Pilibhit and Sháh-jahánpur Road via Bisalpur.	Senda	... Masonry bridge	240	17	12	1	Do.	Do.

Name of road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
<i>II. — Raised and bridged but unmetalled roads — (concluded).</i>			Feet	Feet	Feet	Feet		
Bareilly and Bisalpur Road.	Nakatia	... Ferry	2,200	12	12	6	Sand.	Sand.
Ditto	... Bahgúl	... Ditto	20	13	75	1	Do.	Do.
Ditto	... Kailas	... Ditto	1,314	16	125	3-10	Do.	Do.
Ditto	... Deoha	... By boat during rains and by boat bridge in dry season.	5,300	19	250	3	Do.	Do.
Bareilly and Aoula Road.	Rámghanga	... Pontoon bridge and bridge of boats and ferry.	2,580	20	300	6	Clay and sand.	Do.
Ditto	... Aril	... Masonry bridge	300	10	30	4	Do.	Do.
Sháhi and Shishgarh Road.	Kichaha or Western Bahgúl.	Ferry in rains and ford in dry season.	500	14	75	3	Do.	Do.

“The meteorological phenomena of the district, and notably those attendant on the rainy season, are largely influenced by its proximity to the Himālayas and the Tarāi to the north. Indeed, the Oudh tarāi to the eastward, lying as it does almost in the direct course of the south-east monsoon towards Bareilly (for the winds are here directed by the line of the hills into a course nearly due east) contributes not a little to determine our climate. Bareilly city itself and all the northern parganahs are fully within the limits of the heavier storms of the hills, and the rainy season consequently commences a few days earlier and terminates a little later than in the districts more to the south, while the cold weather is of rather longer duration. The climate may therefore be termed Sub-Himālayan, and presents the corresponding features of dampness, moderate heat, and partial immunity from violent hot winds, which rarely blow after sunset and are never prolonged through the night. They usually commence to blow towards the middle or end of April, and last with frequent intermissions of east winds until early in June. Usually in the first fortnight of May there are storms, sometimes accompanied by rain, which temporarily lower the temperature. Early in June the west winds are displaced by southerly breezes, clouds gradually collect, and violent storms succeeded by the regular rains reduce the day temperature from 95° to 85° F. From this time till the middle of August is enjoyable weather. The breaks in the rains at this time

are showery, cloudy, windy days, admitting of open-air exercise all day long. From the middle of August to the end of September the weather is close, windless, and steamy, with occasional heavy rain, and the days and nights are oppressively hot. Gradually the temperature lessens till, from the second week of October, a camp life in tents becomes tolerable, and from the beginning of November to the end of March the weather is unsurpassable. Clear bright days, and nights exceedingly cold from sunset to 10 A. M., render the large camp fires exceedingly enjoyable up to the first or second week in March. About Christmas time, and again at the end of January, there are two or three days of heavy rain, effectually irrigating the cold-weather crops. Occasionally there are heavy mists or fogs (koer) which come on during the night and last sometimes as late as noon. These are considered very injurious to the spring crops, in which they produce rust (ratha)."¹

Except in Púrānpur, and especially in such parts of that parganah as lie between Chúka and Sárda, the climate of the district may be pronounced good for its latitude and elevation. The villages of the excepted tract are but partially inhabited, owing their cultivation to dwellers in less malarious parts of the parganah. Their sowing with rice completed, the fields are deserted, to be revisited only when the crop is ripe. Fever is endemic in these parts. To the feverish exhalations of the Málá swamp are attributed much of the sickness so prevalent in the country between Khanaut and Katna rivers. Though rents in the adjoining Pilibhít nearly double those obtaining in Púrānpur, no emigration streams from former to latter. A well-justified dread of febrile pains deters colonists from passing eastwards across the Málá. The further west and south, the better the climate; and that of Pilibhít itself is therefore one of the least healthy in the district. Jahánabad, Richha, and Baheri are all more or less insalubrious, the less being represented by the last, and the more by the first of those parganahs. The fact is easily explained by the moisture of the soil, and the neighbourhood of the Tarái and Púrānpur swamps; but in Baheri bad drinking water is said to assist these evils. The yellow skin, enlarged spleens, and stunted stature of the inhabitants testify that either air or water is at fault.

In Bareilly, as in Gorakhpur, the extensive forest-clearings of later years have produced their natural effect; such reclamation must ultimately tend to raise temperature while reducing rainfall. If "garrulous old age" may be trusted, the precipitation has within living memory become noticeably less.

¹ Settlement Report, whose remarks are partly based on notes by Mr. A. S. Harrison, Principal of the now extinct Bareilly College. It might have been added, that the frosts of winter nights are surprisingly sharp. Mr. Stack mentions that during the Christmas week of 1878-79 a pool in the grove where he was encamped froze an eighth of an inch thick.

The clouds which in the youth of the present elders swept low, almost touching the rooves and the tree-tops, now sail aloft; while floods have in spite of decreasing rainfall become more sudden. It may be prophesied that, with the gradual disappearance of the woodland, the climate will more and more nearly approximate to that of the extreme north-western districts and the Panjáb. Such changes would of course re-act upon and modify the nature of the cultivation.

In the following table are exhibited the chief atmospheric phenomena, as observed at Bareilly in 1877 (north latitude $28^{\circ} 22' 9''$; east longitude $79^{\circ} 26' 38''$; height of barometer cistern above sea-level, 570 feet).

MONTHS.	BAROMETER.		TEMPERATURE OF AIR.		HUMIDITY (SATURATION = 100).		RAINFALL IN INCHES.						
	Mean for 1868-77.	Mean for 1877.	Mean for 1868-77.	Mean for 1877.	Mean for 1868-77.	Mean for 1877.	1871.	1872.	1873.	1874.	1875.	1876.	1877.
January ...	29.421	29.528	57.8	59.8	58	66	2.10	1.65	0.55	0.05	0.35	...	0.04
February,	29.363	29.449	63.4	58.5	52	64	0.9	1.05	0.10	0.80	2.35	...	0.84
March ...	29.263	29.321	73.1	71.6	43	56	...	1.05	0.55	0.65	...	0.34	1.71
April ...	29.154	29.250	83.4	80.3	32	41	1.20	0.10	...	...	...	0.91	0.47
May ...	29.031	29.104	89.9	88.9	33	32	2.10	0.95	0.95	0.30	0.23	0.68	0.49
June ...	28.928	28.986	91.3	92.3	49	44	10.75	10.60	0.45	7.65	2.60	1.42	2.25
July ...	28.926	28.946	86.2	89.3	73	56	20.15	17.35	17.80	14.20	28.53	11.27	5.65
August ...	29.003	28.993	85.6	91.1	74	51	6.15	9.15	4.85	10.10	16.93	7.96	2.44
September,	29.105	29.124	83.9	90.0	72	40	2.20	5.35	9.45	21.75	6.53	4.90	...
October ...	29.275	29.345	77.4	77.7	56	69	...	...	...	...	6.02	1.59	5.96
November,	29.403	29.414	67.9	71.2	49	51	...	...	...	...	...	...	0.01
December,	29.451	29.465	60.1	60.3	56	72	1.85	0.25	...	...	0.07	...	3.87
Total ...	...	...	...	...	...	...	47.45	47.50	34.70	55.50	57.51	29.07	23.73

PART II.

PRODUCTS OF THE DISTRICT, ANIMAL, VEGETABLE AND MINERAL.

FOR the sportsman Bareilly has far less charm than the district last described.¹ In the wilder parts of Púranpur, as for instance **ANIMAL KINGDOM.** along the Málá swamp, the tiger and the leopard are perhaps habitual residents. But elsewhere in the district they are mere tourists, limiting their rambles to the streamsides of a few northern parganahs and the stunted woodlands of Bísalpur. Even in the Pilibhít tahsíl the damage done by them is small; and their raids on cattle are forgiven in consideration

¹ Bijoor,

of their services against the husbandman's more serious enemies—the wild boar and the deer. The depredations of these graminivorous pests extend, both in Pilibhít and Bísalpur, for a mile or two outside the edge of the forest. Within that limit Mr. Moens has seen crops of young wheat which, carelessly watched, looked as if herds of cattle had been driven through them in the night. The best way of obtaining a shot is to stalk along the skirt of the wood just before daybreak, and thus intercept the deer as they return from their nightly trespass on the neighbouring fields. The deer of the district, including in that term antelope, belong chiefly to the pára (*Axis porcinus*), chítal (*Axis maculatus*), and nilgai (*Portax pictus*) varieties. There are no sám-bhar nor barking-deer, and the presence of the ravine-deer is doubtful; but the swamp-deer (*Rucervus Duvancellii*) is still found in the north and east of Pilibhít tahsíl. Within the last ten years one or two wild buffaloes (*Bubalus arni*) have strayed westwards across the Sárda, to be shot in Púranpur. Hares are fairly plentiful amid the grass of the dhák jungles. Of wild beasts that are not game the jackal and the wolf are perhaps most conspicuous. Both are respected as pet dogs of the goddess Káli, and as such are rarely molested. The superstition is strongest in the case of the wolf, whom, in spite of the rewards set on his head, it is deemed extremely unlucky to kill. To the Gosáin cemetery at Sayyidpur are summoned daily, by the sound of the conch, some fifteen or twenty jackals, who receive the remnants of the Gosáin's scanty repast. Rewards for the slaughter of dangerous animals are fixed at the same rate as in Bijnor.¹ For the destruction of the snakes, which are more than usually numerous, no reward is offered. The average number of persons killed during the past five years by savage beasts or reptiles was 225·4 yearly; the figures being 275 in 1873, 193 in 1874, 223 in 1875, 204 in 1876, and 232 in 1877.

Few of the birds found elsewhere in the plains of the North-Western Provinces, and detailed in the introduction to another volume,² are wanting here. The principal game-birds are black and grey partridge, quail, sand-grouse, jungle-cock, peafowl, geese, ducks, teal, snipe, and (in Pilibhít) florican. Swarms of wildfowl frequent in winter the Rámgaṅga. Amidst the steamy heat of the rains, the cry of the European cuckoo sometimes recalls memories of more pleasant seasons in another climate. The monstrous beak and peculiar flight of the *dhanea* or grey hornbill (*Meniceros bicornis*) are an occasional sight in well-wooded parts of the country.

¹ *Id est*, for full-grown tigers and leopards, Rs. 10 and 5 respectively; for the cubs of these animals, Rs. 3 and 2 respectively; for a female Rs. 5, and for a male wolf Rs. 3. *Supra*, p. 263.

² IV., xvii., lv. The Oudh Gazetteer (II., 154, 156) gives a complete list of 353 species for the neighbouring district of Kheri.

The list of fish already given¹ for the adjoining district of Budaun will serve also for this. The maháser (*Barbus mosal*) is when obtainable the best eating ; but the rohu carp and anwári mullet are plentiful as well as tasty. The creeks (*dabí*) and old channels of the Rámanga and Deoha are full of rohu (*Labeos rohita*), bosini (species unverified), and other fish.

The cattle used for purposes of husbandry are chiefly bred in the district or imported from the Taráí ; but a few are bought at fairs from Mewátis and Gujars, who have conveyed them, in most cases by theft, from the west. The Pilibhít subdivision is visited in winter by a class of drovers known as Hádias. Coming from Gorakhpur and Eastern Oudh, they erect temporary sheds in the Taráí, and purchase for export large numbers of young cattle. Some Hánsi bulls were once imported by Government. But the local breeders, ever suspicious of novelty, employed them little, and the dank climate of Pilibhít disagreed with them. The cattle of the district remain therefore, as before, a small and puny breed, quite unfit for deep ploughing, or any similar improvements. It can merely be said of them that they are not below the average of other districts ; that they suffice for the shallow ploughing in vogue, and that they work well on often insufficient fodder. Some statistics, taken in Pilibhít at the census of 1865, showed that tahsil to possess 93,315 cows, 98,878 bullocks, 17,449 buffalo cows, and 2,426 bull buffaloes. The proportion of cattle to population was therefore 7 to 9 as against 1 to 5 in Great Britain ; but it must be remembered that the agriculture of the latter country uses, instead of cattle, horses or steam. Here as there the cows are reserved for dairy or breeding purposes ; but here the males are harnessed for work in their fourth year. A good bullock is said to last from 11 to 12 years, and a bull buffalo from 9 to 10. The average cost of a good pair of plough bullocks is from Rs. 18 to 22, and of plough buffaloes from Rs. 15 to 18.² The price of labouring cattle has doubled in the past fifteen years. The increase is attributed partly to the prevalence of rinderpest and partly to the increased demand and diminished pasturage caused by the extension of cultivation.

The diet of village cattle is thus described by Mr. Moens :—" The cows and calves get nothing except what they can pick up about the fields. From Chait to the middle of Sáwan, the bullocks get five sers of *blása*³ a day, besides what they can pick up in the stubble fields. They also get a little *khali* or oil-cake, about half

¹ *Supra*, p. 21.

much more expensive.

² The bullocks used for drawing wheeled vehicles are, as a rule,

³ Chaff or chopped straw.

a ser per day. During the rains there is ample grazing for them on the fresh grass, and they require nothing extra, but a little salt about twice a month. At the middle of Aghan the grass begins to run short, and they get four bundles (*púlás*) of green fodder (*charri*) a day till the end of Aghan; from that time till Chait they either get *charri* or rice-straw; while working at the sugar-mills they get into very good condition from the green leaves of the cane and the odd bits they manage to pick up. In Phálgun, besides the rice-straw, they get all the green stuff which is weeded from the spring crops; and in the *khádir* they get *chaupatta*,¹ a kind of weed something like clover, which grows in the wheat fields, and is a most excellent fodder. The *chaupatta* in a local bigha of wheat is generally worth near the city about one and a half rupee, but in the dry season of 1869-70 it rose to three rupees. *Akra* (*Vicia sativa*) is another weed, which is carefully picked as fodder. At the end of the rains some of the villages send all their superfluous cattle to graze in the forests to the north and north-east of the district, under the charge of two or three herdsmen (*narha*). They get as *narhai* one *kacha* maund of grain for each buffalo, and fifteen *kacha sers* for each cow for every six months."

Even in Pilibhít, the district breeds few sheep or horses. Horse-breeding is now confined chiefly to the Rámanga basin, where wide stretches of grass, and in some places the clover-like weed just mentioned, afford excellent pasturage. At Khalpur in this tract are two Government stallions, one an Arab and one an English horse; and all along the river one meets with the brood-mares for which Rohilkhand is still famous. The breeders are chiefly Rájputs and Ahars; and it is to a member of the former race that the Government stallions are entrusted. Strong young horses can be bought for Rs. 250 each. At the Bareilly horse-show, held in 1879, several mares and fillies from the Rámanga flats obtained prizes. But horsebreeding in this district is not what it used to be.

Quitting the animal for the vegetable kingdom, we must limit ourselves to some brief account of cultivated trees and crops. The forest trees are those of Budaun and Bijnor,² and the forests themselves have above received their measure of notice.³

By cultivated trees are meant those grown in the groves and orchards which relieve so picturesquely the flatness of the district landscape. In almost every village two or three such plantations supply the people with wood and fruit, the wandering official with a camping-ground, and the cattle with a refuge from the fierce glare

¹ Literally "Quaterfoil."

² *Supra* pp. 22-25, 265-66.

³ Part I., "Forests."

of the summer noon. The trees belong chiefly to the mango (*Mangifera indica*), jáman (*Eugenia jambolana*), gular-fig (*Ficus glomerata*), semal (*Bombax Malabaricum*), and shísham (*Dalbergia sissoo*) varieties. Except in the neighbourhood of large towns, the fruit is rarely reserved by the landlord, but is picked by any of the villagers who care to eat it. The mangoes thus gathered are a great boon to the poor in years of distress, when even the stones of the fruit are collected and ground down for food. The wood of the tree itself is used chiefly as material for sugar-mills and agricultural implements or as fuel for wedding bonfires. From the jáman also is obtained a fruit much relished by natives and flying-foxes, and a timber which, though not excellent, is useful in many ways. The shade of its polished leaves is safer, if not so dense as that of the mango. Its elastic boughs threaten, during the roughest tempests of April, no danger to the person beneath them. But a storm, writes the authority last quoted, "sometimes makes wild work in an old mango grove, uprooting and snapping the trees as if they were reeds." The gular and pípal (*Ficus religiosa*) figs are equally treacherous. Groves are often surrounded by a lofty hedge of bamboos, which in this district thrive luxuriantly. The finest bamboo plantation is that at Sayyidpur near Baheri. Here bamboos are planted in regular rows over a space of about 300 yards by 100, and form a succession of aisles which are pillared on either side, and vaulted overhead, by clusters of interarching stems. Amongst them at one end nestles the cell and graveyard of some Hindu devotees (Gosáins), who, after death, are buried sitting in a layer of salt. Other fine groves may be seen at Deoria, Bísalpur, Aonla, Sarauli, Sháhi, and Fatehganj, East; Sakras and Chitonián in Baheri, and Kuándanda in Faridpur; and in the northern suburbs of Bareilly city. The grove at Fatehganj was the first whose "noble laurel-like shade" sheltered Heber on his tour through the district. It was then (1824) thirty-six years old,¹ but is still flourishing.

The opening of the railway has increased the demand for wood. The closing of Government forests in neighbouring districts, and the grant to Nepál of the Taráí woodlands beyond the Sárda, have limited its supply. And old groves have suffered from these causes a havoc which it will require many long years to repair. Sentiment has not sufficed to preserve them, regarded though they be by Hindús with a feeling almost amounting to affection. It is still deemed hardly respectable to fell a grove without planting another in its stead. But had not Government, with wise foresight, exempted their sites from assessment, there is little

¹ See the *Narrative* of his journey "o'er broad Hindú-tan's sultry mead, o'er bleak Almorá's hill." Vol. I, Chap. 16.

doubt that within a few years cultivation would have taken the place of trees; that the district would have lost its chief ornaments, and the climate and rainfall changed greatly for the worse. The area found under groves at settlement was 50,215 acres, whereof 6,767 acres lie within the Pilibhit sub-division. The latter area supported 154,087 fruit-bearing, and 29,161 other trees.

The cultivated crops may, as before,¹ be divided into those of the autumn and those of the spring harvest. The following list, based on settlement statistics, maintains that division, and shows the proportion in which each crop is raised. But the manner in which the proportion is expressed differs for the two great divisions of the district. The column for Bareilly proper shows what percentage of the total area of *both* harvests the crop in question occupies; that for the Pilibhit sub-division, what percentage of the area of *each* harvest. Thus, in Bareilly proper, sugarcane occupies 5.664 per cent. of the total area, 883,993 acres, cultivated for both harvests; while in Pilibhit it occupies 9.715 per cent. of the fields sown for the autumn harvest only. The form of the tables in the Pilibhit settlement report forbade the calculation of a uniform percentage for the whole district.

Rain-crops, or crops of the autumn harvest (kharif).

Crop.	Botanical name.	PERCENTAGE OF THE TOTAL CULTIVATION.	
		Of both harvests in Bareilly proper.	Of autumn harvest in the Pilibhit sub-division.
Sugarcane { Land actually sown with the crop. (<i>ikh</i>) { Land prepared for next year's crop (<i>pandra</i>).	<i>Saccharum officinarum</i> ...	5.664	9.715
Vegetables and other garden crops (<i>tarkari</i>) ...	...	3.207	2.502
Cotton (<i>kapás</i>) ...	<i>Gossypium herbaceum</i> ...	0.932	0.647
Hemp (<i>san</i>) ...	<i>Cannabis sativa</i> ...	3.844	1.317
Maize or Indian-corn (<i>makka</i>) ...	<i>Zea mays</i> ...	0.177	0.055
Rices (<i>dhan</i>) ...	<i>Oryza sativa</i> ...	4.781	0.219
<i>Bajra</i> millet ...	<i>Penicillaria spicata</i> ...	21.928	59.720
<i>Juar</i> do. { for grain { for cattle - { fodder (<i>charri</i>) }	<i>Holcus sorghum</i> ...	17.059	9.274
<i>Kodon</i> ditto ...	<i>Paspalum frumentaceum</i> ...	5.421	0.209
<i>Mandua</i> ditto ...	<i>Eleusine coracana</i> ...	1.393	6.841
<i>Shámákh</i> ditto ...	<i>Oplismenus colonus</i> ...	0.068	0.104
<i>Kanqni</i> or <i>kukni</i> ditto ...	<i>Panicum Italicum</i> ...	0.873	0.349
<i>Chana</i> ditto ...	" <i>Miliaceum</i> ...	0.604	0.001
		0.601	...

¹ *Supra*, p. 267.

Rain-crops, or crops of the autumn harvest (*kharif*)—(concluded).

Crop.	Botanical name.	PERCENTAGE OF THE TOTAL CULTIVATION.	
		Of both harvests in Bareilly proper.	Of autumn harvest in the Pilibhit subdivision.
Indigo (<i>nil</i>) ...	<i>Indigofera tinctoria</i> ...	0·047	...
Urd or mash ...	<i>Phaseolus radiatus</i> ...	1·191	7·592
Moth ...	" <i>aconitifolius</i> ...	0·461	2·264
Mung ...	" <i>mungo</i> ...	0·064	0·243
Arhar ...	<i>Cajanus flavus</i> ...	0·448	...
Lobiya ...	<i>Dolichos sinensis</i> ...	0·004	0·035
Til ...	<i>Sesamum orientale</i> ...	0·016	0·182
Waternut (<i>singhāra</i>) ...	<i>Trapa bispinosa</i> ...	0·004	...
Pineapple (<i>anārus</i>) ...	... ..	...	0·031
Munj grass ...	<i>Saccharum munja</i> ...	...	0·009
Tobacco (<i>tambaku</i>) ...	<i>Nicotiana tabacum</i> ...	...	0·011½
Mustard (<i>rai</i>) ...	<i>Brassica campestris</i> ...	...	0·863

Spring crops (*rabi*).

Crop.	Botanical name.	PERCENTAGE OF TOTAL CULTIVATION.	
		Of both harvests in Bareilly proper.	Of spring harvest in the Pilibhit subdivision.
Wheat (<i>gihān</i>) ...	<i>Triticum vulgare</i> ...	23·401	65·676
Gram (<i>chana</i>) ...	<i>Cicer arietinum</i> ...	3·692	10·453
Do. (<i>kasa</i>) ...	...	0·039	0·260
Barley (<i>jau</i>) ...	<i>Hordeum hexastichon</i> ...	1·857	7·825
Mixed wheat and barley (<i>goji</i>) or wheat and gram (<i>gochna</i>) ..	...	0·957	6·532
Mixed barley and gram, or barley, gram, and peas (<i>bijra</i>) ...	...	1·367	0·671
Garden crops and tobacco ...	...	0·026	0·174
Melons, musk and water (<i>kharbūza</i> and <i>tarbūza</i>) ...	<i>Cucumis melo</i> and <i>C. vulgaris</i> ...	0·080	0·222
Oats (<i>jai</i>) ...	<i>Avena sativa</i> ...	0·015	...
Masur pulse ...	<i>Erum lens</i> ...	0·428	2·641
Arhar do. ...	<i>Cajanus flavus</i> ...	...	0·111
Sehun ...	...	0·005	...
Peas (<i>mattar</i>) ...	<i>Pisum sativum</i> ...	0·084	0·088
Linseed (<i>alsi</i> or <i>lāsi</i>) ...	<i>Linum usitatissimum</i> ...	0·395	1·025
Mustard (<i>sarson</i> and <i>lāhi</i>) ...	<i>Brassica campestris</i> ...	0·048	0·375
Safflower (<i>kusum</i>) ...	<i>Carthamus tinctorius</i> ...	...	...
Aniseed (<i>ajwain</i>) ...	<i>Ptychotis ajwain</i> ...	...	...
Kondher rice ...	<i>Oryza sativa</i> ...	0·003	...
Coriander (<i>dhanya</i>) ..	<i>Coriandrum sativum</i> ...	...	...

The principal crops are, then, for the *kharif* harvest rice, *bājra*, sugar-cane, cotton, and maize; for the *rabi* harvest, wheat, gram, barley, and their combinations. It will be remarked that tobacco and mustard appear as

both spring and autumn crops in Pilibhít. Arhar, which figures amongst the spring crops of that sub-division, is sometimes classed as an autumn growth, but, as observed above,¹ it occupies the ground during both seasons, and can be called the special property of neither. The absence of a poppy crop is noticeable in the returns for both Pilibhít and Bareilly. proper; but poppy is largely grown in the Aonla and Farídpur tahsils. Of the 883,993 acres already mentioned as cultivated in the latter tract, 149,768 acres are tilled for both harvests. Such land is here called *dosáhi*; and the spring crop grown thereon after the garnering of its autumn predecessor is known as the *dosáhi rabi*.² About a quarter of the kharif area is thus resown for the rabi harvest; and about a third of the rabi outturn is supplied by kharif lands thus resown. The remaining two-thirds are raised from land which has lain fallow throughout the autumn, and are named by way of distinction the *purál rabi*. From the calculations of the above list *dosáhi* crops have been excluded; but in kind they differ little or nothing from their *purál* contemporaries. *Chína*, or *chena*, which will be remembered as an autumn millet, shows again in the *dosáhi* sowings. But no other spring crop is reaped exclusively from *dosáhi* lands. The whole area under spring crops, *purál* and *dosáhi* combined, is to the area of the autumn harvest as 73 to 100.

From the crops we pass to their methods of cultivation and outturn.

Method of cultivation. Live stock. The former, a long but not uninteresting subject, should be prefaced by a brief description of the farmer's stock-in-trade. His live-stock has been to some extent described already. A yoke of plough cattle may be broadly said to cost him Rs. 20 and last him for eight years. If bullocks, the yoke will drag the plough for six hours at a spell; if buffaloes, for one-fourth less that time. In the course of their task the bullocks will turn up over two (local) *bíghás* of clayey, and from $2\frac{1}{2}$ to 3 *bíghás* of light soils. The buffaloes, in their shorter term of labour, can plough but $1\frac{1}{2}$ *bíghás* of stiff and two of light land. The area which can be properly tilled by a two-bullock plough is about 4·7 acres, by a three-bullock plough 6·2 acres, and by a four-bullock plough 9·3 acres. Settlement records assign to the whole district a total of 145,203 ploughs, and the average cultivated area per plough is therefore 8·01 acres. In the eastern parganahs the number of male cattle per plough is 3·33; but in this calculation calves are included. The western parganahs show a somewhat higher average. When reduced through want of cattle to use hoe instead of plough or harrow, the cultivator can keep

¹ P. 26, Budaun notice. ² We have seen that in Bijnor its usual name is *dofasli*. Mr Stack remarks that the same word is in general use here, and that the term *dosáhi* is often limited to land sown with spring crops after bearing autumn rice.

but seven local bighás, or little more than one acre, in tillage. The well-to-do cattle-owner pays his ploughman (*hali*)¹ a wage which varies much from place to place. In Aoula that wage is one-sixth of the produce; a second labourer, if a second is employed, getting from Rs. 2 to Rs. 2-8-0 a month. In Richha and Farídpur the ploughman's remuneration is Rs. 2 a month or 20 local maunds of grain; in Nawábganj a slightly higher sum of money, *plus* a blanket and a pair of shoes yearly; and in Kábar and Sirsáwan Rs. 2 per month. When paid in kind the wage is called *bhánta*, and the labourer who receives it a *bájidár*.

Of the plough itself, which differs nothing from the implement used elsewhere in the North-Western Provinces, an illustrated description has been given in the Mainpuri notice.² For drill-sowing a hollow bamboo tube (*nal* or *báns*), with a broad wooden cup at its mouth, is attached to the sole or boot (*parkai*) of the plough; and the cup is fed with seed which descends thence into the furrow. In preparing the ground for sugarcane, the furrows are widened by two mould-boards fastened behind the share. A thin bamboo goad (*paina*), with a sharp nail (*arái*) at one end and a twisted leather lash (*santa*) at the other, is used to encourage the cattle. To gather the weeds, or pulverize the soil when caked by rain, a heavy rake (*khilwái*) is employed. There are three kinds of harrows—the *patela* or heavy beam, the *rari* or cylindrical roller, and the *sohal* or parallel beams. The instruments of hoeing and weeding are the *kasi* or common, and *pháora* or spado hoe; the *khurpi*, a spud or scraper; the *gandasa* and the *daránti* or *hasiya*, sickles or choppers, of which the first-named is toothed like a saw. For lift irrigation the *dugla beri* or boat-shaped basket, and for well irrigation earthen pots (*karwára*), weighted levers (*dhenkli*), winch-wheels (*charkhi*), leathern buckets (*charsa*), and well ropes (*láo* or *birt*), are required. Threshing and winnowing demand only a small wooden rake (*parchhái*), a broom (*surhet*), a three-legged stool (*tipái*), and a basket shaped not unlike a dustpan. The price of all these articles, although somewhat higher than in Budáun, is still very cheap. The ploughing apparatus costs from Re. 1-6-0 to Rs. 3, and the leathern bucket Rs. 2. But the *patela* and well-rope are the only other implements whose price always exceeds a rupee. Where comparison is possible, these prices are found to have increased little since 1830. In one case indeed, that of the *gandasa*, they have decreased.³

Having supplied the husbandman with his apparatus, let us see how he uses it. The first ploughing of the season (*haraita*), whether for the autumn

¹ The *harwáha* of down-country districts.

² Gazetteer, IV., 513.514.

³ From

Re. 1 to 6 annas. See a comparative list of prices at p. 67 of Mr. Moens' report.

or the spring harvest, is heralded by omens and ceremonies. For the calcula-

Ploughing. The tion of the auspicious day and hour (*mahúrat*), the orthodox *mahúrat*. Hindu consults his priestly adviser, who decides the question in an astrological manner best known to himself.¹ If the ploughing be for the autumn harvest, the advice is taken several days before the Akhtij or 18th of Baisákh (April-May), the date when the cultivator must repay the loans he has borrowed on his spring crop.² At the appointed time he visits one of his fields, which must be quadrangular in shape ; and keeping his face or right side towards the eastern moon, makes five scratches in the ground with a hoe or ploughshare. He then returns homewards, carefully watching the omens. A woman with a pitcher, a gardener with flowers, a watersnake, the cry of an Indian cuckoo, are favourable signs. If a jackal yelp, if a hare or fox cross his path, it is unlucky. Once at home, he spends there the rest of the day in undisturbed but wakeful idleness. From disputes with adversaries, and even the most trivial offices of kindness towards friends, he holds aloof. Some kinswoman who is not a widow presents him for luck's sake with curds and silver. The curds and other delicacies he consumes, but carefully abstains from milk. The day of repose over, he engages in preparations for the agricultural campaign, manuring his fields and putting his tools of husbandry in order. The *mahúrat* is said to be less carefully taken than of yore. The advice of the pandit and even the warning of omens sometimes remain unsought. Still the custom has this indispensable residue, that the earth must be scratched, and scratched on a lucky day. The date chosen is often the Dhundeli or second day of the Holi festival, and sometimes the following day. The whole of Bhádon (August-September), the latter half of Kuár (September-October) and the first half of Kárttik (October-November) are all favourable times. But the first half of Kuár (*kanágat*) is a sort of Hindu Lent, in which funeral rites of ancestors and acts of charity must be performed ; and during this period no *mahúrat* is possible.

The *khartf* or rain-crop ploughings begin with the first fall of rain in Asárh (June-July). Those for the spring harvest commence in the same month, and continue (weather permitting) until the middle of Bhádon (August-September). The clods are then crushed with the *patela*, and for every further ploughing a harrowing is administered. By the beginning of Kárttik (October-November) 18 or 20 ploughings have given the land a perfect tilth. It is ploughed over in all directions, the first ploughing being called *eksiri jot*, the

¹ It is as the astrologer, perhaps, and not as the priest, that the Bráhmaṇ is consulted ; for Musalmáns often take his advice on this point. ² The Akhtij is in this respect to the spring crop what the Biwáli is to the autumn.

second *dobar*, the third *tabar*, the fourth *chaubar*, the fifth *pachwar*, and so on. The yearly cost of ploughing the 4·7 acres which can be properly tilled by two bullocks is reckoned at rather less than Rs. 2-8-0.¹

Three ways of sowing are known to the Bareilly rustic. In the first or *sai* process the sower treads close behind the plough, dropping the seed into the furrow by hand. The second, *bāns* or *nal*, is the ordinary drill-sowing, in which the seed is deposited through a tube attached to the plough itself. In the third, *hīra* or *pavera bona*, the seed is sown broadcast at evening, to be ploughed over next morning. Wheat, barley, and oats are sown by all three methods; Indian-corn by *sai*; the other rain-crops and the coarser spring-crops broadcast. The practice of scattering broadcast without preliminary ploughing is sometimes adopted in sowing spring linseed and pulses on land lately vacated by autumn rice. In this case also a ploughing follows the sowing; and in all cases a harrowing completes the arrangements.

The seed remaining (*bijwar*) in the basket at the close of a day's sowing becomes the perquisite of the labourers employed in the process. The day on which sowings are completed (*daliyājhar* or *niboni*)² is devoted to festivity. The plough is decked with garlands, and the remnants of the seed are made into a cake for the fattening of mendicants and holy men.

The science of manuring is but imperfectly understood by the people. In collecting dung from the roads, camping-grounds, and fields where the cattle have been grazing, they display, writes Mr. Moens, a praiseworthy assiduity. Fallen leaves, ashes, and the sweepings of their houses are no less carefully accumulated. But the manure gathered by these means is "put all in one heap, exposed to the air, where it remains till it is completely decomposed. By this system nearly all the gases and nutritive juices are dissipated and lost, and nearly all the salts are washed away by the rain. The heap, when sufficiently dry, is then burnt, and the ashes are spread over the fields: a more wasteful system could hardly be conceived. Bones, than which few manures are more valuable, are never used for the purpose, but are allowed to lie about the outskirts of the village. Of all artificial manures they are of course utterly ignorant, and they are very disinclined to try anything new." They have been known to reject indigo refuse even when offered *gratis*. The trash of sugarcane makes an excellent manure, especially for cotton; but both this and a large quantity of cowdung are

¹ Settlement report of Bareilly proper, pp. 69, 70.

² Elsewhere *Kunr mundla*, *Kunr boji*, or *Hariar*. *Daliyājhar* means literally the brushing out of the sowing-basket (*daliya*). See *Elliot's Glossary*, articles on that word and those just mentioned.

consumed as fuel. Sheep are sometimes penned (*khatdya*) in an unsown field for the sake of their droppings; but the farmer has no idea of growing green crops to be fed down by sheep. Sweepings from the houses of non-agricultural villagers are by custom the property of the landlord, who disposes of such manure as he sees fit. The defects of the present system induce Mr. Moens to take a somewhat gloomy view of the agricultural future. The increase of population is pressing too exactly upon the soil. Land watered by canals is becoming overcropped, and the attempts made to restore its lost phosphates are inadequate. So far as it extends, however, manuring is evenly distributed. The best land, wherever situated, is the best manured; and few villages possess a *gauhán* or well-defined zone of manured soil around the homestead.

The copious rainfall and high spring level of the district greatly reduce the need of irrigation. This is required only to ensure a crop in unfavourable years, and not, as in the Duáb, to ensure any crop at all. One watering for spring crops, and two or three for sugarcane, are all that is customary; while in the northern parganahs fine wheat and even cane are grown entirely without irrigation. Here, however, rents are paid chiefly in kind, by the division of the crop between landlord and tenant; and well irrigation is reserved for crops which like sugarcane, garden-stuff, and tobacco, pay money rents. In watering the latter crops the tenant reaps the whole advantage of his well; by watering the former he would only share the advantage with his landlord. The great danger in these parganahs is not drought, but smut arising from a surfeit of damp. The dread of excessive moisture deters cultivators from using the canals in cloudy weather. And this in spite of the fact that irrigated lands have been shown to produce wheat 32 per cent. better than dry.¹ The only crops irrigated *as a rule* are, for the autumn harvest, sugarcane and *bhijwa* rice: for the spring harvest, wheat, barley, gram, and their combinations.

The sources of irrigation are wells, rivers, canals, and tanks or lagoons. Except in the neighbourhood of large villages, masonry wells are rare. Those that exist are old, and were built for drinking purposes. Water for the fields is supplied by earthen wells, for whose construction the nature of the subsoil is almost everywhere adapted.

Such excavations are distinguished into *sotthai*, or those which reach the subterranean spring (*sot*),² and *barhai*, or those which derive their water from percolation. As in Bijnor, the spots occupied

¹ See the results of Mr. Moens' experiments in Karor at p. 72 of the settlement report.

² The *bam* of Bijnor, *supra*, p. 275.

by spring wells are irregularly scattered, and generally small. When sunk through clayey or loamy soil (*moti dharti*) they last from 3 to 30 years without interior lining. But where firm strata alternate with sand, a casing of rope (*bindi*) twisted from the stalks of arhar and bājra will barely preserve the well for three. If their walls are trusted and the spring is copious, *sotihāi* wells are worked with the rope and leathern bucket. In Aonla west of the Nāwāb nadi, in South Sarauli, and near the city of Bareilly, the workers are bullocks. In Bīsalpur east of the Deoha, in the south-east corner of Farīdpur, and in the Pilibhīt subdivision, gangs of men are employed. Reliefs of four draw the water, while one hand at the well and another in the field effect its distribution. The average area irrigated by one of these spring-wells is about four acres in the season, and somewhat under two-thirds of an acre a day.

The ordinary *barhāi* well lasts usually for but one season. Its average depth of water is about three feet, and when a few hours' drawing has exhausted that supply, the hind must await its replacement by percolation. The maximum irrigation of such wells has been already mentioned as ten poles (one-sixteenth of an acre) daily.¹ In the same place has been described the slow and laborious method of working them by winch-wheel (*charkh*) and lever (*dhenkli*). When the ordinary earthen well costs its possessor anything at all, his expenses are limited to two or three rupees. But as a rule its construction makes no inroad on his scanty finances. The excavation is done by himself and friends, the well-rope is twisted out of home-grown hemp, and a customary share of the crop repays the village carpenter for making the lever or wheel.

Irrigation by wheel or lever is however possible only where the spring-level is high. In the west of Aonla tahsīl, where it is low or rather where the land lies high, a bucket and bullocks are required. Here the top-soil is dry, and the spring-level from 16 to 26 feet below the surface. In the rest of the district water is much nearer, being found in the *khādir* at the depth of a man's stature.² "In some parts, where a buffalo rolls on the ground, the depressions will in a short time become filled with water; and a hole made by pushing a common walking-stick into the ground fills at once." From the following calculation, showing the average depth of the spring level in tahsīls other than Aonla, the *khādir* flats have been excluded:—Farīdpur, 13 feet 4½ inches; Karor, 11 feet 8 inches; Nawābganj, 9 feet 6 inches; Mīrganj, 13 feet 2 inches; Baheri, 10 feet 10½ inches; Bīsalpur, 11 feet 5½ inches; and Pilibhīt, 10 feet 8¾ inches. The earthen wells in Karor,

¹ *Supra*, p. 31, Budaun. The area watered during the season by a *barhāi* well is stated at 3½ acres.

² *I.e.*, from 5 to 6 feet.

Mirganj, and Púrānpur are mere narrow holes, ranging from 2 to 3 feet in diameter.

The first step towards river irrigation is the construction of temporary earthen dams. Blocked by these obstacles, the water rises to such a height as admits of its distribution either by lift¹ or flush through channels. The cost of embanking such dams is met in three different ways :—

(1). The commonest plan is for the irrigating villages to contribute the labour of one man per plough, or the money-value of that labour for such time as is required to construct the dam. They then receive the water free.

(2). The dam is made by the landholders of the villages at the two ends of the embankment, who undertake the whole responsibility of its construction and maintenance. The cost is collected from the landholders of the irrigating villages rateably according to the yearly area irrigated in each village by the dam. This is the system followed on the great Katra dams in Bisalpur.

(3). The dam is constructed by the second method. But the expenses are defrayed by a cess of two per cent. on the land-tax of each irrigating village, without reference to the actual cost of construction or the area actually irrigated. This procedure is prevalent chiefly on the Aril dams in Aonla.

In the last two cases the landholders of irrigating villages recoup themselves by charging their tenants a water-rate. This is usually one anna per *bigha* for crops (*nijkári*) whose rent is paid in kind, and 2 annas for canal irrigation; but in some villages $1\frac{1}{2}$ annas, whatever the crop. In all cases the zamindars collect considerably more than they have to pay. The system prevails to some extent in canal-watered villages also, where an unauthorized cess of 6 annas per two-bullock plough is sometimes levied towards the entertainment and conciliation of the canal subordinates visiting the village.

The existing system of canals has been described above.

On the question whether their water deteriorates the land the settlement officer writes as follows :—

“In Bareilly the canal-water is all derived from the rivers. It is highly charged with silt and fine mud; and like the river water in flood, though not to so great an extent, usually leaves behind fertilizing alluvial deposits. Where the water is as pure as in the Ganges Canal, I can believe in its doing harm to the land. Here it certainly is not the case *when used fairly*. It is terribly wasted, and the fields are quite swamped with water, receiving far more than

¹ For some account of lift irrigation *vide supra*. pp. 31, 32. Mr. Moens estimates the daily area watered by a lift-gang at somewhat more than from 1 to $1\frac{1}{4}$ acres. But judged by the experience of other districts that estimate appears overstated.

is required. The result is that the inorganic constituents of the soil are dissolved with great rapidity; all that the plants can consume is taken up, and the rest is carried down to the sub-soil out of reach of the roots. Henceforward the land requires either free manuring, or the silt deposits from the canal-water, to produce an average crop. Where the subsoil is retentive, such as clay or *kankar*, there the land has a tendency to deteriorate from the flooding it receives year after year. The water stagnates in the pan and rots the roots of the plants, while the upper soil becomes cold and soured. The natives call the first of these two conditions *akorhai*; and say that when the land formerly unirrigated has been freely watered for a few years in succession it cannot get on at all without water. 'As a cow will not give milk properly without its calf before it, so land in this condition will not give a crop without water.' When lift or well irrigation is practised the water is necessarily economised, and no more given than the field absolutely requires.

"The remedy is obvious. Deep ploughing and subsoil drainage, with a use of lime and bone manures, would at once remedy the evil; but this would require an improved breed of cattle, an alteration in the structure of the plough, and increased agricultural knowledge. I am not sanguine enough to hope even for the introduction of these requisites for many a year. Over-cropping and consequent deterioration of the land are also fostered by canals. Owing to the rapidity with which a field can be irrigated and the consequent amount of labour liberated, a cultivator can have a larger area under the better crops or more *dosdhi* cultivation, while he has no more manure to put down than he had before. Water is so near the surface, and natural streams are so numerous already, that considering the rise in the spring-level that always follows flush canal-irrigation, and the extortions and vexations always attendant on canals, and the over-cropping that they encourage, I doubt whether an extension of canals in Bareilly will not eventually prove a vast evil: whether they will not induce malarious fever and all its evils here as they are said to have done in Saháranpur and Bulandshahr; and whether they will not eventually deteriorate the land. There are only two tracts in the district where I should like to see them made—viz., in South Sarauli and the west parts generally of the Aonla tahsil, where the soil is sandy and the spring level low; and in the sandy tracts of parganahs Karor and Faridpur."

Irrigation from canals is, like that from rivers, effected by either flow or lift; that from lagoons and tanks by lift alone. It is unusual for a landlord to charge his tenants for the use of tank water; but before watering their own fields, they must give gratuitous

irrigation to his home farm. He allows tenants of other landlords to use the surplus water, if any, on payment of from 1 to 2 annas per local bigha.

The writer just quoted makes some rather elaborate reasonings as to the cost of irrigation. He remarks, however, that they are curious rather than useful, as irrigation rarely costs anything in hard cash. The wage paid for irrigation labour is sometimes $1\frac{1}{2}$

annas *plus* half a pound of parched grain (*chabena*), sometimes $1\frac{1}{2}$ annas *plus* a quarter of a pound, and sometimes 2 annas without food. The ordinary working hours are from sunrise to 9 A. M. and from 3 P. M. to sunset.

By bucket well. A 20-foot earthen well and its plant would cost wages of three excavators, Rs. 2-13 0; lining of twigs, 4 annas; bucket, rope, and wheel, Rs. 5; total Rs. 8-1-0. As sunk through loam the well should last two years, Rs. 4-0-6 is the annual incidence of that cost. Adding the wages of irrigation labourers (Rs. 9-9-0)¹ and taking $4\frac{1}{6}$ acres as the area irrigated by the well, we get a resultant cost of Rs. 3-5-7 per acre for one watering of the spring crop, and Rs. 8-1-0 for three waterings of sugarcane.

So much for a well worked by bucket. The cost of watering from one By lever or wheel-well. worked by lever or wheel would be less, as the water in such wells is nearer the surface, and the wells themselves narrower. Here the cost of sinking and lining the well is but Re. 1-9-6, and of plant 14 annas; total Rs. 2-7-6. The plant however lasts for two years, and deducting half its price we get a cost of Rs. 2-0-6 for the season during which the well exists. Adding as before wages of labour (Re. 1-4-0)² and fixing the irrigated area at 6 kacha bighas, we must pay Rs. 3-4-3 per acre for one watering of the *rabi*, and Rs. 6-2-6 for three waterings of cane.

In lift irrigation, when no charge is made for the water, the items reduce themselves to wages of labour (14 annas)³ and cost of plant (4 annas). The total cost of one watering from one lift will be Re. 1-0-6, and of three waterings Rs. 2-10-1 per acre. But to save time two lifts are often simultaneously employed on the irrigation of the same field.

The tasks of weeding (*nirai*) and hoeing (*kodai*) are performed chiefly Weeding and hoeing. by the hired labour of both sexes. The rate of remuneration for men is in ordinary times one anna a day and food; but at the beginning of the rains, when labour is in demand, that rate advances almost half as much again. Women receive three quarters of an anna and food, or one anna in all; and children half an anna a day. Ten men can weed over one acre daily, at a cost of about Re. 1-1-6 per acre; and 16 women can weed an

¹ Nine men for $8\frac{1}{2}$ days at 2 annas each *per diem*.
daily.

² One man for 10 days at 2 annas

³ Seven men at 2 annas the day, the tenant of the field making an eighth.

acre only, at a cost of Re. 1. The excellence at this work of Kurmi women is proverbial—

“Bhall jāt Kunbin ki : kherpi hāth

Khet nīráwe apne pí ke sáth.”

“Good blood the Kunbin's, who with spud in hand

Beside her husband weeds the grateful land.”

The spud (*khurpi*) is the usual instrument of weeding, while hoeing is generally done by men armed with large hoes (*kasi*.)

The tenant and his family suffice as a rule for the duty of watching the crop. But when hired for that purpose, a labourer receives

Watching.

Rs. 2 a month and the liberty of eating in the field itself as much grain as he cares to pick there. The tall autumn millets² and sugarcane, the former for one and the latter for one and a half months, are the only crops on which watching is always bestowed. But in forest neighbourhoods the spring crop also must be guarded against the nightly incursions of four-footed marauders. The average area guarded by one person perched on his tall bamboo scaffolding is stated at the small figure of less than two acres; the average cost, when represented in money, at from Re. 1 for ordinary crops to Rs. 2 for sugarcane.

Reaping (*lāhi*) is most often paid for in kind, but sometimes in money, by time or the piece. One-fifteenth of the gross produce in the

Reaping.

case of coarse autumn growths and winter pulses, and about one-seventeenth in that of cereals, repay the reaper (*lehra*) who has brought the crop to garner.³ Where money wages are paid by time, the usual rate is 2 annas a day for men, and a quarter less for women; but here the cultivator garners the crop himself. By piece or contract, the rate is 2½ annas per *kacha bīgha*⁴ for reaping and garnering, and 1½ annas for reaping alone. For cutting and leafing sugarcane, the peeler (*chhola*) receives five stacks a day and the leaves.

“For cotton-picking by hired labour, either the pickers (*paihāri*) are paid in money at 1½ annas per day, or in kind by a very peculiar and expensive system. At the first picking the *paihāri* gets one handful in every two, then one in three, one in four, and so on up to the twentieth picking,—the share of the picker decreasing at every “*osra*” as the produce increases and becomes easier to pick. After the twentieth picking, the picker's share increases again—one in nineteen, one in eighteen handfuls, and so on, increasing as produce

¹ Elliot's *Supplemental Glossary*, article “Kurmi.”

² *Eājra*, *jāár*, and maize.

³ Settlement report of Bareilly proper, p 77. In the latter case his normal share is one-twentieth only; but he is allowed to select his own sheaves, and of course selects the largest.

⁴ Except in Aonla and Sancha the *kacha bīgha* measures rather less than one-sixth of an acre. *Infra*, weights and measures.

decreases. The average of the whole arithmetically is one-twelfth of the produce in practice; with reference to the number of pickings it is about one-fifteenth: twelve women are reckoned to pick an acre per day, or sixteen can do it before noon."

When brought to the threshing-floor (*pair* or *khirmangal*) the crop, at this stage known as *tak*, is spread out to dry; and when dry is trodden out by muzzled oxen, who are driven round from left to right.¹ The first cuttings of *shámák* millet at the autumn, and of barley at the spring harvest, never visit the threshing-floor. These, the first-fruits reserved for a harvest-home ceremonial, are brought to the family hut, presented to the family priests and *penates*, and eaten by the family itself. Husked from its ear, and mixed with coarse sugar and milk, the grain is tasted seven times by each member of the household. The season is a festive one; but the approaching collection of the Government revenue and the landlord's rent casts perhaps some gloom over its festivity.

"Phula phula kyún phire? Ghar arwan áya.

Jhuka jhuka kyún phire? Piyáda áya."²

"Why dost wander thus bloomingly? Home have come the first fruits.

"Why dost wander thus slouchingly? The tax-gatherer hath come."

The completion of winnowing, a process already described,³ is marked by some further rites. The winnowed grain is gathered in a heap (*ras*). Starting from the south, with his basket in his right hand the winnower stalks northwards towards the pole whereto the threshing cattle have been tethered. This he does by two successive circuits to west and east, *i.e.*, to left and right. A sickle, a blade of holy grass, *madár* flowers,⁴ and a cowdung cake, are placed in a cleft stick on the heap; at its four corners are placed other cowdung cakes, while a line of cowdung ash is traced, and a libation of water (*argh*) poured around it. A burnt sacrifice (*hom*) of clarified butter and coarse sugar is offered, and what is left (*prashád*) of the latter is distributed amongst the bystanders. Except for the pious ejaculation uttered by the winnower when he puts down his basket, these proceedings are conducted in perfect silence. It is feared that the slightest inattention will give malignant sprites (*bhút*) opportunity of damaging the grain.

Passing from the general processes of cultivation to the special methods adopted for the principal crops, we may note also the outturn of each.

¹ Circling round an object with the right hand always towards it (*pradakshina*) is an ancient sign of religious respect. It existed in Europe as well as Asia. Scott tells us that it was called *deasail* by the Scotch Highlanders; and the habit is still preserved at some holy places in Ireland.

³ *Supra*, p. 29.

⁴ The grass is *kusa* (*Poa synosuroides*); the flower, *Asclepias gigantea*.

According to the greenish or reddish colour of its grain, *bājra* is distinguished into two varieties, *bājra* and *bājri*. Six or eight ploughings prepare the land for its reception ; and it is sown broadcast in Sāwan (July-August) with about 5lbs. of seed to the acre. Special methods adopted in case of principal crops. *Bājra*. Manure and irrigation are here never squandered on this crop.¹ But it is generally weeded once, and sometimes hoed as often. If cut green before seeding its stalks are a nutritive fodder. Ripening in Kārttik (October-November), it yields on a general average some 550lbs. of grain per acre.² The special average of the river basins is in ordinary years about 850lbs.; that of the loamy uplands 550 ; and that of sandy soil but 420lbs. In the first-named locality the crop attains a stature of a dozen feet or more, and has been known to yield the bumper outturn of 1,280lbs. per acre. It is subject to two incurable diseases. The symptoms of the first, known as *baguliya jūna*, are the appearance of a white spot on the leaf, followed by the withering of the plant. The second, *kandua jāna*, seems to be a kind of smut or mildew, as the seed turns into a black dust. The repeated cultivation of *bājra* on the same land may perhaps account for the former malady, and excessive dāmp for the latter.

The varieties of *juār* are seven, viz., *Pairia*, *lāplākra* or *latughar*, *lal* or *joginia*, *jetī*, *singhia*, *dogadda* or *duleria*, and *sūrmunkhī*. The first four are grown chiefly for fodder (*charri*), the last three for grain ; and several varieties are often sown together in the same field. The cultivation of *juār*, its diseases, its times of sowing and reaping, resemble those of *bājra*. If grain is the chief object, but 5½lbs. of seed are sown per acre ; if fodder, as much as 25. When allowed to grow again after its first cutting, the field “ratoons” or bears a second crop. The value as fodder of *juār* stalks, cut before seeding, may be shown by an analytical comparison³ with turnips :—

				<i>Charri.</i>	<i>Turnips</i>
Water	...	...	...	15.17	90 43
Flesh-forming matters	...	...	...	2.55	1 04
Fatty or heat-producing matters	...	...	...	11.14	7.89
Inorganic	ditto	...	...	1.14	.64
				100.00	100.00

Before reaching a height of two or three feet the stalks are regarded as poisonous ; and they are best cut for fodder when about two-thirds grown. Experiment has shown that irrigation would treble their yearly outturn. In

¹ At Saidapet farm in Madras the outturn of *bājra* has been improved by manuring.

² The result of Mr. Boulderson's experiments (1828-31) was 533lbs an acre ; that of Mr. Moens (1869-71) 587lbs. per acre. But the latter officer gives 549lbs. as the general average.

³ The analysis was made by Dr. Völcker and republished in the *Agricultural Gazette*, September, 1871.

some villages the tenants are allowed to till free of rent, as a maintenance for their plough-cattle, a small patch of this fodder. Juár is more or less suited to all soils, but, like bájra, thrives most on the *khúdir* flats. On the clay lands to the north of the district it is largely grown in alternate autumns with rice. The average yield of grain is about 1,175lb. per acre on low moist soil, and 541lb. on the uplands.

Maize or Indian-corn is largely grown in all the north-western parganahs, where, succeeded by *dosáhi* wheat, it takes the place occupied in other tracts by sugarcane. It thrives best on light loamy soils. If the field destined for its reception has lain fallow throughout the year, 6 or 7 ploughings are required; but where a spring-crop has been already reared, 3 or 4 will suffice. The seed is sown in Asárh (June-July) by the *sai* process described above. The crop always receives one weeding and hoeing, and is sometimes manured, but never watered. It grows rapidly and ripens in Bhádon (August-September), yielding an average outturn of 1,014lb. per acre. The produce is almost invariably half the weight of the cobs; a soft and juicy fodder is supplied by the green stalks. Chill or excessive damp cause the plant to redden and wither (*sanidna*); but by mildew it is never attacked. It is remarkable that when spring-crops are grown on land last occupied by autumn maize, the place of maize which paid a cash rent is taken by wheat, gram, and barley: that of maize which paid a rent in kind by *kasa* or *masáfi*.

Of urd or másh there are two kinds, the small green *kachiya* and the black *khujua*. In July-August (Sáwan), after three preliminary ploughings, about 9½lb. of seed are sown to the acre. The reapings take place in November-December (*Aghan*), and 451lb. per acre is the average outturn when the crop is sown by itself. But it is most often mixed in the same field with bájra, juár, or arhar, and in this case its produce is about 196lb. only. No fostering processes, such as weeding and manuring, attend its growth. The east wind, moths, and lightning are described as its worst enemies. Its pulse is an esteemed article of food, its straw makes good fodder, and its root is said by Royle to contain a narcotic principle.

In season and style of tillage several other pulses closely resemble urd. Such are mung, moth, and lobiya, which like it are sown chiefly as *utara*—that is, in the same field as some more important crop. Their outturn differs little from that of urd, though their sowings demand a pound or two less seed per acre. When sown in company with other crops, they are reaped about a month earlier (October-November).

than when solitary. Both mung and the leguminous lobiya have several varieties, and of the latter such varieties as have white seed are esteemed the best. Moth is grown chiefly on the sandy soils of Karor, Faridpur, and Aonla,

Of cotton the indigenous variety is the only one which thrives in Bareilly.

Cotton.

Experiments made with the American and Hinganghat varieties have almost without exception failed. The crop requires abundant manure, careful cultivation, and a soil neither very dry nor very damp. Some 20lb. of seed per acre are sown by *sai* in Asárh (June-July). To clear it of fibre and quicken germination, the seed is rubbed in moist cattle-dung and dried in the sun. The land is prepared for its reception by 6 or 8 ploughings, and from 6 to 9 tons of manure per acre. If sown a third year running in the same field the crop is said to wither. Arhar pulse and black urd are sown in the same field, the former to shade the young crop. In the course of its growth the cotton is weeded three times, or hoed once and weeded twice, but rarely irrigated. It is picked in the end of Kuár (beginning of October), the time chosen being the forenoon, when little dust is flying. Burnt sacrifices follow the germination and precede the picking of the crop. Sugar-stuff and clarified butter, those unfailing accompaniments of rustic revelry, are eaten on both occasions. On the second, women visit the north or east of the field, pick a few of the largest pods, and hang them by their fibre to the tallest stalk (*bhogaldai*) visible. They then squat round the stalk, and filling their mouths with parched rice, puff it out over the field. Parched rice was scattered across that field also when the crop flowered. The object is said to be that the cotton pod may swell out like the rice. Four maunds of the *kapás* or uncleaned fibre yield usually one of *rái* or cleaned cotton. The general average of cleaned cotton per acre is 92½lb.¹ Bareilly cotton is described as inferior in quality, short-stapled, and dirty. The fact is that during its growth the cultivator is too much preoccupied with his sugarcane and rice to spare it much attention. It is insufficiently thinned and weeded and carelessly picked.

Kukni or kangni is a favourite material for native cakes and porridge.

Smaller millets,—
kangni, china, mandua,

Sown as an *atara* crop in Asárh (June-July), it needs neither manure nor irrigation, and ripens in Bhádon (August-September) or Kuár (September-October). About 10lb. of seed to the acre give an outturn of 260lb. in grain and 1,100lb. in straw. China is sown and reaped in summer, after the spring harvest has been

¹ Thus Mr. Moens; but in 1849 the Collector of the district returned the average produce as 105lbs.

garnered. But it is too precarious and too thirsty a crop to invite frequent cultivation.

"*Chāra jī kā lena, chaudah pānt dena,*

Bīgār chale to na lena na dena."

"Who would see his china live, must full fourteen waterings give,
But in vain shall water flow when the fierce sireeecs blow."

Mandua, the *rāgi* of Madras, is a very prolific crop, yielding out of 25 lb. of seed some 716 lb. per acre. Sown on light sandy soils in June-July, often in the same field as other crops, it attains maturity in October-November without the aid of irrigation. If it be sown alone, its field requires some half

dozen ploughings. Land occupied by shāmākh requires less ploughing, but the method of raising that crop is otherwise

much the same. It is sown in May-July with about 20 lb. of seed to the acre, and yields in November-December an outturn of 616 lb. to the acre. Its straw, which is used as fodder, may be weighed at 1,250 lb. more. Kodon is grown on light sandy soils without irrigation. Its field is prepared by four or six ploughings to receive the seed in June-July. From 17 or 20 lb. of seed per acre the produce is about 750 lb. on good, and 500 lb. on sandy soils. The harvest is in November-December.

The black variety of til, grown in the same field as bājra, juār, maize, or cotton, supplies the seed from which a well-known oil is expressed. It is sown in June-July, to yield in October-November 70 or 80 lb. of seed an acre. Arhar is most often sown with cotton, but sometimes in a sandy field of its own. In the latter case the average produce is from 500 to 550 lb. per acre; but a frosty season seriously lessens the outturn. Its pulse is one of the best that the country affords.

An exhausting crop, hemp is grown only on the finest lands, and perhaps most extensively in the Deoha and Rāmanga khālirs.

Hemp.

The plant is not cut, but pulled up by the roots. On parting with their seed the stems are steeped for a week, then beaten; and the fibre is detached, not with a scutching instrument, but with the fingers. The outturn of hemp is from 550 to 650 lb. an acre.

Rices are by far the principal crop of the autumn harvest, and in Bareilly proper occupy indeed more land than any other crop of either harvest. The following are the kinds chiefly grown:—

Rices.				
Hansraj.	Kamora.	Sui	Chamapawati.	Kathanda.
Basmati.	Mofichar.	Suiya.	Pandri.	Notha.
Sankharad.	Jhabdi.	Karmali.	Tapsi.	Karori.
Sankhareha.	Sohagmati.	Jedi.	Thán.	Anandi.
Raimunia.	Anjana.	Machua.	Kalma.	Batya.
Urbas.	Seorha.	Jhanna.	Deomari.	Dharanga.
Jhilma.	Seorhi.	Sikhaund.	Kundia.	Turela.
Tilokchandani.	Dhani.	Beora.	Gáo.	Sáthi.
Bandli.	Brinjphul.	Dalganjana.	Rauikajal.	Bunki.
Raibhog.				Dharilla.

The so-called Pilibhit rices are grown not in this district, but the Taráí. There is however a large trade in such rices at Pilibhit, and hence the name. Rice cultivation is thus described by Mr. Moens :—

"The seed is first steeped thoroughly for a day, then wrapped in straw or cloth for three days, and usually sown on the fourth; but if the field is not ready by that time, it is re-dried in the sun, and will remain for 15 or 20 days fit for sowing. The sowings are called according to the time and method of cultivation employed. (1) *Gaja*.—These are the first sowings made in Baisákh (April-May). The field is filled with water, and thoroughly ploughed four or five times over with the water on it till the earth is converted into a fine mud (till it is *ganj*). The water is then let off, and the field allowed to become half dry (*aut*)—i.e., the surface is allowed to dry to a depth of three or four inches. It is then sown and thoroughly irrigated every third day till the rains. The crop is cut in Sāwan (July-August). The produce is heavy, but the cultivation is expensive and laborious, and only possible where water is close at hand. (2) *Bhijua*.—If a *rabi khet* has been selected, two ploughings are given in the ordinary way, otherwise four or five. The field is then irrigated, and when the land is half dry the seed is sown in Baisákh or Jeth (April-May or June), and left. If the weather keeps hard and dry the seed germinates, but does not spring up till the first rains. If, however, rain falls shortly after sowing the seed springs up, the young shoots are parched and killed by the hot weather that follows, and the crop is lost. It succeeds best in years when the rains set in late. The crop is cut in Bhádon (August-September), and the field can then be thoroughly prepared for a *dosdhi rabi* crop. This method is chiefly prevalent to the north of the district, and is much encouraged by the zamindárs. Where rents are taken in kind, and water is easily obtainable, *anjana*, *sáthi*, and *seorhi* are the kinds chiefly sown thus. (3) *Kúndher*.¹—This is very similar to *gaja*. Land is selected on the very edge of a *jhál* or pond, and thoroughly dug up with a *hasi* and divided in *kiyáris* (beds); water is then let in and the land ploughed three or four times. The seed is then sown and ploughed in. The sowing is in Phálgun (February-March), and the field kept constantly wet. The crop is ripe in Asárh (June-July). *Sáthi* is usually selected for this kind of cultivation. The land is usually let for *kúndher* in bits or *párs* of about two *kacha* bighas each, at so much per *pár*: money rates are almost always paid. (4) *Ratiha* or *rasota*.—These are the regular sowings in the ordinary *rat* or season, hence the name. They are either (a) *khandhar*, where the rain of flood-water is collected in the *kiyáris*, the ground ploughed, and the seed sown wet on the water and ploughed in; the water is let off when the seed sprouts, and for four days afterwards no water is given; after that any amount is beneficial, so long as the top of the shoot is not covered; or (b) *kukhana*, where the ground is ploughed and sown broadcast in the ordinary manner.

"The *ratiha* sowings are between the last ten days of Jeth (May-June) and the middle of Sāwan, not later; and the crop is ripe in in Kuar, Kárttik, or Aghan (September, October, November, or December), according to the kind of rice and time of sowing; four to seven ploughings are given. The land is very rarely manured, as the rice would then run to straw and be laid, and weeds would be encouraged: five sers per *kacha b'gha*, or 86lb. per acre, is the usual allowance of seed. *Ratiha* sowings are rarely irrigated artificially; the rainfall gives sufficient water. Well-irrigation is never used for rice. For a full crop water is required up to fifteen days before the commencement of harvest. The necessary amount is generally supplied by the natural rainfall. If *gharúa* grass springs up, the field is weeded once, otherwise not. Rice is sown as a rule in *mattiyár* soils, but *sáthi*, *banki*, *dharilla*, and even *sankharcha*, are also sown in *dumat*. If possible, the sowings commence on a Wednesday, the

¹ The word *kúndher* is elsewhere in Rohilkhand applied rather to a variety of rice than a method of sowing rice.

cutting on a Sunday. At the first cutting the produce of one *kacha biswa* is given to the *kherapati*,¹ or a *fakir*. The seed is either sown broadcast, which is the ordinary method, or in a nursery or *panir*,² and the young plants transplanted. No delay must take place in this work, so that the plants may be as short a time as possible above ground: a calm day is selected for the purpose. As soon as the transplanting is completed in a *kyāri* the water is let in to overflow the plants. The harvest time is regulated by the time of sowings, which is early or late according to the rainfall. Broadly speaking, the coarse rices are sown and cut early; the finer kinds are sown early and cut late."

The operation of husking (*chhatāo*) the rice is performed by men of the Banjāra caste. According to the contract most in vogue, they retain the chaff and three-eighths of the grain, returning the remaining five-eighths to their employers. It is usually reckoned that in 40 sers of the paddy or unhusked crop there are $27\frac{1}{2}$ of clean rice, $2\frac{1}{2}$ of broken rice (*kinki* or *khandā*), and 10 of husk (*chanus* or *ghut*). The last is the established perquisite of the ponies who accompany the Banjāras on their wanderings.

To destroy a moth (*tirha*) by which the rice is injured, the plants are smoked with aniseed (*ajwain*) or mustard-oil, carried along their tops on a lighted cowdung cake. Other enemies of the crop are the *bakūli*, a green caterpillar, rust (*agaya*), and the weeds or grasses known as *dhonda*, *bhangra* (*Verbesina prostrata*), *bansi*, and *gargwa*. The seed of the *dhonda* is eaten by the cultivators, the *gargwa* by cattle, and the *bansi* by buffaloes. The average produce of unhusked rice, as ascertained by frequent experiment, amounts to about 1,218lb. per acre, of which 837lb. will be cleaned rice, 76lb. broken rice, and 305lb. husk. The straw, which is used as fodder, will average from 1,300 to 1,400lb per acre. The best rice is raised in the northern and eastern parganahs; in the southern only *sāthi* and the inferior kinds are grown. Land suited for *sāthi* rents at Rs. 2 to Rs. 3-3-0 per acre; for *anjana* and similar rices from Rs. 3-6-0 to Rs. 4 6-0 per acre; and for *jhimā*, *ūsbās*, and the superior rices, at Rs. 4-12-0 to Rs. 7 per acre. The crop is very variable, and in an average period of five years one failure, three second-rate harvests, and but one of the first class may be expected.

Sugarcane.

Notwithstanding its large area, the rice-crop yields in value and importance to that of sugarcane. "*Ikh tak kheti, hāthi tak banj*," say the peasants—that is sugarcane is to tillage as the elephant to beasts. There are thirteen recognized varieties, viz., (1) white and (2) black *paunda*, (3) *thun*, (4) *pāndia*, (5) *dantur*, (6) *rakri*, (7) *chun*, (8) *dhaur*, (9) *agholi*, (10) *miltan*, (11) *kaghazi*, (12) *neula*, and (13) *katāra*.³ The *paunda* varieties are grown only for chewing, others for both chewing and sugar, but most for

¹ The *tirha* of Fatehpur and Allahabad, *bilmaur* of Benares, and *khet biyār* of Gorakhpur.

² The *kherapati* is the village god.

³ A variety cultivated in Meerut is said to come from this district, and on that account called *bareliya*. See Gazetteer, III, 228.

sugar alone. The method of cultivation varies according to locality. In the uplands the field is prepared by a year's fallow, during which constant ploughings¹ and manurings are administered. Sowings begin, as a rule, immediately after a watering in Chait (March-April). A consecrated plough, marked with a red stripe, is followed across the field by another of less hallowed character bearing mould-boards to widen the furrow. Immediately after the second plough walks the sower, or "elephant" fresh from a feast of sweetmeats and clarified butter. He is adorned with a red frontal mark, with garlands, and silver. The bits of cane,² which he throws crosswise (*tirchha*) into the furrow at every short pace, have been stored in a hole covered lightly with earth or moistened leaves. Behind the "elephant," comes a man named "the crow," to adjust such cuttings as have not fallen right into place. The elephant is sometimes accompanied by a third person, named "the donkey," who carries at his waist the basket containing the cuttings. The appearance of a horseman in the field during the sowings is hailed as a lucky omen. A feast of pulse-curry and other delicacies refreshes on the completion of their labours all those engaged³ in the process. Hemp and the castor-oil plant (*andauwa*) are sometimes sown on the borders of the field, and urd and melons amongst the crop itself. The cost of cane-cuttings, when purchased, varies from Rs. 6 to Rs. 8 per acre.

If rain falls in May-June the crop is watered once, and if not, twice; but in some moist tracts no irrigation is needed. From four to seven hoeings are administered in different months. That in June-July (*Asārhi*), known as the *Asārhi khod*, is considered the most important.

"Khod asārhi ikhen de, bhūr upra ras mālīk le."

"If in Asārhi the hind his canefields hoe,

Sweet juice shall e'en from sandy uplands flow."⁴

Rites and sacrifices are performed on the germination of the cuttings, at the Naudurga festival in September-October, and in the following month, to avert a disease (*sundi*) which affects the crop. But the most important ceremonial connected with its growth is the Deothán in the end of October.⁵ This, which celebrates the awaking of Vishnu after his slumber in the infernal regions, is to sugarcane what the arwan is to other crops—a sort of harvest-home. Before this day no Hindu will eat the cane, and even jackals are said to avoid it. But on the Deothán several stalks are cut, five being reserved by the owner of the crop and five each distributed

¹ During the month of Pús (December-January) such ploughings are discontinued as unlucky.

² These cuttings are either sections of the whole cane (*bel ka bti*) or the decapitated tips (*agaund-ka bti*) of the cane-stalks.

³ Elsewhere *renr.*

⁴ As the original couplet is doggerel,

no attempt need be made to polish it in translation.

⁵ The exact day is the 11th, bright

half, Kártik.

to the village priests and craftsmen. On a board named the *Sáligráṁ* are daubed, with cowdung and clarified butter, the figures of Vishnu and his consort.¹ On the same receptacle are set urd, cotton, and other vegetable offerings; while around it, tied together by their tops, the farmer places his five cane-stalks. A burnt sacrifice and prayers are followed by the elevation of the *Sáligráṁ*. During this last process the women of the household repeat five times the following incantation :—

“Utho, Deo ! Baitho Deo ! paonwarián chhatkao, Deo Gaya, Gajádhār !

Unhen thiko Kampilá Rámashwar ! Utho Deo, sahsar uthán !”

“Arise, oh God ! Be seated, oh Lord ! Spread thy carpets, God of Gaya, Gajádhār !

Sit on them, Highest Ráma of Kampil. Arise, God, a thousand times arising.”

All present then move round the *Sáligráṁ*. The tops (*juri*) of the five cane-stalks around it are severed, hung up to the roof-tree, and burnt on the arrival of the *Hārī* festival some months later. At the moment declared auspicious by the presiding Brahman the reaping of the crop begins. “The whole village is a scene of festivity, and dancing and singing go on frantically.”² Houses are set in order, and marriages, which have been suspended during the rains, recommence.

In the northern parganahs the field destined for sugarcane is not allowed a full year of preparatory fallow. The autumn harvest

Kharik cane.

which precedes sowings finds it grown with rice and millets (*kodon*, *bájra*, &c.); but during the growth of the spring crops it at length enjoys a rest. Cane thus grown is named *kharik*, and its outturn is rather less than that of *purál*, or cane planted on lands fallowed for a whole year. Fields sown with a *kharik* crop after bearing autumn rice are sometimes called *bartush*. In Aonla, Saneha, and parts of the Baheri tahsíl the crop is often suffered to sprout afresh after a first cutting, as opposed to the *naulaf*, or crop that is cut but once. Such cane is entitled *páiri*. Its juice, though in quantity but a third or a half that of *purál* and *naulaf* cane, is of better quality, and better adapted for clearing and concentration. The best sugarcane is grown in Gurgaya of Richha, along the banks of the Deoha in Nawábganj, and of the Katna in Bísálpur. Here the *ráb* syrup is finer, and sells from ten to twelve per cent. higher than elsewhere. Local calculations show that the produce in juice of a *purál* crop is about 72, and of a *kharik* crop about 34 kacha maunds per kacha bigha. The money value of good cane, such as grown in Nawábganj, is Rs. 13 per kacha bigha (Rs. 83-3-0 per acre) ; of medium cane Rs. 9 or 10 (Rs. 64 per acre) ; and of *kharik*, Baheri and Khádir cane, Rs. 7 (Rs. 44-12-0 per acre).

¹The settlement report says Párvati; but Párvati is the *Shakti* of Shiva, not of Vishnu. It may be mentioned that the true *Sáligráṁ* by which Vishnu should be symbolized, is the impression or matrix left in the rock by an ammonite fossil. ² Elliot's *Supplements* *Glossary*, as adopted by the *Bareilly Settlement Report*.

The *gur* or *rāb* prepared from the chopped cane¹ is sold to the sugar-boiler
 (khendsāri), who has in most cases advanced money on
 Sugar-boilers. the crop. The increase during late years of sugar-boilers

and agents points partly to an extension in this system of advances. In 1848 Bareilly proper possessed 174 khandsāris and 346 ārras; in 1872 the numbers had risen to 561 and 948 respectively. Many landowners now engage in the business, which, owing to the ease of recovering at harvest the money advanced to their tenants, is to them peculiarly profitable. The amount lent varies considerably, from Rs. 5 or 6 per kacha bigha in Baheri to Rs. 10 or even Rs. 18 in Bīsalpur. A written engagement binds the borrower to sell the produce of the crop to the lender at a price fixed in the bond, and to pay on the advance a rate of interest, also specified therein. As the price is always fixed below market-rates, and the interest ranges from 12 to 30 per cent. per annum, ruin is too often the result of taking such advances.

The establishment in Aonla and Karor of several small native factories
 Indigo. has of late years expanded the cultivation of indigo. This
 dye is grown also in Bīsalpur, where the Shāhjahānpur
 concern of Miūna holds a few villages. From 16 to 20 lb. of seed are sown
 per acre, either—

(1) At the end of Phālgun or beginning of Chait (*i.e.* in March), when the sowings are known as *jamana* and twice irrigated. The harvest is in Sāwan (July-August) or Bhādon (August-September).

(2) In Asārḥ (June-July) on lands that have borne cane or cotton during the preceding autumn, or other crops during the preceding spring. Here two ploughings are required. When the last crop has been cane or cotton, the indigo receives one watering, and if not watered by well, one harrowing. When a spring crop has last occupied the land, one irrigation before sowing, and three or four after, are necessary. In either case the indigo is cut at the same time as *jamana*. The crop sown in Asārḥ on cane or cotton lands is regarded as the best of its kind.

(3) In the same month, along with maize and juār, when the crop is known as *kūnti*. If soil and rains are good, it is reaped in Bhādon (August-September); but if not, it is left *uncut*, to produce a fair outturn next season.

(4) Or in Sāwan, with bājra or cotton, when the crop is grown for seed alone. It remains in the field after its companion crop is cut, and flowers in Kārttik (October-November). Much of the seed is exported to Bengal.

“The plant is cut,” writes Mr. Moens, “when it is about a foot to a foot and a half high. The produce is from 5 to 20 factory maunds of plant per

¹ For some account of this *gur* and *rāb* manufacture, *vide sup.* p. 83.

kacha bigha. Mr. Gardner, of the Miuna factory, gives 6 to 10 factory maunds as a fair average to the *bigha*, the factory maund being of 40 *seers* each of 110 rupees to the *ser*; but the produce depends largely on the rains, being best when the rains are light. The price given to the *asami* is from Rs. 16 to 20 per 100 factory maunds of plant delivered at the factory. Every 1,000 maunds of plant should give 2 to 4 maunds of dry indigo. Mr. Gardner gives 3 maunds as the average, selling at from Rs. 200 to 260 per factory maund. The native-made indigo only fetches from Rs. 120 to 220 per maund, about Rs. 180 being the average. The cost of manufacture in the native factories is reckoned at 75 per cent. on the cost of the plant—*e. g.*, 1,000 maunds of plant at Rs. 18 per 100, Rs. 180; manufacture, three-fourths of Rs. 180, Rs. 135; total Rs. 315. Produce, 3 maunds of dry indigo, valued at Rs. 180 per maund, Rs. 540, from which cost of transport to Calcutta and sale charges have to be deducted."

The factories advance seed to their cultivators, who undertake to repay It is sown on ad- $1\frac{1}{2}$ maunds for every maund advanced. Money is also lent, vances. with much the same result as in the case of sugarcane. The cultivator engages to pay as forfeit $2\frac{1}{2}$ and 3 times the balance against him, should the plant delivered fail to cover the advance; and the native factories take good care that the advances shall exceed any value that the outturn can possibly attain. Once entangled in this manner, the peasant is hopelessly entangled; and flight to some native state or non-regulation district is his only chance of escape from civil court decrees.

Steeped in waste water from the vats, the refuse of the plant becomes a fine manure. Its leaves greatly fertilize the field in which they have fallen; and such fields are on this account often sown with spring crops.

Of those spring crops the most important is wheat, bearded (*tkardri*) or beardless. Bearded wheat has four recognized varieties: Spring crops. Wheat. (1) *Samalia*, a white grain of good quality and wide culture; (2) *ratuwa*, red and white, and (3) *kachera*, red, small-grained wheats, which, though mediocre only, are largely grown; (4) *katiya*, also small-grained, an inferior red corn extensively sown in the northern parganahs. Beardless wheat, again, is subdivided into (1) *mundia* and (2) *hansa*. The former, whether red or white, is a first-class wheat, reserved chiefly for the best soils; the latter, a superior white grain, furnishes the finest flour, but is seldom grown. The best varieties, *samalia*, *mundia*, and *hansa*, average some 30 grains to the ear; the worst, *katiya*, about 38. According to Bishop Heber the (beardless?) wheat of the district is descended from English seed imported

after the "conquest" by Mr. Hawkins. But the bread made therefrom failed to obtain his approval.¹

The best wheat is grown in Aonla and Bísalpur, the worst in Chaumahla. The crop is raised on all soils but the most worthless *bhúr*. The wheat-field is ploughed from five to twenty times, and receives from 84 to 114lb. of seed per acre.² That seed is sown in Kárttik (October-November), and the crop is ripe towards the end of Chait (beginning of April). Except in the north, where it can dispense with irrigation, the crop is usually watered once. It receives no regular weeding, but the husbandman removes from time to time such weeds (*akra*, *lamkhasia*, *chaupetta*,) &c., as will serve as fodder for his cattle. Frost-bite (*teosar*), red smut (*ratha*),³ the west wind (*biyár*), field rats, which are smoked out, white-ants which are drowned out, and weevils (*chída*), all injure more or less severely the rising crop.

The general average outturn on all kinds of soils, watered or dry, is about 957lbs. per acre; but the actual produce of particular fields ranges from 337 to 2,249lbs. per acre.⁴ The results of Mr. Moens' experiments in wheat compared not unfavourably with the average produce in European countries. In 1780, according to Arthur Young, the general wheat average was in England 1,344, and in Ireland 1,044lb. per acre. Parliamentary returns showed that the English average had risen in 1850 to 1,532lb., while Mr. Lawes' calculations, extending from 1852 to 1869, raised it again to 1,670lb. In 1868 the Parliamentary returns give 1,392lb. as the Irish average. The general yield of spring wheat in the 45 southern departments of France varies from but 600 to 720lb.; and in Prussia the outturn is 993lb., or little above the Bareilly average.⁵

There are two varieties of barley; the larger known as *jau*, and the smaller as *jai*. The latter name, with the prefix of *vildáyati* or Barley. "European," is applied also to oats. Barley refuses to thrive on stiff cold clays; and when raised on lands that have lain fallow for the rest of the year, is sown on the manured fields near the homestead, or on

¹ *Indian Journal*, Vol. I, Chapter 16. "It answers indeed the beau-ideal of Anglo-Indian bread, being excessively white, utterly tasteless, and as light as a powder-puff. When toasted and eaten dry with tea it is tolerably good; but I would as soon bestow butter on an empty honey-comb, which it marvellously resembles in dryness, brittleness, and apparent absence of all nourishing qualities. It is lamentable to see fine wheat so perversely turned into mere hair-powder. The native bread is nothing but baked dough; but I like it the best of the two." Coming as it did from a man who was little disposed to quarrel with his daily bread, this is strong censure.

² In England the allowance sometimes reaches 116lb.
³ "*Ratha*," writes Mr. E. Stack, "evidently equals *ruddy*. I have walked through fields of flax, which is especially liable to this disease, till my boots were of a bright orange colour. The *ratha* sticks to the upper part of the stalks, like a reddish-yellow fungus."
⁴ The higher figure was the result of experiments in Katsári of Aonla; the lower, of similar trials in Sitárganj of Faridpur. In the former village the general average was 1,666lb. per acre.
⁵ Settlement report, p. 102.

poor soils considered unfit for wheat. But it very often appears as a second (*dosáhi*) crop, sown on lands already occupied by the rice or maize of the autumn, according as it is the second or the single crop of the year. From 4 to 12 ploughings prepare the earth for its reception. From 80 to 128lb. of seed per acre are sown in Kárttik (October-November); and after one irrigation at most, the crop becomes ripe at the beginning of Chait (end of March). The general outturn of grain is 810lb. per acre; but special cases have been known where the produce reached 2,250lb.¹—Whether general or exceptional, the figures have decreased since 1828-31. The general average was, according to Mr. Boulderson, 1,099lb., while in special localities as much as 2,261lb. were realized.

The allowance of straw is about 1,500lb. per acre. The parched grain is a favourite ingredient in native porridge (*satu*).

Of *chana*, the pulse or vetch called by Europeans "gram," there are two kinds; the yellow (*pila*) with a somewhat pointed, and the black (*kasa*) with a roundish grain. The former is esteemed the better of the two. *Chana* is sown on all soils, but is finest in Bísalpur, Aonla, and the river basins. The preliminary ploughings are eight or twelve if the crop be *purál*. If *dosáhi*, two or three sowings take place in Kuár (September-October), and it is deemed unlucky to postpone them till the succeeding month (Kárttik). From 50 to 80 lb. of seed are scattered broadcast, though in the case of a *purál* crop the *sai* method is sometimes adopted. *Sarson* (mustard) and linseed are usually sown in the same field with the gram. The crop is sometimes but not always watered, and from the time of its appearance above ground until the end of Pús (December-January) its young shoots are constantly nipped off or thinned, to prevent their running to leaf. Some local Tusser has explained the practice in a couplet:—

"Chana Chait ghana,

Jo Mágh rahe bana"

"In March-April (i.e. at harvest) that gram is thick

Which was trimmed by January-February."

The young leaves and shoots which are thus pruned off serve as potherbs. The pod when unripe is known as *ghegara*, when ripe as *ghitri*. Extracted from the *ghegara* and parched, the young peas (*hola*) are eaten with pepper and salt. But the crop is grown mainly for the sake of the pulse it supplies when ripe. It is reaped in Phálgun (February-March) or Chait (March-April), yielding when *purál* about 900, and when *dosáhi* some 500 or 600lb. per acre. The outturn is, however, frequently diminished by weevils and frost.

¹ Mr. Moens' experiments at Deorania in Richha.

The great mixed crops of the spring harvest, *gojai*, *bijra*, and *gochna*, are raised by much the same course of tillage as barley or gram, and their produce may be set down at about the same value. "The practice of sowing leguminous and culmiferous plants together," writes Mr. Moens, "has the sanction of the best agriculturists in Europe, who similarly sow clover with barley, oats, and flax. Dew readily forms on the leguminous plant, which would not form on the culmiferous, and in seasons of drought the practice is often the means of saving both crops. Besides, the spreading leaves of the leguminous crop check the growth of weeds."

The minor spring staples (peas, *masúr* pulse, linseed, *sarson* and *láhi* mustards) are always sown broadcast and nearly always as the second crop of the year (*dosáhi*). They are never weeded or watered. The broad details of their cultivation and their average outturn on the rare occasions when they are sown as the only crop of the year (*purál*) appear in the following table:—

Name of crop.	No. of ploughings.	Seed per acre.	Sown in	Reaped in	Produce per acre.
Peas ...	3 to 8	16 to 20lb.	October ...	February-March ...	510lb.
<i>Masúr</i> ...	3 „ 6	Ditto	October-November	April-May ...	Ditto.
Linseed ...	3 „ 4	Ditto	October ...	Ditto ...	...
<i>Sarson</i> ...	3 „ 6	Ditto	October-November	Ditto „ ...	326lb.
<i>Láhi</i> ...	3 „ 4	20lb.	September-October	December-January	Ditto.

"*Masúr*," writes Mr. Stack, "is what we call lentils. It was a dish of *masúr dál* (red lentils pottage) for which Esau sold his birthright." Linseed is so very rarely sown as *purál* that no satisfactory figure can be entered against it in the last column. As a *dosáhi* crop its outturn is some 163lb. per acre. The *dosáhi* produce of the other crops may be set down at about half the *purál*.

The past 40 years have been signalized by a great advance in both tillage and irrigation. Cultivation, which had spread but slowly up to the assessments of 1835, has since then increased by over 27 per cent. in Bareilly proper and 33 per cent. in Pilibhít. The increase has been most marked in parganahs Karor, Aonla, Nawábganj, and Pilibhít. In the last it has amounted to 54 per cent., against but 19 per cent. in the adjoining parganah of Púranpur. Owing partly to the deadliness of its climate, partly to the sparseness of its inhabitants, this parganah has still the widest extent of cultivable waste. Except in its best and oldest villages, cultivation is seldom permanent. The first signs of exhaustion

Increase of cultivation and irrigation.

in a field are followed by its desertion for fresh ground elsewhere. It has been already noticed that of the total district area 1,149,158 acres are returned as cultivated and 178,973 only as barren.

In all parganahs save Balia and Saneha the increase of irrigation has more than kept pace with that of tillage. The proportion of watered to total cultivation has since 1835 risen by 8·9 per cent. for the whole district, ranging from 0·2 per cent. in Sarauli to 28·0 per cent. in Kábar. Settlement records show that of the present cultivated area (1,149,158 acres) 429,116 acres are watered and 720,042 acres dry. The proportion of watered to dry is far higher in Bareilly proper than Pilibhít, where, except in years of drought, irrigation is seldom needed.

In the history of the district such years of drought have been only too familiar. Of their attendant famines something has been said in the Budaun notice,¹ and it is here needful to mention only such details as concern Bareilly itself. The great famine of 1783-84 has been immortalised by Campbell's poetic strictures on the Company's apathy.² But so far as Bareilly was concerned, those strictures have no force, for Bareilly was not at that time in the Company's possession.

In July, 1803, the collector despatches to Government complaints of scanty rainfall; and his anxiety was afterwards justified by the complete failure of the autumn crop. On the harvesting of this crop depended half the land-revenue; but a quarter only was realized, and the balances, Rs. 1,38,166 in October, rose in November to Rs. 2,97,000. The failure of the winter rains threatened a yet graver disaster; for the spring crop was pining with drought, and the failure of two harvests in succession always means famine. Two streams were dammed for purposes of irrigation; but in deprecation of further measures the collector ventured the somewhat audacious statement that the arid soil of Rohilkhand was peculiarly liable to the attacks of drought, and that nothing could be done by art to counteract the niggardness of nature. The absence of funds and organization would have furnished a better excuse for inaction. In April, 1804, famine was at its height; and a tour through the district satisfied the collector that the reports of his subordinates had been in no wise exaggerated. The people were everywhere starving. The spring crops were on sandy soils too scanty to be worth reaping, and the farmers allowed their hungry cattle to browse down the shrivelled stalks. With the autumn harvest of 1804 the famine abated. In remissions of land-tax it cost the administration over Rs. 96,000; but no records of lives lost or increased crime have been preserved.

¹ *Supra* pp. 32-36.

² See his *Pleasures of Hope*.

The long delay of the rains excited fears of dearth in 1819, but a timely fall in the end of September revived the drooping crops. Prices were for a time high, but the collector was directed to buy for export to less favoured districts Rs. 50,000 worth of grain. In 1825-26, again, the drought, which had already afflicted more western districts, found its way into Bareilly. A fresh settlement of land revenue was impending, and while throwing land out of cultivation with a view of reducing assessments, the landlords were rack-renting their tenants. The autumn crop failed throughout the district, and prices rose high. A fall of rain towards the close of January dissipated the heavy gloom of despair that had fallen on the peasantry of Pilibhit, but failed to raise hopes that the spring harvest in Bareilly proper would exceed three-quarters of the usual outturn. Prospects were reported in March as even worse. But judged by the revenue collections, the harvest cannot have been so bad as was expected. The Government loss was limited to remissions of Rs. 22,269 in Pilibhit.

The next drought was however more injurious, resulting in a severe famine. Five years of indifferent seasons were followed by a delay of rain in the summer of 1837. Agriculture was said to be at a standstill, and the people on the point of starvation. Robberies of grain became frequent, and in August bread-riots combined with these crimes to fill the district jail. By the end of the year the autumn crop had been lost, and there was every chance of losing in Pilibhit the spring crop also. In the beginning of 1838 the Governor-General (Lord Auckland) visited the district. He reported that the spring-crop was scanty, but that Bareilly and Rohilkhand generally had suffered less than the Duáb. Other facts confirm his views, and show that a middling harvest must have been reaped. The district was not one of those which benefited by the charity of the Calcutta Relief Committee, and no remissions of revenue were found necessary.

The famine of 1860-61 was in Bareilly a trifling scarcity; but that scarcity is nevertheless remarkable as the first in which relief measures on the modern principle were adopted. A few showers late in July, 1860, excited hopes which were crushed by succeeding months of drought. The autumn crop failed, and the parched earth held out no better prospects for that of the spring. Signs of distress appeared amongst the poorer classes, and between October and the end of January small doles of food and blankets were distributed by Government. In February relief-works and poorhouses of the kind already described in the Budaun and Bijnor notices were opened; and during the same month 15,378 persons were relieved at a cost of Rs. 921. But the worst was past. By the middle of March the spring

crop again promised its usual outturn, and prices fell. A fair harvest was eventually garnered; but the influx of starving paupers from other districts postponed the closing of poorhouses until the end of July. The people relieved had by that time amounted to 146,129. The expenditure, which had reached Rs. 9,024, was more than covered by the funds contributed in equal shares by Government and local charity. Besides the sum thus spent on poorhouses, Rs. 9,355 were in this district and Budaun paid to 91,651 able-bodied labourers employed on the Bareilly and Hâthras road. The land-revenue was collected without remissions, and throughout the scarcity a high standard of order was maintained. The number of gang-robberies was normal; but while thefts became less frequent, housebreakings increased.

Drought was again the cause of grave alarm in August, 1868. The rains of the succeeding month served to save the autumn crop; but the exportation of grain to less fortunate districts raised prices, and threw into actual distress those who are always on the verge of hunger. Relief works were opened with the close of the year, and the spring crop became the subject of anxious attention. Hopes fell with the attacks of frost and white-ants, to rise with bounteous showers of winter rain. In February, 1869, however, the prospects were reported good, and hailstorms in March were too late to prevent the harvesting of a three-quarter crop. In the latter month, and again in May, the Local Relief Committee were withheld only by the advice of the collector from closing the poorhouses which had been opened towards the end of January. The relief-works on the Bâsalpur and Pûranpur road, where the daily attendance of paupers had waned to 176, were actually closed with the termination of June. But the slow exportation of grain had been doing its work. Stocks were depleted, and a sudden and alarming rise of prices was the consequence. Relief-works were re-opened on the 28th of July, and crowded next day by hungry thousands. The congregation of such large bodies at Bareilly was held objectionable on sanitary grounds, and the poor who flocked in from the surrounding country were sent back to work on the district roads. The municipality of Bareilly suspended octroi duties on corn until its price should fall to 10 sers the rupee. Two officers of great local experience (Messrs. Inglis, C.S.I., and Sapte, C.B.) were deputed to report on the dearth; but matters had mended before their ink was dry. The bursting of the rains on the 29th July raised the spirits of the people, and although prices rose steadily for exactly a month afterwards, no fears were entertained for the autumn crop. From the beginning of September prices fell, and by October the pressure may be said to have ceased. Relief-works were closed in the last third of October, and poorhouses on the 12th of December.

The relief-works just mentioned were divided into district and special.

The former were limited solely to the construction and repair of district roads. The latter comprised 15 works of more varied nature, including labour on the Oudh and Rohilkhand Railway, employment at the central jail, restoration of the dam on the Juá near Bareilly, drainage and levelling jobs in that city itself, and the construction of the Biyábáni tank. The daily average of persons relieved during the famine, and the total cost of their relief, may be thus detailed :—

	<i>Average. daily attendance.</i>	<i>Total cost. Rs.</i>
Early relief-works on the Bisalpur and Púranpur road	322	10 579
Special relief-works	3 776	27,807
District roads	576	4,845
Gratuitous relief at poorhouses	325	11,142
	<u>4 999</u>	<u>54,373</u>

The expenditure was met by Government and municipal grants, an allotment from the Central Relief Committee at Allahabad, and local contributions. The wages on the works were reduced to the lowest scale compatible with bare subsistence, and the relief given at the poorhouses took the form of cooked rations.¹ It is perhaps hardly necessary to remark that only those unable to labour on the relief-works were admitted to the poorhouses.

In the latter establishments it was observed that lunacy and ulceration of the cornea, ending, if not promptly checked, in blindness, were the common results of prolonged starvation. The following table shows the prices of grain before, during, and after the crisis of the famine :—

Month and years.	<i>Amount of grain purchasable for one rupee.</i>									
	Wheat.	Rice.	Juár.	Báira.	Maize.	Barley.	Gram.	Moth.	Masur.	
	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.
September, 1868	15 0	12 8	13 2	20 0	21 14	25 0	20 5	18 12	24 6	
October "	13 2	11 4	15 0	17 8	17 4	18 12	16 14	16 4	20 0	
November "	11 4	10 15	13 12	13 12	15 0	18 12	14 11	15 15	18 12	
December "	10 15	10 10	13 12	13 2	15 0	15 0	12 8	13 12	16 13	
January, 1869	11 9	11 4	14 6	13 12	17 8	16 14	13 2	14 6	17 8	
February "	10 12½	10 10	12 3	12 3	13 12	15 0	11 14	12 8	15 0	
March "	15 15	10 5	12 8	12 8	14 6	22 8	16 14	11 4	15 0	
April "	15 15	10 0	11 4	12 8	15 0	21 4	14 6	11 4	15 9	
May "	15 10	10 0	12 8	12 8	15 0	20 0	13 2	10 0	16 4	
June "	12 3	8 12	7 13	9 6	8 2	15 10	11 4	8 2	13 2	
July "	9 1	7 8	8 12	8 12	5 8	10 10	8 7	7 8	9 6	
August "	8 7	7 13	7 8	2 8	10 0	10 8	8 2	5 0	8 7	
September "	8 2	7 8	6 4	5 0	15 0	11 4	8 7	5 0	7 3	
October "	8 7	11 14	17 8	16 14	18 0	10 0	8 12	...	6 4	
November "	8 4½	11 14	18 12	17 3	21 0	7 8	6 4	13 2	3 12	

¹ The scale of wages was fixed by the Government of India at 1½ annas for men, 1 anna for women, and ½ anna for children; the scale of food at 16 oz. of flour and 4 of vegetables for adults,

12 " " 2 " " children over 10 years old,
and 8 " " 2 " " " under " "

On the increase of crime and decrease of revenue collections the famine had but trifling effect. No record exists of the lives it destroyed.

Of the distress and even famine caused by defective rains in 1877-78 a detailed official narrative remains to be written. The autumn crop almost completely failed, but the spring out-turn was exceptionally good. Relief-works were opened on the 14th September, 1877, and poorhouses two days earlier. The former were closed on the 16th April 1878; the latter are still (March, 1879) open.

The districts of a great alluvial plain have seldom much to show in the way of mineral products, and Bareilly is no exception to the rule. The little stone used in its buildings is obtained elsewhere. That of which the Bhitaura monument is constructed came from Mirzāpur, and the stone required for mortar-mills is imported from Agra and Dehli. Brick-clay can, of course, be procured on the spot.

The nodular limestone known as *kankar* is comparatively scarce. In quantities that repay excavation, it is found only at Fatehganj East, at one or two places between Bareilly and Bhojupura, at one village between Jahanabad and Richiha, and at Chhura on the border between Bāsalpur and Faridpur parganahs. Kankar serves as a material for two purposes—the metalling of roads and burning of lime for mortar. Its cost when used for the former purpose has been shown in the Budaun notice.¹ About 20 maunds of the kind fit for lime-burning can be obtained for Rs. 4 or 5. Lime is burnt also from the ooze formed of lacustrine shells (*sipi*), and could formerly be dug in excellent quality from the basin of the Rāmganga, at Karpia and Khanpura, in Faridpur. But the supply from the latter source is almost exhausted.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

The first attempt to number the people of Bareilly was made between 1828 and 1830, when Mr. Boulderson, in revising the assessment under Regulation VII. of 1822, took also a census of 412 villages from almost every pargana of the district. On a total area of 205,170 acres he found a population of 104,166 souls, or 325 to the square mile; but his calculations were limited to the rural districts, and took no count of towns.² The first regular census, that of 1847, gives for the parganas which now constitute the

¹ *Supra* pp. 36-37, where the price of brick and other building materials is also shown.

² J. A. S. Ben., III., 475.

district a total population of 1,108,940 persons, or about 452 to the (statute)¹ square mile. There were 867,172 Hindús, of whom 211,609 followed occupations unconnected with agriculture. The Musalmáns numbered 248,606 souls, of whom 110,318 were engaged in cultivation. There were 3,494 villages or townships, of which 4 had over 5,000 inhabitants. The latter were Bareilly (92,208), Pilibhít (25,152), Bísalpur (7,245), and Aonla (7,649). The town population therefore amounted to 132,254, or 11·9 per cent. of the total population. This enumeration was effected on somewhat crude principles, and the numbers of male and female inhabitants were not recorded separately.

The next general census took place in 1853, and showed a total population of 1,316,830, with a density of 527·4 to the square mile. The Census of 1853. total area of the district, estimated at 1,570,311 acres in 1847, has in 1853 risen to 1,596,496 acres, but the difference may be due to more accurate measurement in the latter year. The population was thus distributed :—

	AGRICULTURISTS.		NON-AGRICULTURISTS.		TOTAL.		Grand total.
	Male.	Female.	Male.	Female.	Agriculturists.	Non-agriculturists.	
Hindús ...	445,807	384,353	101,755	91,732	830,760	193,487	1,024,247
Musalmáns ...	68,795	62,450	81,902	79,436	131,245	161,388	292,633
Total ...	514,602	447,403	183,657	171,168	962,005	354,828	1,316,830

In these calculations the parganahs since transferred to the Taráí have again been excluded. It will be seen that in six years the population had increased by 207,890. Of the 3,184 villages and townships, 3,152 had less than 1,000, 165 between 1,000 and 5,000, and 5 over 5,000 inhabitants. The population of the city of Bareilly amounted to 111,332, of Pilibhít to 26,760, of Bísalpur to 8,902, and of Aonla to 8,981. And a fresh town, Shiupuri,

¹ Unlike succeeding numerations, this census adopted for its calculations the geographical square mile of 847·2 acres. It included returns for five parganas since transferred to the Taráí.

with 8,981 inhabitants, appears on the list of those containing over 5,000 souls.

The penultimate census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time. The returns showed, however, an increase of 3,066 in the total population, which was now distributed as follows :—

Religion.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hin- dús.	274,669	162,224	280,453	140,450	807,796	94,529	50,538	83,742	45,854	274,663	1,082,459
Musal- máns	39,500	23,849	34,625	20,615	118,589	58,197	34,764	55,455	13,870	160,286	296,875
Total	314,169	186,073	265,078	161,065	926,385	152,726	85,302	139,197	77,724	454,949	1,381,334

Besides the population here shown there were 6,160 souls belonging to the military, 1,557 Europeans, and 14 Eurasians.¹ The population to the square mile was returned as 582. Bareilly city is returned as containing 105,649, Pilibhit 27,907, Aonla 9,947, and Bisalpur 9,005 inhabitants. But Shiupuri has been displaced by Neoria Husainpur, with a population of 5,339 inhabitants. It remains to notice the statistics collected at the census of 1872. As

the latest and most perfect yet obtained, these statistics deserve greater detail than those of former enumerations, and the following table therefore shows the population for each pargana

¹ This last figure is altogether inadequate, and shows that many Eurasians must have entered themselves as Europeans.

separately. The total number of Hindús was 1,197,583, and of Muslims 308,682.

Pargana.	HINDUS.				MUHAMMADANS AND OTHERS NOT HINDUS.				TOTAL.		Number of persons per square mile.
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Male.	Female.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.			
Karor ...	41,015	34,496	63,721	54,655	17,411	15,316	27,181	25,641	149,328	130,108	893
North Sarauli, ...	8,066	6,731	10,221	9,392	4,447	1,213	1,836	1,740	21,570	19,076	581
Ajaon ...	2,577	2,369	3,469	3,410	692	581	891	723	7,629	7,083	705
Mirganj or Sháhi.	8,052	6,592	10,118	9,413	1,822	1,554	2,280	2,362	22,272	19,821	679
Chaumáhlá ...	7,296	6,099	9,596	8,742	2,891	2,490	3,840	3,526	23,623	20,857	483
Nawábganj ...	23,493	19,639	30,683	27,295	6,421	4,473	7,026	6,246	66,623	57,653	550
Richha ...	15,881	12,985	21,040	16,598	6,164	5,275	8,070	7,503	51,155	44,361	565
Pilibhít ...	20,066	17,225	27,108	24,240	5,312	4,677	6,852	7,055	59,338	53,197	601
Jahánabad ...	14,623	12,045	19,079	16,331	5,937	5,127	7,584	7,190	47,273	40,693	473
Faridpur ...	23,826	19,237	33,171	27,537	3,624	3,067	5,032	4,317	65,653	54,158	479
Aonla ...	15,635	12,744	20,000	18,670	2,722	2,408	3,934	3,700	42,891	37,522	628
South Sarauli, ...	5,938	5,076	8,294	7,521	1,562	1,353	2,143	2,166	17,937	16,116	563
Saucha ...	11,043	9,310	14,008	12,931	2,292	1,978	2,879	2,719	30,822	26,958	696
Balia ...	4,986	4,144	56,01	5,989	501	437	749	648	12,737	11,213	647
Púrampur ...	17,809	14,828	23,964	20,736	1,941	1,643	2,830	2,308	46,544	39,515	183
Sirsáwan ...	3,536	2,927	4,358	4,146	1,609	1,340	1,934	1,941	11,632	10,354	647
Bisalpur ...	42,239	35,536	58,114	49,531	4,660	8,847	6,577	5,234	111,390	94,148	555
Kabar ...	5,827	4,908	7,678	7,169	2,228	1,993	2,763	2,945	18,496	16,915	656
Total ...	271,908	226,891	372,518	326,266	68,216	58,772	94,411	87,856	806,913	710,488	536

The table just given shows that Hindu males in 1872 numbered 644,426, or 58·8 per cent. of the entire Hindu population; while the number of Hindu females was 553,157, or 46·2 per cent. of that population. In the same manner the Musalmán males amounted to 162,278, or 52·5 per cent., and the Musalmán females to 146,404, or 47·5 per cent., of the total Musalmán population. Or, taking the entire population, we find that there is a percentage of 53·84 males to 46·16 females, and of 78·79 Hindús to 21·21 Musalmáns.

Statistics relating to bodily infirmities were collected for the first time in 1872. They showed the existence in the district of 154 insane persons and idiots (48 females), or ·102 per 10,000 of the population;¹ 410 deaf and dumb (81 females), or 2·7 per 10,000; 4,546 blind (2,261 females), or 29·9 per 10,000; and 421 lepers (47 females), or 2·7 per 10,000. Age statistics were collected at the same time, and for what they may be worth are given in the following table. As Indian country-folk rarely

¹ Now amalgamated into one tahsil and pargana, Mirganj.

² Insanes and idiots are separately shown by the census, but have here been lumped together. It is impossible that the enumerators could have distinguished between the two classes.

know their own ages, approximate correctness was all that the enumerator could hope for :—

	<i>Hindús.</i>				<i>Musalmán.</i>				<i>Total population.</i>			
	Males.	Percentage in total Hindu males.	Females.	Percentage in total Hindu females.	Males.	Percentage in total Musalman males.	Females.	Percentage in total Musalman females.	Males.	Percentage in total population.	Females.	Percentage in total population.
Up to 1 year ...	36,432	5.6	35,423	6.4	9,225	5.6	9,304	6.8	54,673	5.6	41,749	6.8
Between 1 and 6	94,050	14.4	87,292	15.7	28,350	14.3	22,380	15.2	117,436	14.5	109,709	15.6
" 6 " 12	100,177	15.5	76,913	13.9	25,095	15.4	19,455	13.2	125,292	15.5	96,466	13.1
" 12 " 20	114,224	17.7	89,632	16.2	29,077	17.9	24,582	16.7	143,345	17.7	114,324	16.0
" 20 " 30	118,278	18.3	99,959	18.0	30,665	18.8	26,981	18.4	249,002	18.4	126,977	18.0
" 30 " 40	82,221	12.7	69,395	12.5	20,490	12.6	17,922	12.2	102,713	12.7	87,332	12.2
" 40 " 50	54,510	8.4	47,912	8.6	13,277	8.1	12,903	8.8	67,796	8.4	60,829	8.6
" 50 " 60	29,396	4.5	28,146	5.0	7,341	4.5	7,903	5.3	36,741	4.5	36,053	5.0
Above 60 years...	15,131	2.3	18,485	3.3	3,758	2.3	4,969	3.3	18,895	2.3	23,459	3.7

It is a relief to turn from these dry statistics to the more fascinating subject of Hindu castes. Distributing the population into four classes, the census shows 74,442 Brahmans (33,874 females); 44,669 Rājputs (17,951 females); 30,726 Baniyas (14,545 females), and 1,045,746 persons as belonging to the "other castes" (486,787 females). Manu's fourfold division of Hindu society into Brahmans, Kshatriyas, Vaisyas, and Sudras, was once universally recognized as an historical truth. But the two latter classes do not exist in the present day, and it has gradually come to be denied that they ever existed at all. The census classification may, therefore, be regarded as the best possible under the circumstances. "The two imaginary castes of Vaisya and Sudra," writes Mr. Growse, "have been expunged altogether; and after the three well-defined groups of Bráhma, Thákur, and Baniya, all the remainder have been thrown together as miscellaneous."

The Puranic legend which at creation conjures Brahmans from the head of Brahma is sufficiently familiar. Such members of the caste as are too shrewd to assert the truth of this fable trace their descent from seven great saints, Bhṛigu, Angirah, Atri, Viśwamitra,

Kasyap, Vashisht, and Agastih. But a yet more sensible tradition is that which divides the original Brahman settlers of India into Gaurs or colonists of Hindústán, and Dráviras or colonists of the Dakkhan. Each of these great races has five subdivisions.

By the census, the Brahmans of Bareilly are classed as without distinction (53,665), Kanaujiyas (13,479), Gaurs (7,766), Sárasvat (1,318), and miscellaneous. The Kanaujiyas, Gaurs, and Sárasvats supply three out of the five Gaur tribes. More searching analysis might have sifted minor subdivisions from the long roll of the undistinguished. The preceding census (1865) found in the district 824 Mahábráhmans and a few Kashmiris and Tagas. It is hardly likely that the two former classes can have dwindled altogether away. Other inferior Brahman races, such as Bháts and Bohras, have perhaps rightly been included amongst the "other castes." Some account of the Kanaujiyas will, as already promised, be given in the Farukhabad notice. It must here suffice to remark that Sir H. Elliot makes a line drawn southwards through parganahs Richha, Nawábganj, Karor, and Farídpur, the boundary between the Kanaujiya and Sanádh subdivisions of this tribe. Of Sanádhs the census gives no separate estimate; but it is explained that the small "miscellaneous" class is composed of Sanádhs and Pándes. The former have been described in the Budaun notice;¹ the latter is a mere honorary title borne by many Brahman clans. For an account of the Gaurs and Sárasvats the reader is referred to preceding notices.²

Of a piece with the fable which extracted Brahmans from Brahma's head was that which extracted Kshatriyas or Chhatris from his arm. The legends of the Rájputs or modern Chhatris assert that their race was anciently divided into two co-ordinate branches, the Solar (Súrajbansi) and Lunar (Chandrabansi, Sombansi). To these were added at a later epoch the four fire-tribes (Agnikul), the Pramárs, Chauháns, Solankhis, and Parihárs, who, when their origin has been cleared of the marvellous, seem to have been mercenary troops called in by the Brahmans to assist them in the extirpation of Buddhists. From these three stocks, solar, lunar, and fiery, were at last compounded the 36 royal races. To some branch of one or other of these races most Rájputs claim to belong. The following paragraph italicizes those clans which occur by name in Tod's list of the royal tribes:—

The Rájputs are divided into *Chauháns* (9,950), *Katehriyas* (8,652), *Jangharas* (6,611), *Ráthors* (3,163), *Gaurs* (2,730), *Shiúbansis* (2,292), *Bais* (1,358), *Gautams* (824), without distinction (3,542), and miscellaneous. In the

¹ *Supra*, p. 42.

² For Gaurs see *Gazetteer*, II., 392-3 (Aligarh); and III., 256 *et seq.* (Meerut). For Sárasvats, III., 494 (Muzaffarnagar).

latter class are included the following small tribes :—Bhadauriya, Thápa, Bargújar, Báchhal, *Kachhwáha*, Kathiya, *Sakarwár*, *Ponwár* or *Pramár*, Chandel, Kásyap, *Jádon* or *Yadubansi*, *Nikumbh*, *Sengarh*, *Tomar*, Sawant, Raikawar, Kinwar, Ráwat, *Gohil*, *Solankhi*, Bundel, and *Gahlot*.

A long account of the genuine Chauháns, and a shorter sketch of their spurious namesakes in Rohilkhand, have been given elsewhere.¹ Many of the Chauháns in this district, and especially in its southern parganahs, may well belong to the former class. There is a group of 84 Chauhán villages (*chaurási*) on the common border of Bareilly and Budaun, and the colonists were very probably true Chauháns from Etah, which adjoins Budaun. The inhabitants of these villages trace their descent from 500 ancestors who entered Rohilkhand under Nandhar Deo and Gandhar Deo about 1500 or 1550 A.D. Settling first in Kot Salbáhan, they expelled the Bhíls from Bisauli, and spread thence over Aonla.

The Katehriyas derive their name from Katehr, a tract which includes the greater part of Rohilkhand; and Katehr in all probability owed its title to the Katehr or kather soil described above.² Who the Katehriyas were before they entered Rohilkhand is hardly clear. But Mr. Sherring allies them to the Gaurs, and says that in this part of India the two tribes seem to dwell side by side. General Cunningham believes that the Katehriyas ejected the Báchhals from Katehr not earlier than 1174 A. D. From the south-eastern corner of Katehr they perhaps did eject the Báchhals³; but Mr. Moens denies that the Báchhals ever held sway in this district. The Katehriyas, he asserts, expelled not the Bachhals, but the Bhúinhárs⁴ and Ahírs. His theory is based on the following traditions of the Katehriyas themselves :—

It is said that when Prithviráj Chauhán was reigning at Delhi, and Jaichand Ráthor at Kanauj, his foes forced Bhímsen, a Rájput of the royal Súrjábansi race, to fly from Benares. The exile settled in Katehr, ejected the Ahírs from Lakhnor,⁵ and extended his rule into Aonla. From him are descended the Katehriyas. As Prithviraj and Jaichand are both historical characters, overthrown by Shaháb-ud-din in 1193 and 1194 respectively, the legend so far

¹ Gazetteer, III, 545 to 557; *supra* pp. 286 and 287.

² Page 148, article on pargana Bisauli. "The country around Rohilkhand," writes Mr. Whiteway in the *Calcutta Review*, "is divided by the people into different *mulks* or countries. The highland on the right bank of the Ganges is mulk *Pahdra*; the valley of the Ganges itself is mulk *Khadir*; to this succeeds the sandy soil on the left bank of the river, mulk *Bhur*. This mulk *Bhur* stretches for some distance away from the river, and is succeeded by the mulk *Katehr*, while beyond the Rámanga lies mulk *Tarai*."

³ The Shahjahanpur traditions justify that idea. See Census Report of 1865, Vol. I., Appendix B. ⁴ By these Bhúinhárs is probably intended neither the Rájput nor the quasi-Bráhmaṇ tribe so called. Bhúinhár is the name of an aboriginal race still existing in Chutia Nágpur, and perhaps in the adjoining South Mirzapur. The race may have been akin to the Bhíhars, Bhíls, and Bhars, whose name its own resembles. ⁵ Now Sháhábád, in the Rámpur territory.

confirms General Cunningham's theory as to the date of the Katchriya immigration. It proceeds to tell how a son of Bhímsen went to the Dehli court, and was slain in a quarrel by Gand Deo, uncle of the king. The murder excited the hostility of the Katchriyas, and Kesri, the grandson who succeeded Bhímsen, transferred his allegiance to the Kanauj Rája. This measure was one of policy rather than loyal regard, for it seems that Kesri was either before or afterwards concerned in the theft of some elephants from his new lord paramount.¹ After the conquest of Mahoba (1184) Prithvíráj sent against him a force which he defeated. Struggles with the Muslim conquerors prevented his descendants from extending their dominions until the beginning of the fifteenth century, when they crossed the Rámghanga, exterminated the Ahírs and Bhuínhárs, and annexed the country between that river and the Deoha. Another tale recounts the immigration of two Benares brothers, Bijairáj and Ajairáj, who settling at Pípli conquered the Bhuínhárs and slew their Rája in 1339. The fondness of the Katchriyas for connecting their name with Kathiawár has been already noticed;² and it is not surprising, therefore, to hear that Ajairáj went on a pilgrimage to Dwárkanáth and established his rule in that country. A third tradition, not mentioned by Mr. Moens, is that the Katchriyas were led into Katchr by two Rájputs from Tirhút,—Rája Kharak and Ráo Hari, who were deputed by Tímúr (1398) to destroy the Ahírs.³ It is contrary to all we know of Tímúr to suppose that he would have employed Hindús on such an errand; but the now ruined Shíshgarh family trace their descent from Kharak. The net result of all these traditions is that the Katchriyas were originally settled down-country, in Benares and Bihár; that they travelled up the Dúab and invaded Rohilkhand from the west, ejecting the aboriginal tribes; and that their first wave of invasion, towards the close of the twelfth century, was followed by others until the close of the fourteenth.

The Jangháras are a branch of the Tomars or Tuars, and according to Sir II. Elliot seem to have expelled the Katchriyas from south-eastern Rohilkhand. Their manner of deriving their name, and the legend of their entering the country under one Dhapu Dhám, have been mentioned in the article on parganah Salimpur.⁴ The Jangháras of this district assert that, led by one Hansráj, their ancestors ejected the Gwálas from Khera Bajhora in 1388. Pressing northwards into Bísalpur, under a chief named Mahrúp Sáh, they in 1405 captured the forts of Madra and Chiti (Intgáon) from the Ahírs, and Kareli and Marauri from the Bhíls. In 1570 their chief, Ráo Basant Sáh, founded Deoria on lands wrested from the Banjáras, and

¹ Bareilly settlement report, p. 22.
1865. Kharak and Hari, the Khargu and Har of the Muslim chroniclers, were, as we shall afterwards see, historical characters.

² *Supra*, pp. 44, 45.

³ Census Report of

⁴ *Supra*, pp. 212-13.

expelled the Bhíls from Garha Khera. They now occupied and populated the whole of Bisalpur; for at the time of their occupation that tract is said to have been a forest, interspersed only with a few Bhíl and Ahír strongholds. The tribe is divided into Bhúr and Taráín Janghárás, or Janghárás of the sandy and marshy countries. The Bhúrs rank first, as the Taráíns have adopted the practice of *karao*, or morganatic marriage with their deceased brother's wives.

The Ráthors have received their measure of notice elsewhere.¹ They are

Gaurs.

in this district confined chiefly to the northern parganahs, which, according to their own traditions, their chief, Sarúp Singh, colonized and cleared of forest some ten generations ago. As to the Gaurs, they probably, like the Gaur Brahmans, originated from the ancient kingdom of which Sravasti was the capital. Colonel Tod has woven a wild romance of speculations on this subject, suggesting that the clan is descended from the same stock as the Afghán kings of Ghor, and so on. In the North-West Provinces Gaurs are divided into three classes—Bhat Gaur, Báman Gaur, and Chamar Gaur, names probably derived from some intercourse with Bháts, Brahmans, and Chamárs. A fourth class of Katehriya Gaurs, whose name is fantastically assigned to their descent from a Katheri or carpenter, is sometimes added. But it may be doubted whether these Katehriyas are Gaurs at all.²

About the Shiúbansi genealogies Mr. Stack kindly undertook some enquiries, but was unable to discover anything of value.

A strip of land between Ganges and Maháwa rivers, in the adjoining district of Budaun, is called Baiswára, or the Bais country.

Bais.

But the best known tract of that name is the Oudh Baiswára, said to have been acquired by the Bais in dowry from the Gautams. From Dundiakhera³ in the latter most Bais profess at one time or another to have come. The most aristocratic subdivision of their clan is the Tilokchandi of Dundiakhera, of which a branch is located in Budaun, and perhaps in this district also. But there are, besides the Tilokchandi, three hundred and sixty other subdivisions, the descendants of Sáliváhana by as many wives.

The Gautams, to whom the Bais owe, as just mentioned, their richset domain, claim descent from the royal race of Chandrabansi.

Gautams.

Though almost universally allowed, this claim is doubtful.

And the Gautams themselves do not much strengthen its credibility by a story which derives them from the marriage of a Gautam Bráhmaṇ named

¹ Gazetteer, III., 65 *et seqq.*

² See Cawnpore District and Elliot's *Races of the North-Western Provinces*, art. "Gaur Rájput."

³ On the Ganges, in the Unao district, and just

opposite Shiurájpur of Cawnpore.

Ingi Rikh with a Gahrwár princess of Kanauj. The capital of the wide territory which tradition assigns them was Argal in pargana Kora of Fatehpur. A Rájá of Argal had the misfortune to offend, in ante-Muslim times, a Rájá of Dehli. The latter attempted revenge by seizing the wife of the former on a pilgrimage to Prayág (Allahabad). But a rescue was effected by Bais pilgrims¹ under one Bháo Singh, who was thereon invited to Argal and married a kinswoman of the Rájá. In a moment of weakness and generosity the Rájá offered as dowry all the villages whose names the bride could pronounce without drawing breath. She had already named 1,440, when the Rájá's son, seeing his heritage slipping from him, seized her by the throat and prevented further utterance. These 1,440 villages, all on the left bank of the Ganges, constituted what was afterwards known as Baiswára. The story is concurred in by both Bais and Gautams. The antiquity which it confers on the Gautams, and a passage from Burnouf,² suggested to Sir H. Elliot that the clan are perhaps descendants of the celebrated Shákya, a warrior family, who may all, like their most distinguished member,³ have borne the name of Gautam.

Some of the "Miscellaneous" Rájput races mentioned by the census have been described elsewhere. The remainder must await description in the notices on districts where they are something more than minor tribes. But it may be remarked that the local legends of the Bundelas, if correctly given in the census report of 1865, are altogether apocryphal. The weight of tradition is, as already pointed out,⁴ in favour of the theory that Bundelas are illegitimately descended from the royal race of Gahrwár, and that their ancestor came from the low hills of Kantit or Khairágarh.⁵ Here, however, they are derived from Jaswant, an illegitimate son of Dalíp, Rájá of Nánámau, in Cawnpore. Jaswant, it is said, had two sons, Binda and Bandi. Both were adventurous spirits, and sought their fortunes in what is now Bundelkhand; the former founding Bánda, and the latter becoming the ancestor of the Bundelas. The name Binda or Vindhya is the only true note in the story. It recalls the spot (Bindáchal) where hallowed hill almost needs hallowed river, and around which have been grouped, for seven centuries, all that Gahrwárs hold most dear. A legend which places at Bindáchal the miraculous creation of the first Bundela has been already given.

¹ The Bais were not perhaps pilgrims at all. For Saliváhana the Bais was king of Prathisthana or Jhúsi, which stands on the north bank of the sacred confluence. ² *Foe koue ki*, p. 809. ³ The founder of the Buddhist faith. ⁴ Gazetteer, I., 19-28, where the history of this tribe is very fully given. ⁵ Contiguous parganahs in Mirzapur and Allahabad respectively.

The census returns Baniyás as Agarwálas (9,728), Mahárs (2,845), and miscellaneous. The last term includes many small castes—the Ghoai, Gindauria, Bárassaini, Khandelwál, Baranwár, Silhatwár, Ummar, Sátwála, Tíwála, Gurer, Dirhammáz, Kuártani, Manai, Kashmír, Chausaini, Kasaundhan, Audhiya, Mahesari, Dasa, Púrbiya, Kasarwáni, Gurwála, Oswál, Bishnoi, and Simali. The Agarwálas, who are probably the most wealthy trading class of these provinces, have received their notice elsewhere; and the local report on castes, furnished at the preceding census, is unable to trace the origin of the Mahárs.¹ This, however, matters less, because the commercial races with whom we are now dealing have never exercised any important influence on the history of the district or province. The same report makes Baniyás the irregular progeny of one Bhu Dat, a Vaisya of Urísa, who “settled somewhere in Oudh, and is alleged to have opened the first banking-house in India.” This tradition is, even if widely accepted, worthless. But it illustrates the tendency, nowhere more common than in India, to trace large heterogeneous masses of men to a common ancestor.

The following list shows the names and numbers of the classes included in the other castes of the census return. It should be noted, however, that many of the tribes here mentioned, as for instance the Juláhás, are for the most part Musalmáns and not Hindus :—

Ahar	17,895	Chunápaz (lime-burner) ..	2
Alír (cowherd)	47,238	Darzi (tailor)	5,745
Arakh (hunter and fowler) ...	226	Dhánuk	6,900
Baheliya (ditto)	1,259	Dhobi (washerman)	26,104
Bairági	1,472	Dhuna (cotton-cleaner) ...	55
Banjára (travelling merchant)	5,433	Dom	17
Bánsphor (bambu-worker) ...	397	Dusádh	100
Barhai (carpenter)	29,653	Fakir	549
Bári (maker of leaf-platters)	747	Gadariya (shepherd)	23,464
Beldar (mattock-man)	10,188	Ghosi (Muslim cowherd) ...	693
Bhaddri (astrologer, soothsayer)	1,224	Gosáin	6,169
Bharbhunja (grain-parcher)	13,513	Gújar	11,535
Bhát (minstrel)	2,143	Hajjám (barber)	22,301
Bohra (usurer)	4	Halwái (confectioner) ...	97
Chak or Chík	56	Jaiswár	211
Chamár (carrier)	132,798	Ját	10,128
Chípi (chintz-maker)	1,057	Jogí	667

¹ Considering the manner in which this report described other castes, the omission is not perhaps to be regretted. It informs us that the Mahájans “(whose Sanskrit name simply means great folk) are the illegitimate children of a man called Jin; hence called Mahajin.” The Káchhis (men of Kachh) are so named because one of their number “used to interlard his conversation with the word *ke-achie*.” What *ke-achie* means is hardly clear; but as *gádar* in Hindi means a sheep, it was unnecessary to trace the Gadariya or shepherd caste to an ancestor who fed his flocks on *gadar* or half-ripe fruit. When Sanskrit could have supplied him with such words as *tubdhaka*, a huntsman, and *dhánushka*, a bowman, why should the writer inform us that Lodhas were so called because they sold the wood of the *Lodh* tree, or Dhánuks because descended from a sharp lad “who got the name of Dhánuk, which means intelligence.” He is mistaken, again, in thinking the name of the Pásia (Sanskrit *pásha*, a net) “territorial, nor could he succeed in proving that “the Káshmir pandits are in reality Káyaths.” The most surprising point of these errors is that they were made not by a foreigner, but by an educated native of the country.

Juláha (Muslim weaver) ...	35	Máli (gardener) ...	61,973
Káchi (market gardener) ...	41,146	Mco ...	7
Kahár (litter-carrier) ...	63,495	Mochi (cobbler) ...	526
Kalál or Kalwar (distiller) ...	12,265	Nat (acrobat) ...	2,292
Kamángar ...	30	Nunia (saltpetre-worker) ...	146
Kanjar (string-seller) ...	446	Pási (fowler and watchman) ...	13,698
Kasgar (plasterer) ...	32	Patwa (necklace-maker) ...	1,615
Káyath (scribe) ...	22,610	Ramaia ...	115
Khagi ...	400	Rangrez (dyer) ...	12
Khákrob (sweeper) ...	18,875	Rawá (cultivator) ...	638
Khatik (pig and poultry breeder)		Sádh or Sádhu ...	398
or Khatik ...	4 563	Saikalgar (metal-polisher) ...	173
Khattri ...	2,326	Saniási ...	30
Khishtpaz (brickmaker) ...	152	Sikh (followers of Nának Shah's religion)	203
Kisán (cultivator) ...	122,667	Sunár (metallurgist) ...	9,462
Koli or Kori (Hindu weaver)} ...	22,371	Tamoli (betelnut-seller) ...	1,236
Kumhár (potter) ...	7,700	Tawáif (prostitute) ...	92
Kurmi (cultivator) ...	166,280	Teli (oilman) ...	28,271
Lodha ...	42,374	Tháru ...	464
Lohár (blacksmith) ...	13,247	Thathera (brazier) ...	186
Miamar (builder) ...	1,368		

Many of the castes here named—the Ahars, Ahírs, Banjáras, Bháts, Gújars, Játs, Khattris, and Rawás—have been already described in this volume. Many are trades-guilds which have been united into castes first by common occupation and afterwards by common ancestry;¹ others have by reason of their occupation been severed from the ancient brotherhood. Thus, as usury, for instance, is deemed irreconcilable with priestly pretensions, the Brahmans who practise it are becoming recognized as Bohrás.² There seems, indeed, little reason to imagine caste an institution of prehistoric crystallization. The rearrangement of old castes and formation of new ones is in progress to the present day. Classes thus formed in modern times cannot unfrequently be distinguished by the Persian names which they have thought proper to assume. The tailors have discarded their old Hindi title of *súji* for the new Persian title of *darzi*; and this exchange may be assigned to the fact that their guild has been largely recruited by Kayaths, who were ashamed of the homely old name. In course of time the trade becomes a caste, and the new trade title is entered in some census reports as that of a distinct tribe; and this is especially the case where the old caste name is a mean one. The Miamár, or Chúnápaz, or even Mochi, seeks to forget, under his new designation, that his grandparents were Chamárs.³

In like manner the Bānsphors seem really a branch of the sweeper (Khákrob), and the Chaks of the shepherd (Gadaria) caste. The Khágis are a branch of the spurious Chauháns found in Rohilkhand, and the Jaiswárs may belong to several different tribes. The name was originally that of some inferior

¹ This was probably the origin of all castes, but the subject is too large for discussion here.

² It should be remembered, however, that though some persons of Brahman descent are Bohras, all Bohras are not persons of Brahman descent. Had the latter been the case, the fact could hardly have escaped the notice of the glossarists, H. H. Wilson and Sir H. Elliot.

³ See Mr. Growse's note on castes in the census report of 1872.

Jádon Rájputs, but has been adopted by subdivisions of the Baniyas, Chamárs, Dhánuks, Kahárs, Kaláls, Kurmís, Telís, and other castes. It is usual amongst these minor tribes to assert that they have each seven subdivisions; but inquiry

Chamárs.

just as usually increases that magic number. Thus the Chamárs of these provinces, while dividing their race into seven branches, appear to have ten:—Aharwár, Azamgarhia or Birheria, Jaiswár or Jaiswára, Jatlot, Jatua, Jhusia, Kaiyán, Kori or Korchamra, Kuril or Dohar, and Sakarwár. The Jatuas and Jatlots are the chief subdivisions found in Rohilkhand. The darkness of the Chamár's skin is proverbial:

*"Kariyá Brahman, gor Chamár,
In ke sáth na utariye pár."*

That is do not cross a river in the same boat as a black Brahman or a fair Chamár, for both are prodigies of evil omen.¹

To the Bhaddri, Bhaddali, Bhadariya, Bhanreriya, Dakaut, Padia, Paria, Jotishi or Joshi, some passing notice has been above allotted.² He calls himself a Brahman, and his trade is fortune-telling or astrology. Professor Wilson suggests that the name is derived from Sanskrit *bhadra*, auspiciousness; but Mr. Sherring says the tribe is called Bhaddali because it follows the tenets of Bhaddal. The planet Sanichar or Saturn is the favourite deity of the Bhaddris; and hence Saturday is the fête day on which presents are expected from their clients. The name of Dakaut has probably no connection with the idea of cheating. It is more likely, as pointed out by Wilson,³ to be identical with Dakota or Dakocha, the title of a fortune-telling Southern Indian tribe which traces its origin to a Brahman father and Ahír mother.

The names of the Dhánuks and Kamángars show them to have been respectively bowmen and makers of bows. The decline of archery has forced them into other pursuits. The Dhánuk is often a village watchman, and the Kamángar as often a bone-setter. From the fact, perhaps, that the Indian centre bit is worked with a bow, Forbes translates *Kamángar* as "one who makes holes."⁴ The Lodhás are another tribe whose original occupation, as shown by their name, has passed from them. They were once hunters, and are now agricultural labourers. But it seems that they were till quite lately connected, as woodcutters, rather with the forest than the field.⁵ Mr. Sherring classes them as a subdivision of the Nuniás. The Meos, Musalmáns of Rájput origin, were once a dominant race in the Duáb, though here too few to justify description. The Ramías are almost equally insignificant.

¹ Elliot's *Races of the N.-W. P.*, art. "Chamár." Here we have the old idea of avoiding a water voyage with an ill-starred or impious companion. *Vetabo, qui Cereris sacrum Vulgarit arcanæ, sub isdem Sittrabibus, fragilemve mecum Solvat phaselon.* ² *Supra*, p. 286.
³ *Glossary* art. "Dakocha." ⁴ Dictionary, art. "*Kamán*." It seems that in Rájputána the Kamángar is sometimes a painter. See Major Powlett's *Akhar Gazetteer*. ⁵ Mr. Growse's note on castes, above quoted.

The Thárus will be described in the notices on the Taráí and Gorakhpur notices; the Doms and Dusádhls in the latter. Such of the religious sects as have not been mentioned elsewhere will be mentioned in the section on religion.

Several more or less important castes the census has altogether omitted to mention. Such are the Kambohs, Muráos, and Daleras. The Kambohs have been already noticed.¹ The Muráos are here divided into two clans, Sak-senas and Haldias—the former deriving their name from a place in Farukhabad, and the latter from their fondness for cultivating turmeric (*haldi*). The

Daleras.

Daleras are a thieving caste, elsewhere called *Malláhs* or boatmen, and known as Daleras or basket-makers in this district only. In Moradabad they are styled *Khági*, a name which, Mr. Moens suggests, has some connection with the thagi word *khága*, a village. The Jumna and the Sárda seem their most western and most eastern limits. Some Daleras who in former times migrated to Lucknow were detected in numerous thefts, and being branded on the cheeks by the Nawáb, returned to this district. Their headquarters are Gurgáon and Hájipur in Aonla, Sudhanpur, Maheshpur, and Fatehpur in Karor, and Turkunián, Tátarpur, Simaria, and Síkha in Mírganj. At Gurgáon they muster strongly in a separate quarter, known as Pasúpura. Between the Gaur Daleras of this village and the Gaur Malláhs of Bulandshahr there is an ancient connection, and a Bulandshahr man is priest (*purohit*) of the former. In similarity of habits the Daleras resemble the Bhattias or Brahm Bháts of Rámnagar, whose superiority in running theft (*utháigtri*) they regretfully acknowledge. Any native charged with this offence, and describing himself as a Thákur, Malláh, or Dhímar of Pasúpura, may, according to Mr. Moens, be considered a professional Dalara thief.

The *gotras* or clans of the Daleras are all descended from a Dhímarin or fishwife on the female side, and a Rájput or Gújar on the male. The clan name is derived from the male ancestor, the Gaurs, Tomars, Sikarwáls, Moraitias, Sirsias, and Thokas claiming descent from Rájput, and the Kassánis from Gújar progenitors. The Thákur clans smoke, eat, and drink, but do not intermarry with the Gújar. With honest bargees (*Mallah*) and fishermen (*Dhímar*), whom they regard as their inferiors, the Daleras refuse all connection. They are also above performing menial offices or carrying litters. Their widows remarry, as often as not with the deceased husband's younger brother. They eat partridges and goat's flesh, but reject wild pork, and of late have discarded fish. In the matter of spirits and drugs they are extremely

¹ *Supra* p. 292.

intemperate ; but at a marriage or caste-council (*panchayat*) drink is strictly forbidden. At marriages the ordinary kettledrum (*dhol*) is beaten, but the big drum (*mrdang*) is prohibited. The destroying goddess Bhawáni and the Amroha Sayyid are the objects of their special worship. And each clan has its Bhát or minstrel, Hindu or Mussalmán.

Their plan of operations is not unlike that of the now extinct Thags:—

“They usually,” writes Mr. Moens, “start on their excursions towards the end of September. They arrange parties of five or six, consisting of three men and two or three boys. The parties move out of the village and camp in a neighbouring *bāgh* (orchard), sacrifice a goat to Bháwani, and observe the omens. The call of a partridge, single fox, or jackal on the left hand is propitious ; if from the right, very unfavorable. A dog easing itself on the left hand of the observer betokens great success. If the omens are unfavorable, the party return to their village and pass a night in their homes before again attempting to take the auguries. If the signs are good, they start at once on their way. While the party is absent their women and children are fed by their *baniya*, who usually receives interest on his advances, at the rate of one anna in the rupee per mensem, besides a present out of the spoils brought back by the party. If the *subbat* or gang meet with good success at the outset they return at once ; otherwise they travel onwards, usually returning to their village in May ; but it is a point of honour never to return empty-handed. They steal by day only ; however favourable the opportunity, a *Dalera* will never take anything at night. They go unarmed and never use violence. A breach of either of these rules would entail an immediate *panchayat*, and the offender's expulsion from caste, restoration to which can only be purchased by a pilgrimage, or the gift of a cow to a Bráhmaṇ and a caste dinner. Their mode of stealing closely resembles that of the Oudh *Barwars*, with whom, however, they are in no ways connected.”

Like the Barwars they conduct their thefts chiefly through the boys of the party ; but, unlike the Barwars, they rarely assume a disguise. They attend large fairs and follow forces on the march, but proudly deny that they ever robbed the dead on the field of battle. They are not, they explain, thieves, but merely searchers for property neglected or forgotten by its owner. When such trove has been mistaken for theft, and the *Dalera* is brought to justice, he seldom gives his real name or caste.

Though “honour amongst thieves” forbids him to pilfer in the neighbourhood of *Dalera* villages, the *Dalera* has a wide campaigning ground. It includes the whole of the North-Western India and the Central Provinces, some gangs even finding their way as far as Púna or Calcutta. The rail is avoided as unadapted to the tribe's peculiar form of theft. But, like the Italian brigands described by the brother of the writer last quoted, the *Daleras* find themselves able to retain little of their gains. There are too many village magnates whose connivance must be purchased ; and what little escapes these worthies is squandered in dissipation.

The Musalmáns are divided by the census into Shaikhs (243,757), Patháns (51,680), Sayyids (8,616), Mughals (4,159), and without distinction (470).

What little can be said of the four classes just named has been mostly said above.¹ Amongst Shaikhs have been included Ráíns, a tribe who will be mentioned in the sections on landlord and tenant. The Patháns, as might be expected, muster strongly in a district where Háfiz Rahmat held his court. It is perhaps needless to mention that they almost all claim Afghán descent. For half a century and more after the downfall of their power (1774), pride forbade them to engage in any useful work. They seem to have spent their time in sauntering about with arms which were now useless. "The country," writes Heber in 1824, "is burdened with a crowd of lazy, profligate, self-called *súwárs* (cavaliers), who, though many of them are not worth a rupee, conceive it derogatory to their gentility and Pathán blood to apply themselves to any honest industry, and obtain for the most part a precarious livelihood by sponging on the industrious tradesmen and farmers, on whom they levy a sort of black-mail, or as hangers-on to the few noble and wealthy families yet remaining in the province. Of these men, who have no visible means of maintenance at all, and no visible occupation, except that of lounging up and down with their swords and shields like the ancient Highlanders, whom in many respects they much resemble, the number is rated at, taking all Rohilkhand together, not fewer than one hundred thousand." The Bishop justly foresaw in these idle Patháns an element of political danger, and suggested an ingenious safeguard against their disaffection. They were to be formed into yeomanry regiments, commanded by the Judges and Magistrates with the aid of Majors and Adjutants from the regular army, "and should be officered, so far as Captains and Lieutenants, by the most respectable of the native gentry." They were really faithful, he remarked, to those whose salt they ate, and would materially relieve the regular troops in some of their most unpleasant duties. In crushing the political aspirations of the Patháns, and forcing them to earn their bread, the great rebellion also, perhaps, shattered this little proposal. But it is not the less likely to be revived when a distant future has healed existing wounds.

The census divides the population according to its occupations into two great classes—those who get their living from the land or its tillage, and those who do not. The first class again sub-

¹ pp. 294-95.

divides itself into landowners and cultivators. In the following table are briefly shown the results of this classification :—

	AGRARIAN.				NON-AGRARIAN.		TOTAL.	
	Landowners.		Cultivators.		Male.	Female.	Male.	Female.
	Male.	Female.	Male.	Female.				
Hindús ...	10,196	8,812	442,210	386,173	192,047	158,172	644,426	553,157
Musalmana ...	2,983	3,018	50,880	47,266	108,415	96,130	162,278	146,404
Christians and others.	7	6	..	...	202	321	209	327
Total ...	13,159	11,826	493,090	433,439	300,664	254,623	806,913	699,818

There are then 24,985 landholders, 926,429 agriculturists, and 555,287 non-agriculturists, or in other words we find 38·50 per cent. of the population gaining their livelihood from the possession and cultivation of the soil. But as before pointed out,¹ cross divisions of the agrarian and non-agrarian population may have reduced the proportion of the former. Taking the population per square mile, the return shows 479 souls in the Farídpur, 893 in the Karor, 637 in the Aonla, 679 in the Mírganj, 566 in the Baheri, 550 in the Nawábganj, 555 in the Bísalpur, and 340 in the Pilibhit tahsils.

The returns just quoted divide the adult male population into six classes, whereof the fourth is the agricultural; and distributes as follows the callings of the non-agricultural classes. The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or scientific occupations. It numbered 5,230 male adults, amongst whom are included 227 *purohīts* or family-priests, 545 pandits or learned Hindús, 216 musicians, and so on. The second or domestic class numbered 21,913 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, innkeepers, and the like. The third represents commerce and numbered 11,230 males. Amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shopkeepers (5,814), money-lenders (758), and brokers (428), and all persons engaged in the conveyance of men, animals or goods, such as ekka or cart-drivers (253). The fifth or industrial class, containing 34,988 members, includes all persons engaged

¹ Budaun, p. 49; Bijnor, p. 296.

in the industrial arts and mechanics, such as *patwas* or necklace-makers (128), masons (57), carpenters (3,013), and perfumers (2); those engaged in the manufacture of textile fabrics, such as weavers (5,622), tailors (1,553), and cotton-cleaners (2,101); those engaged in preparing articles of food or drink, such as grain-parchers (1,156) and confectioners (1,204); and lastly, dealers in all animal, vegetable or mineral substances. The sixth class contains 37,296 members, including labourers (32,371), persons of independent means (4), and 4,712 persons supported by the community or of no specified occupation. Returns showing the number of labourers registered for emigration beyond seas are available for 5 years and 8 months only.

Emigration.

During that period 1,710 persons (395 females) have departed chiefly for Demerara, but also for Trinidad, Natal, St. Lucia, and Jamaica.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census as 3,548.

Towns and villages.

Of these 2,696 had less than 1,000; 848 between 1,000 and 5,000; one (Bisalpur), between 5,000 and 10,000; and three (Bareilly, Pilibhít, and Aonla) over 10,000 inhabitants. Of *manzas*, a term which, as before remarked, might best be translated "parishes," the settlement reports showed in 1872 and 1873 as many as 3,395. Amongst these were distributed 4,264 *maháls* or estates; but partition and other causes has increased the number until it amounts in the present year to 5,159.

Walled towns and castles are in Bareilly a tradition rather than a fact.

Dwellings, furniture, &c.

The now scanty remains of fortifications exist at Rám-nagar (Áhichhatra) and the neighbouring Lilaúr; in the remains of Gwála Prasiddh, a city which stretched for seven miles along the old northern bank of the Rám-ganga; at an adjacent village named Pachomi; at Pilibhít, Jahánabad, and Balaikhera; in the Kila and Paka Katra of Aonla; at Kábar and Chitonia Malipur of Richha; at Mustafabad, Mainakot, Sháhgarh, Bakania, and many other villages of Puranpur; at Marauri and elsewhere. The people now live chiefly in mud huts, the census showing 286,286 such habitations, against only 10,155 masonry structures. The general arrangement and construction of the houses, their furniture, and the dress of their inhabitants have been described in the Budaun notice.¹

In the same place has been given a description of the *pañcháyat*, the court of honour or trades-union committee which plays so important

Customs.

a part in the social life of the people. The *pañcháyat* is also, amongst the low castes who adopt it, a court for the trial of matrimonial causes.

¹ *Supra* pp. 51-52.

It is the tribunal which excommunicates the guilty wife, fines her paramour,¹ and exacts from her injured husband a sum which regains him his caste and his honour. It is also concerned in cases of *sagú* or *karáo*, that is in the irregular re-marriage of widows and discarded wives. The term *karáo* is applied, *par excellence*, to the re-marriage of a widow with her husband's younger brother. The elder brother is never, at least in these provinces, required thus to increase his establishment. The custom, which at once finds its parallel in the history of the Jews, is one of which even the low castes who practice it are rather ashamed. "All the modern schools of Hindu law," writes Sir Henry Elliot, "prohibit the practice entirely, and the later commentators and abridgers of the Mahábhárata show the utmost anxiety to slur over or explain away a most conspicuous case of *karáo*, or worse than *karáo*, recorded in that sacred poem. From the fact of Draupadi marrying the five Pándav brothers, we learn that polyandry must have prevailed amongst the heroes of that period; and if polyandry, the more venial offence of *karáo* was no doubt not uncommon." The practice existed in the days of Manu, who ascribes its origin to the impious Rája Vena. But in spite of assertions to the contrary made by his commentators, Manu does not seem to limit that practice to the servile class. The result of his rather contradictory behests appears to be that *karáo* is lawful in any case where the elder brother has died without (male) issue, and this, to judge from the Biblical phrase of raising up seed to one's brother, seems to have been the origin of the practice amongst the Jews.

From inquiries made during the progress of settlement, it appears that for Food and cloth- seven months in the year rice is the staple food in the north- ing. ern parganahs, and *bájra* in the southern. For the remaining five the comfortable classes eat wheat and flour, and their poorer neighbours barley. Two meals are as a rule eaten daily—one at midday and the other after sunset. The grain is ground and baked into thin unleavened cakes or bannocks, called *chapáti*. With these are eaten the pulse of *mash*, *masur*, or *arhar*; and sometimes a few potherbs, peas, and chilis, or a little clarified butter or oil. "The young shoots of gram," writes Mr. Moens, "and a wild weed called *bathua*, are largely consumed. In the hot weather, and when the appetite is not good, the food is *daliya* or *khichri*, with sugar, mostly in the form of *gur*, refuse *khand*, red unrefined sugar, *giráwat*, and *shítá* (molasses). The average expenditure by a family of five is rated by the *khandsárts* at three *mans* of

¹ It is believed that different castes and different localities have each their fixed tariff for fines of this sort. Amongst the Ahírs in some parts of Benares the mulct amounts to Rs. 22, and is called *báisi*. Hindu marriage custom is a subject little understood and less studied. The Hindu law, i.e., the customs of the upper castes, as explained by themselves, does not recognize divorce. But there is no doubt that divorce, under whatever name may be preferred, is largely practised by the pancháyats of the lower castes.

mithai per annum, including festivals. Taking *lāl shakar*, the expenditure at the average price of the last five years would be Rs. 17-5-9. If second class *gúr* is expended, the cost would be Rs. 15-10-6. If *shíra* is used, the cost would be Rs. 5. The average of the three kinds of *mithai* is Rs. 12-10-9, or Rs. 2-8-6 per head. The middling and poorer urban population usually eat *gúr* and *lāl shakar*, and occasionally *chíni*. The very poorest eat *shíra*. All classes will expend as much money as they can spare in the purchase of sweets, and the amount of money so spent depends on the rise and fall in prices of grain, so that it is impossible to make a perfectly correct estimate." As to the daily average quantity of food consumed Mr. Moens gives the following data:—Grain, chiefly rice and *bajra*, consumed daily in the cold season by men, amounted to '976 ser or 2'41lb. avoirdupois; by women to '793 sers or 1'98lb.; and by children to '444 sers, or 1'11lb. The daily average per head was, grain '743 sers, or 1'85lb.; pulse 109 sers, or '272lb.; and salt 140 grains. In the summer men consumed daily 1'05 sers, or 2'62lb., chiefly of wheat and barley; women '79 sers, or 1'97lb.; and children '47 sers, or 1'17lb. The average individual consumption per diem was grain '784 sers, or 1'96lb.; pulse '143 sers or '32lb.; and salt 154 grains. Salt sells at about six sers to the rupee, and 142 grains per day will cost about nine annas eight pie per annum. Tobacco for each adult costs about Rs. 2-13-0 per annum, or an *adhela* a day. Clarified butter (*ghí*) is supplied by the peasant's own kine and buffaloes, and firing is derived chiefly from the same source.

The expenditure on clothes was for men Rs. 2-9-3, for women Rs. 2-11-1, and for children Re. 0-9-0 per annum, giving an average expenditure per head of Rs. 2-1-3½. About one-sixth of this among the rural population is consumed in the purchase of foreign cloths for the women and children; the men seldom wearing anything but homespun, except at festivals. The consumption of foreign cloths is naturally much greater among the residents of the towns and larger villages.

The religion of the people is too large a subject to be discussed with any
 Religion. pretence to completeness in a work of this sort. Except in the relative numbers of the various religionists, there is, moreover, nothing peculiar in the faiths of this district as compared with others. The Christian churches of Bareilly, which are more than sufficient for the needs of the small Christian community,¹ will be noticed in the Gazetteer article on its capital. The cantonments and the English station generally are the cure of an Anglican chaplain, while Rome and the American methodists have each their places of worship. Of the reforming Hindu and Muslim sects—the Brahma

¹ Less than 536 souls, according to the census. But its estimate probably excludes British troops.

Samáj and the Wahnábis—neither can boast many followers. There are few Jains in the district, although the Jain temple at Rámnagar is yearly visited by many pilgrims from the west. Of proselytizing faiths Islám in its least intellectual form is the principal gainer. The disaffected Hindu, especially if his nature be stubborn, readily embraces a religion which teaches him to despise a congregation and a hierarchy against whom he has conceived dislike. The great bulk of the population adheres to the vague and unrefining Hinduism described in the Bijnor notice. Yet some Hindu devotees there are who profess peculiar tenets of their own.

Such are the Síkhs, Sádhs, Bairágís, Saniásís, Jogís, Gosáins, and Fakírs. The first two sects have been described in other volumes;¹ the last five are classes

Bairágis and Sani- of religious mendicants. Bairági and Saniási are both generic
ásís. terms applied to Hindús who for their soul's sake have renounced the world, wealth, society, and marriage. A Bairági or a Saniási may therefore be a sectary of either Shiva or Vishnu. But these titles have sometimes a specific meaning; and in this case the Bairági is a follower of Vishnu, and the Saniási a follower of Shiva. The Bairági or "passionless"² is most often, when a Vaishnava, a mendicant of the Ramánandi class. He is a Kabírpánthi, or Dádupánthi,³ or still more frequently a follower of Rámánand's twelfth disciple, Sriánand. It is almost impossible, as pointed out by H. H. Wilson,⁴ to define accurately the faith of a sect in which fresh schisms are constantly arising. But trust in Vishnu, perpetual continence, poverty, and subsistence upon alms, are the general watchwords of the Sriánandís. The majority of the Vaishnava Bairágís are vagrants; but they are sometimes found dwelling together in monasteries (*math*). No matter what his sect, the Bairági is buried after death. He is the deacon, the lowest official in the hierarchy which has to some extent superseded the Bráhmans as ghostly advisers of the people; and may hope to become a *guru* or a *mahant*, a priest or a bishop.

A Saniási is, according to Manu, a Brahman who, surviving the student and householder ages, has reached the ascetic period of life. A Southern Indian sect of Ramánúja Vaishnavas, the Tridandi Saniásís, still observes some of the ordinances peculiar to this stage of existence. But they are rarely encountered in Upper India.

The Jogi is, strictly speaking, a Shaiva, and a follower of the Yoga, or philosophical school of Patanjali. This maintained amongst other tenets the possibility of acquiring by ascetic practices

¹ See Mainpuri and Cawnpore notices.

² See notices mentioned by the second note.
1, 185.

³ *Vi*, privative prefix, and *ráya*, passion.

⁴ *Essays on the Religion of the Hindús*,

(Yoga) complete command over matter. A continued course of holding his breath, squatting in acrobatic attitudes, or squinting at the tip of his nose, gave the devotee power over all earthly substance. He could make himself as small or as large, as light or as heavy, as he pleased. He became omniscient; and being absolved from metempsychosis, was finally absorbed in the divine essence of Shiva. The perfect fulfilment of the needful rites is declared impossible in this iron age, and their practice proscribed by the orthodox. Yet many Jogís profess to acquire by such austerities miraculous powers. They can avert the evil eye, cure diseases with charms, interpret dreams and tell fortunes. Many are fair jugglers; and indeed the Jogi has more of the mountebank about him than any other mendicant.¹ He is often a strolling fiddler (*sítrangihár*) or singer of sacred ballads; often an exhibitor of performing animals, such as goats or monkeys. No wonder if amongst these avocations doctrine is somewhat forgotten, or that the name of Jogi is bestowed on any beggar of assumed sanctity. It is even applied to Musalmáns, but the sect of Jogís most familiar in Upper India, the ear-bored (*kanphata*) followers of St. Gorakhnath, are true Shaivas. These are recruited from any caste, and live as ascetics, either singly or in monasteries. They wear rings in their ears. Whether belonging to this or other sects, the Jogi streaks his forehead and smears his person with ashes. In travelling he wears a patchwork cap and garments dyed with red ochre; but these garments are sometimes confined to a loin cloth. Unkempt hair and a shaggy beard should, if possible, complete his costume.

The Gosáin, or "lord of cows," is most often a mendicant, but sometimes a rich man. In the latter case his celibacy is likely to be merely nominal, his property descending to the illegitimate child whom he has adopted as his disciple (*chela*) and heir. Vaishnava are in this part of India more common than Shaiva Gosáins. But a detailed description of this sect will be given in some future district notice. Though of Muslim origin, the name fakír simply means "poor," and is applied to mendicants of all faiths. The fakírs of this district, as returned by the census, are all Hindús.

Traces of the demon-worship so rampant in the Himálaya are to be discovered also in this district. The malevolent spirits (*bhút*) of the dead are dreaded and appeased. An amusing proof of the belief in their existence was furnished to Mr. Moens by the Ahírs of Dhakia in Nawábganj. "The residents told me with some pride that it was utterly impossible for a Kurmi to live in Dhakia, or an Ahír in the neighbouring village of Basenga, as in each place a *bhút*

¹ See Wilson's *Essays on the Religion of the Hindús*, I., 217.

promptly disposed of intruders of the obnoxious castes. 'He rushes at them and kills them at once.' On my receiving this story with perfect gravity, and asking the Ahírs how they managed to keep on good terms with the very unpleasant and summary demon of their village, they replied in all good faith—'Oh, we are all right. We keep another private devil of our own (*ham to apne nijká shaitán pál rakhte hain*), who is stronger still than the other and keeps him in order.' "

"The language of the district," writes Mr. Stack, "presents few local peculiarities of interest. It contains a larger proportion of words of Persian or Arabic origin than the Hindi speech of districts less thoroughly Muslimized. The village dialect differs from that of the towns rather in vocabulary than in grammar; indeed, the grammatical variations scarcely exceed two or three in number. Of these the most important is the preference shewn for *o* as a final vowel; for example, a villager will usually say *baro gahro* for 'very deep,' *wah utho* for 'he arose,' or *main ne dekho*, for 'I saw.' Another peculiarity is the use of *he* for *the* in the first and third persons plural of the past tense of the substantive verb. No such omission of a consonant occurs in the singular. The pronouns present nothing remarkable, except the use of *ko* for *kya* and of *kane* for *kisne*. It is in the use or misuse of individual words that the picturesqueness of the rustic dialect appears most striking. The language of their Muhammadan conquerors has left abundant traces among the Hindu villagers. Sometimes one meets a man who cannot understand the ordinary language of the law courts, and who is unable to answer the simple question *kya wakt tha?* (what o'clock was it?) unless it be translated for him into the more familiar sounds *ko kan bho*. But such cases are rare. As a rule, the villager is proud of showing off the few fine words he knows. Thus he will say that a sick friend is *sakín*; or that an outraged woman has suffered *ajiliyat* (*arziliyat*), or that a famine victim has died of *gairanna*, meaning privation of food,¹ or that the *vaurien* of the village is a *tammaagír*, that is a *tamáshagír* or idle sightseer. The word *failsúf* or philosopher has come to mean a 'smart' woman; hence an unfaithful wife. Some English words have also taken a hold in village speech, as 'registry' and 'counsel'; so that *registry karna* means 'to borrow' (the deed of loan being usually registered), and *counsel karna* means 'to plot.'

"There is no native literature worth mentioning. Some ten years ago a large collection of oriental books, printed at Munshi Nawal Kishor's Press in Lucknow, was presented to the Literary Institute at Bareilly by Mr. Commissioner Inglis. These volumes were carefully bestowed in a number of book-

¹ *Ghair*, Arabic privative, and *anna*, Sanskrit for food.

cases, which were locked up and perhaps never opened since. A few book-seller's shops exist in the city. They contain the usual assortment of fairy tales, more or less improper, controversial works on religious doctrine, and badly-printed and imperfectly annotated editions of a few standard authors, Persian, Urdu, or Hindi. A Sanskrit school is maintained by one or two of the leading Hindu gentlemen of Bareilly, but it does not profess to teach more than the rudiments of the language. The same may be said of the indigenous Arabic and Persian schools supported by a few wealthy or literary Muhammadans. A higher class of school is that attached to the temple in the Brahman village of Rampura, in Farídpur, some fifteen miles from Bareilly: But the district does not afford either a really well-read Pandit or a learned Maulvi. Of more significance than these attempts to revive dead languages is an endeavour to improve the living Urdu by means of a vernacular newspaper started in Bareilly about the middle of 1877, and called the *Dabdaba-i-Kaisari*, or *Pomp of the Cæsars*.¹ It is published every Saturday, and is a creditable specimen of native journalism."

It may be added that the district has during the last hundred years produced several noticeable histories. The first was the

Histories.

Jám-i-Jahán-numá, or *World-reflecting Mirror*, of Shaikh Kádrat-ulláh Sadíki, who lived at Mavi, near Kábar. His work begins with creation and ends with the year 1779, when it seems to have been published. Wars and rumours of wars had given the author a somewhat desponding view of things in general, and he tells us that, in common with all the world, he was anxiously expecting the millenium.² The *Gulistán* and *Gul-i-Rahmat*, or *Rose Garden* and *Rose of Rahmat*, were written respectively by his son and grandson, both apparently former residents of the district. To both some allusion will be made in the historical portion of the notice.

Education has of late years made rapid and highly encouraging progress.

Education.

Since 1847 the number of schools has decreased by somewhat less than half, but the number of pupils has more than trebled. In that year there were 452 private schools fostered only indirectly by Government. Of these 331 devoted themselves specially to Persian, 74 to Hindi, 45 to Sanskrit, and two to Arabic; but a smattering of Arabic was taught also in the Persian schools. The number of pupils in these Persian schools was 1,924, in the Hindi 478, and in the

Statistics of 1847.

¹ The name has an obvious reference to the imperial title (*Kaisar-i-Hind*) assumed by Her Majesty at the beginning of the same year.

² *I. E.*, the coming of the Imám Mahdi.

An analysis of the *Jám-i-Jahán-numá* is given in the VIIIth volume of Dowson's Elliot.

others 333. The average yearly cost of educating each boy amounted to Rs. 27-4-1 in the Persian, Rs. 62-4-4 in the Arabic, Rs. 27-9-0 in the Hindi, and Rs. 3-0-8 in the Sanskrit seminaries. The cheapness of education in the Sanskrit schools was due to the fact that the masters almost without exception taught gratuitously. One Sanskrit pátshala had been founded before the cession (1801), and several other schools had existed for thirty or forty years.

But besides these private establishments there was a Government school at Bareilly instructing 296 pupils. The total number of boys taught in all schools amounted, therefore, to 3,031.¹

In 1848 the district was divided into four circles of inspection and an "assistant visitor" appointed to each, while one "head visitor" supervised the labours of all. The first result of their inspections was to show that nothing practically useful was taught in any of the schools. Urdu, writes Mr. Fleetwood Williams, was nowhere taught, the English system of arithmetic was unknown, and good primers² were not in use. The teachers declined to adopt recommendations. But the people in general "soon acknowledged the advantage of adding a little arithmetic, a little knowledge of mensuration and patwári's papers to their old studies." The visitors soon became popular, and before 1850-51 we find education still further promoted by seven Government tahsili schools.

The system of halkabandi or village schools was started in 1849, but made little progress before the mutiny. Here its serious introduction dates from 1869, and two years later (1871-72) we find 168 such schools existing.

The Government school at Bareilly, mentioned above, was formed in

1836. It is first mentioned as a "college" in Mr. H. S. Bareilly College.

Reid's report for 1850. In 1862 it became an affiliated college of Calcutta University, which had been created some five years before.³ A district (zila) high school was afterwards located in the college precincts, as a preparatory or training institution for the college itself; and in 1871-72 we already find this school attended by 79 boys. The college was abolished at the close of 1876, as each of its few students was then costing over Rs. 1,000 yearly, and as railway communication had placed other colleges within easy access of Rohilkhand. The district school remains, and has occupied the buildings of the defunct college.

¹ *Memoir on the Statistics of Indigenous Education in the North-Western Provinces*, compiled under orders of Government by R. Thornton, Esq., C. S.: Calcutta, 1850. ² The elementary works recommended by the Government of the day were written by one Rai Saran Dás.

³ By Act II. of 1857.

The following table shows the statistics of education during the past year (1877-78) :—

Class of school.		Number of schools.	NUMBER OF SCHOLARS.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Muslims.	Others.				
Government and Municipal.	{ Zila (high A) ...	1	131	26	7	164.55	130.7	Rs. 21,003	Rs. 21,507
	{ Do. (middle A) ...	1	76	16	...	82.61	87.4	3,090	3,009
	{ Tahsili Parganah ...	8	429	217	...	470	5.5	2.5	2,601
	{ Halkabandi ...	159	4,105	1,780	...	4,720	4.2	19.9	19,996
	{ Government girls ...	1	...	49	...	48	2.7	106	132
	{ Municipal boys ...	3	56	105	...	191	3.23	...	617
Aided by Government.	{ Ditto girls ...	4	130	59	16	153	82.24	1,848	5,034
	{ Boys ...	16	115	85	162	509	15.56	2,964	7,924
Unaided	{ Miscellaneous ...	49	693	948	22	1,312	5.9	345	7,803
	{ Indigenous ...								
Total		242	5,735	3,285	207	7650.16	8.98	51.88	68,704

Education is supervised by the School Inspector of Rohilkhand; and, except in the case of the district school, by a committee, whereof the magistrate-collector is president and one of his assistants secretary. The district or zila school includes two departments separately shown in the above table. The upper or high A teaches English subjects up to the standard of matriculation at Calcutta University; the lower or middle A up to the standard of the middle-class anglo-vernacular examination. The results of examinations at which its scholars compete show this school to be in every respect a good one. But a succession of scanty harvests and the successful rivalry of the American Mission School have reduced its numbers. It now educates 161 boys, including 56 who are lodged in the attached boarding-house.

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The six tahsili schools are at Aonla, Baheri, Bareilly, Baisalpur, Faridpur, and Nawabganj; the two parganah schools at Sháhi and Jahánabad. These are all of the middle vernacular rank, which teaches up to the standard of the middle-class vernacular examination; but their scholars have lately met with little success in that ordeal.

The village schools, the backbone of our educational system, confine themselves as a rule to teaching elementary subjects, chiefly reading, writing, and arithmetic. The boy who seeks for more must ascend a rung of the scholastic ladder, and visit the tahsili or parganah academies. But in eight schools, where the masters possess exceptional ability,

pupils are instructed beyond the primary standard. Whatever the faults of the *halkabandi* school system, it is one against whose general excellence no doubt is ever breathed. "Elementary education is one of those few branches of Indian departmental activity which all men are agreed to recognize as beneficial. The obstinate questionings and blank misgivings which surround the university and the high school, till even the friendly critic begins to doubt whether the higher education is not a great mistake, have no place in the humbler precincts of the village schoolhouse. Nobody asks himself whether it is a good or a bad thing that the peasants' sons should learn to read and write and cipher. There are no lamentations over the costliness of the literate ploughboy as over the price paid for the brand-new bachelor of arts. All the money spent on elementary education is accepted as meaning so much useful and necessary work done; and, generally speaking, this really is the case."¹

The Government girls' school at Pilibhit is the largest in all Rohilkhand.

Government girls and municipal. The municipal schools—two at Bareilly and one at Pilibhit—give gratuitous instruction in the "the three R's." to gutter children. The aided schools belong to the same primary class, and of

Aided and unaided schools. the unaided establishments the chief is the middle A. school of the American Methodist Mission at Bareilly. The remaining schools are not such as to call for special comment.

The annexed statement, from the census of 1872, shows approximately how few inhabitants of the district were able to read and write in that year:—

Age.	HINDUS.			MUSALMANS.			CHRISTIAN			
	Male.		Fe- male.	Male.		Fe- male.	Male.		Female.	
	Literate.	Percent- age.	Literate	Literate.	Percent- age.	Literate.	Literate.	Percent- age.	Literate.	Percent- age.
1 to 12 years ...	2,455	1	None.	850	14	3	7	11.6	None.	...
12 „ 20 „ ...	3,129	2.7	„	856	2.9	None.	10	22.7	4	3.6
Above 20 „ ...	11,834	3.6	„	2,693	3.2	1	45	40.9	1	1.4

It is to be hoped that the next census will give a better account of education, and especially of female education. Not that these census figures can be accepted as absolutely accurate. The district must certainly contain, Europeans and Natives together, a great many more than 9 literate women.

The gradual spread of education is perhaps proved by the increase of post-office transactions. The latter, again, may be evidenced by the gradual rise, during the past fifteen years, of post-office

¹ See the Inspector-General's quotation from a thoughtful article in the *Friend of India Educational Report* for 1877-78.

receipts. In the following table is given a *resumé* of the postal balance-sheets for four years :—

Year.	Receipts.						Charges.					
	Miscellaneous sav- ings, fines.	Passengers and parcels.	Deposits, guaran- teed funds, fa- mily funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent, sala- ries, &c.	Mail service.	Remittances.	Other charges, re- funds, advances, printing.	Cash balance.	Total charges.
1861-62 ...	417	464	304	23,603	13,969	38,762	22,016	454	15,520	...	110	38,124
1865-66 ...	232	...	...	17,636	13,502	31,370	9,305	8,330	13,571	3	160	31,373
1870-71 ...	333	729	839	29,114	13,154	44,263	16,492	13,574	13,912	78	213	44,269
1877-78 ...	107	540	...	...	11,752	51,761	19,416	...	12,400	39	928	51,761

The receipts for the first of the years above shown were further augmented by the income of staging bungalows (Rs. 714); but the management of such resting-places has been since transferred from the Postal to the Public Works Department. The district contains 12 imperial and 17 district post-offices. The imperial offices are at Bareilly (sadr or principal); Aonla, Baheri, Bareilly City, Bāsalpur, Dūnka, Farīdpur, Mirganj, Nawābganj (branches to sadr); Pilibhūt (subordinate); Jahānabad and Pūraupur (branches to subordinate). The district offices are at Barkhera, Bhamora, Bhojupura, Bhūta, Bilsanda, Deoraniya, Fatehganj East, Fatehganj West, Gāini, Hāfizganj, Riehha, Rathaura, Sarauli, Shishgarh, Jamania, Neoria Husainpur, and Amariya. The number of letters, parcels, and other missives received and despatched during 1861-62, 1865-66, and 1870-71, and received during 1875-76, may be thus displayed :—

	1861-62.				1865-66.				1870-71.				1877-78.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	236,600	25,123	5,906	3,119	286,093	28,326	3,751	4,292	377,077	38,070	2,612	8,759	451,321	43,119	4,036	11,799
Despatched	233,973	7,718	1,478	916	250,617	6,787	2,181	1,748	318,911	6,362	1,918	3,929	...	...	...	...

Bareilly now contains six telegraph offices, *viz.*, five railway offices at Fatehganj East, Farīdpur, Bareilly, Bashāratganj, and Aonla, and one Government office at Bareilly. The telegraph to Naini Tāl bifurcates from the place last named.

A disciplined police was, like education and the post-office, the introduction of British rule. The principal police force is that known as the regular, and enrolled under Act V. of 1861. But there are besides two subsidiary bodies, the municipal and town police, who

¹ This total includes amongst others the large item of "advances from treasury" (Rs. 38,119) not shown in the returns for previous years.

owe their origin to Acts XV. of 1873 and XX. of 1856 respectively. The three forces together mustered in the past year (1877) 1,381 men of all grades, including 21 mounted constables. There was thus one policeman to every 1.71 square miles of area and 1,091 souls of population. The cost of the united force was Rs. 1,45,157, of which Rs. 1,04,521 were debited to provincial funds, and the remainder defrayed by municipalities and house-tax towns. The following statement shows for several years the results of police action in the detection of crime and prosecution of offenders :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity (gang-robbery).	Robbery.	Housebreaking.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Proportion per cent. of convictions to persons tried.
1873	29	1	19	3,198	2,008	Rs. 37,616	Rs. 21,096	5,876	5,427	1,193	2,300	1,506	472	77.84
1874	13	2	14	2,811	1,758	56,637	27,030	5,429	4,930	1,331	2,523	2,055	351	81.45
1875	19	2	15	9,352	1,784	46,382	19,598	5,707	5,080	1,438	2,737	2,199	443	80.34
1876	19	7	13	1,581	1,820	27,310	11,435	5,509	3,654	1,129	2,050	1,703	283	88
1877	23	16	27	2,466	3,373	4,315	16,044	8,845	5,988	2,258	4,442	3,623	714	81.56

The increase of crime in the last year was due chiefly to the great scarcity which then prevailed.

The police is quartered in 44 stations, whereof 14 are of the first, 3 of the second, 11 of the third, and 16 of the fourth class. The Police stations. first-class stations, manned as a rule by one sub-inspector, two head-constables, and a dozen constables, are at Bareilly City, Bareilly Cantonments, Aonla, Baheri, Bhamaura, Bisalpur, Faridpur, Jahanabad, Mirganj, Nawabganj, Pilibhit, Purnapur, Sarauli, and Shahi. The second-class stations, which contain usually a sub-inspector, a head-constable, and from 6 to 10 constables, at Barkhera, Bilsanda, and Fatehganj West. Two head-constables and six constables are the ordinary complement of the third-class stations at Amaria, Bhojupura, Bhuta, Deoraniya, Fatehganj East, Gaini, Hafizganj, Neoria Husainpur, Rathaura, Richha, and Shishgarh. The fourth-class stations or outposts (chaunki), which have but one head-constable and three constables, are located, seven in Bareilly City, and one each at Bareilly Cantonments, Baraur, Bharaulia, Chaubari, Haldi Kalan, Hardaspur, Khamaria, Madhu Tanda, and Tisua.

Besides the police already mentioned there are 2,955 village (*gurait*) and 60 road (*marhaladar*) watchmen appointed under Act XVI. of 1873.¹ These were in 1877 distributed amongst

Village and road watchmen.

¹ Modified by Act XII. of 1876.

the 3,430 inhabited villages of the district at the rate of 1 to every 431 inhabitants, and at a sanctioned cost of Rs. 1,08,900, met out of the ten per cent. cess.

Police operations for the repression of female infanticide extended at the end of 1876-77 to 95 villages, of which 30 have been since exempted. The proclaimed villages sheltered ten clans suspected of the murder of their female children. The comparative rareness of reported female births certainly went far to confirm the suspicions entertained. According to English rates the proportion of girl-births should have amounted to 49·3 per cent. But it here reached 44·6 only, the deficiency being most marked in the case of the Katehriya and Chauhán tribes. Of girls born 32·95 per cent. died within their first year. But male babies of the same age died in almost equal proportion, and the abnormally high mortality of both can be sufficiently explained by seasons of dearth. The death-rate of Janghára and Som-bansi girls between 1 and 12 years of age was great enough to call for close surveillance of their tribes. But in spite, or perhaps because of that surveillance, no instances of child murder were detected. Inquests and *post-mortem* examinations failed to elicit proofs of guilt, and in the one really suspicious case no evidence was forthcoming.

Convicts imprisoned through the agency of the police just described are lodged either in the central prison or the district jail, both at Bareilly. The central prison receives offenders from the whole of Rohilkhand; the district jail admits few who were not sentenced in the district. Though long-term prisoners¹ are as a rule sent to the central, and short-term prisoners to the district establishment, there is no fixed rule as to the term which shall qualify the convict for either. Long-term prisoners who can be useful as workmen or jail officials are often retained in or removed to the district jail. The overflowings of the central prison are sometimes transferred to the district jail, and *vice versa*; and on such occasions the respective superintendents are naturally anxious to get rid of their most useless and troublesome charges, without regard to length of term.

The total number of convicts in the central prison during 1877 was 2,866, of whom 1,498 had remained there since previous years. The number discharged amounted to 1,120, and the daily average of inmates was 1,420 25. Of the 1,368 persons admitted, 1,297 were received from other districts. Death released 18 of the prisoners. The bulk of the convicts were between 16 and 40 years old, but 9 being below the former, and 197 above the latter age. The principal items in the net yearly cost of each prisoner, Rs. 56 after deduction of the profits

¹ Prisoners whose term of imprisonment exceeds two years.

on manufactures, were rations (Rs. 18-15-6½), charges of establishment (Rs. 17-11-3½), and building or repairs (Rs. 14-14-8).

The district jail contained in 1870 an average population of 564 inmates, 1,921 being admitted, and 1,433 discharged during the year. How largely a septennate has increased these numbers may be shown by the following statistics for 1877 :—

Total number of prisoners during the year.	Hindūs.		Musalmāns.		Average daily number of prisoners.	Admitted during the year.	Discharged during the year.	Admitted to hospital during the year.	Deaths.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength, after deductions, profit of manufactures.
	Males.	Females.	Males.	Females.							
3,917	2,371	115	806	43	653-75	3,237	2,757	451	10	Rs. 39	Rs. 39 ¹

Of the total number of prisoners, 185, principally debtors, had been imprisoned by order of the civil courts. The total population of the district being 1,507,139 persons, and the average daily number of prisoners as above, it will be seen that about 4337 per cent. of the inhabitants are as a rule in jail.² A comparison of the number of admissions with the total number of prisoners during the year will show that 680 of the latter had remained in jail since former years. Of the jail population generally, 40 are returned as juvenile offenders or persons under 16 years of age; 2,542 as between 16 and 40; 676 as between 40 and 60; and 78 as above the latter age; but the age of the few remaining persons is not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 18-12-7). The remainder was made up of his shares in the expenditure on establishment (Rs. 10-3-1), clothing (Rs. 2-12-7), police guards (Rs. 2-6-3), building and repairs (Rs. 3-11-0), hospital charges (Rs. 0-6-10½), and contingencies (Rs. 1-11-7¼). The average number of effective workers throughout the year was 393-50; and of these most were employed on building or repairs connected with the jail (255-50), as prison servants (45-75), or on manufactures (68-50). The former occupation of the prisoners was in three out of four cases not such as to fit them for profitable work in prison, the majority having been agriculturists (1,925), men of independent property or no occupation, and Government or domestic servants. Of non-agriculturists, a term

¹ See in Inspector-General's report. But if the gross cost and the net cost coincided, what became of the profits of manufactures? ² As the jail contained also a few persons not belonging to this district, the figure can be only approximate.

which is presumed to include shopkeepers and handicraftsmen, there were only 1,042.

Under-trial prisoners are confined in a division of the district jail and the lock-ups (havalât) at Bareilly and Pilibhit. The total number of such prisoners admitted to the Bareilly lock-up during the same year (1877) was 4,553; to the Pilibhit lock-up, 689; and to the Bareilly jail, 309. From the first 3,145 prisoners were afterwards convicted, from the second 458, and from the third 209. The average daily population was in the lock-up proper 65.50; in the lock-up division of the jail, 27.0; and in the Pilibhit lock-up, 9.25.

The fiscal history of the district begins as usual with the *Ain-i-Akbari* or Institutes of Akbar. The land-revenue of the various parganahs, as obtained from that authority and converted from *dāms* to rupees, was in 1596 as follows:—

					Rs.
Bareilly,	including the modern tahsils	Faridpur, Karor, Bisalpur, and Nawābhganj, ...	312,685½		
Aonla	" "	" tahsil Aonla ...	17,265½		
Saneha	" "	" parganahs Balia and Saneha ...	32,893		
Barsir	" "	" " Sarauli and part of Mīrganj ...	53,685		
Shāhi } Ajāon }	" "	remainder of the modern Mīrganj {	22,512		
			34,071½		
Sirsāwan	" "	modern parganah Sirsāwan ...	7,702		
Kābar	" "	" " Kābar ...	14,105½		
Hātmana	" "	remainder of modern Chāumāhla and part of modern Richha, ...	26,250		
Balai	" "	modern parganahs Pilibhit, Jahānabad, and remainder of Richha	26,945		
Punar } Gola }	" "	parganah Pūranpur ...	6,508		
				Total	534,683½

A few unknown deductions must perhaps be made for parts of marginal parganahs now transferred to adjoining districts; but that Revenue system of the Delhi emperors. was the approximate revenue of the district as it now stands. A *rēvenue* in the modern sense it was not. It was a State rental collected by a person who as yet received but 8 per cent. commission for his trouble. It resembled, in fact, the income of a directly managed estate rather than the land-tax of one held by a modern proprietor. Under Akbar's system, the demand was collected directly from individual cultivators, and the collector was enjoined not to depend too implicitly on the headman and accountant of the village. The revenues were never farmed.¹ The *zamindār* existed, but was not as at present the "proprietor" of the village lands. Whether, as in Oudh, he became so before the introduction of British

¹ Elphinstone, Bk. IX., Chap. III., which contains a very accurate *resumé* of the Directions to Collectors in Gladwin's *Ain-i-Akbari*.

rule cannot now be discovered. But in all probability some advance in this direction had been made before the cataclysm of Rohilla invasion destroyed all existing rights in the land. "The process by which the landlords' rights have attained a maximum, while the tenants' have reached a minimum, was the natural result of the farming system of Farrukhsiyar (1713-18)."¹ But, as pointed out by the same writer (Mr. Elliot Colvin), the farm of the State rental in parganahs Jahánabád and Pilibhít seems to have been granted to a lessee so early as the reign of Alamgír (1658-1707).

The Rohillas (1748) continued the systems both of direct management and farming; but they ejected Hindu in favour of Muslim farmers, and showed in other ways their contempt for prescriptive interests. The state of Rámpur is still ruled by Rohillas; and, except in such parts of it as were granted to the Nawáb during the present reign, there are no proprietors and no tenant-right. The Nawáb leases out his villages, for a term of usually ten years, to the highest *bond fide* bidder who can give satisfactory security, and the tenantry are protected only by a clause fixing their rents for the term of the lease. In the Bareilly of the Rohillas as in the Rámpur of to-day, *zamindárs* were allowed to hold their personal cultivation at a slightly lower rate than the ordinary tenant. But this was the only way in which a special status was assigned them. The revenue of the various parganahs, on their distribution amongst the Rohilla chiefs (1754), was as follows:—

Faridpur	...	...	...	about Rs.	1,30,000 ²
Karor, Nawál gauj, and Balia	...	...	...	"	2,50,000 ³
Aonla	...	...	...	"	1,35,000
Sancha	...	...	...	"	70,000
Sarauli (north and south)	...	...	...	"	45,000
Ajáon	...	...	...	"	1,62,000
Sháhi	...	...	...	"	95,000
Kábar	...	...	...	"	60,000
Sirsáwan	...	...	...	"	62,000
Chaumáhla	...	...	...	"	1,15,000
Nichha	...	...	...	"	1,81,000
Bisalpur and Marauri,	...	...	...	"	2,20,000 ⁴
Pilibhít and Jahánabád	...	...	...	"	3,02,000
Páranpur	...	...	...	"	1,14,000
Total					19,41,000

¹ Pilibhít settlement report, para. 78.

² After excluding probable revenue of parganah Salimpur, now transferred to Budann; see Bareilly Settlement Report, p. 137.

³ After deducting the probable Etáwah collections made at Bareilly.

⁴ Excluding probable revenue of Páwáyan, now transferred to Sháhjahánpur.

It must again be remembered that the figures represent *rent*, which cannot therefore be contrasted with the *revenue* of to-day.

The Nawáb Vazír of Oudh (1774) ejected Rohilla rent-farmers and zamín-

And of the Nawáb dárs as brusquely as they had ejected their predecessors. Vazír.

He however maintained with certain doubtful improvements the Rohilla system of administration. A large number of villages were still retained under direct management as *Sír-i-sarkár*. But a larger number than before were leased for inadequate sums to rent-farmers, and extensive tracts were squandered away in tax-free grants to favourites. We have no records to show what the demand after these mistakes amounted to. But we know that in the first year of our rule (1801-02) it was considerably greater than in the last year of the Nawáb Vazír's, and that in the first year of our rule it amounted for the whole district to less than Rs. 11,70,560.¹ So great a decrease in 26 years is an additional proof, if any be needed, of the Nawáb Vazír's incompetence to govern a country.

The cession took place in November, 1801, and the first British land assessment came into force with the autumn of the following year.² It was followed for more than twenty years by a series of kindred settlements, which, lasting for short terms and unbased on accurate measurements or statistics, may be termed *summary*. The principles of these earlier assessments have been sketched in other notices. They were a crude *rechauffé* of former systems. The Governments which succeeded Akbar's had more and more largely developed the practice of revenue-farming. It now reached its highest development. The right to collect the rental of a village, or in other words its farm, was auctioned and knocked down to the highest bidder. And the very tahsildárs, who collected from the farmers the revenue settled at auction, were contractors rather than officials, receiving instead of salary a percentage on the collections. Where this procedure failed, the alternative of direct Government management, again copied from degenerate native systems, was adopted; and at one time during the fourth settlement the whole of parganahs Chaum hla and Ajáon were thus returned as *Sír-i-sarkár*. But how, it may be asked, did Government protect itself against insufficient bids at auction, against conspiracies to buy farms of revenue below their real value? The answer is that Government attempted to do so, and that its attempts, though inadequate, bore no faint resemblance to the settlement procedure of to-day. The recognized rent-rates, in some cases those established by

¹ This Rs. 11,70,560 was the demand of our second year, which we know exceeded that of our first. It exceeded the first year's demand, in Bareilly proper, by Rs. 67,186.

² *Supra*, p. 310.

Akbar, were roughly ascertained; and estimates of produce, as necessary where rent is paid by division of the produce, were prepared for various soils. The probable rental of the village, thus computed, was fixed as the upset price below which Government would not sell its farm. But why, it may again be inquired, did bidders compete to raise the price above an upset figure which was presumably quite high enough? The reason was that no allowance (*malikdāna*) was as yet conceded to ousted landholders. If the former incumbent failed to outbid all comers, his occupation, and too often his livelihood, were gone. But even after all these safeguards against insufficient offers, the caution of Government was sometimes frustrated by the carelessness, or worse, of its native subordinates. We find that, again under the fourth settlement, the whole of parganah Shāhi was farmed for a very inadequate sum to one Patni Mal.

The British revenue administration had no sooner been established than the introduction of proprietary rights was proposed. It is on all hands agreed that no such rights at that time existed or survived. But the idea of creating a class resembling the squires of England had about ten years earlier produced the permanent settlement of Bengal and Benares; and somewhat rash pledges of a similar assessment were given in Bareilly. The leases granted to farmers at the first settlement (1802-03), while declaring the customary rents, and otherwise showing an anxiety to protect the tenant from exactions, distinctly promise a permanent settlement with the person then engaging for the revenue. But these promises were forgotten, to be revived only with the opening of the third settlement some six years later (1808-09). The Board of Commissioners themselves tell us¹ that this settlement was "originally intended to be permanent"; that on the strength of a promise that it should be so "the landholders acceded to the great increase then assessed upon them;" and that the assessing officer had "been frequently reproached with the breach of the promise." They, however, deprecate permanent settlement on the grounds that the population is scanty, information as to the true resources of the country deficient, and "the right of property in the land undetermined." The Board of Directors concurred, and the result was great dissatisfaction. A combination was formed amongst the landholders "to diminish the cultivation of their estates and throw up the management of them, with a view of compelling Government to the necessity of forming arrangements with them on reduced terms."² But we hear until our own day³ no further proposals for a permanent settlement.

¹ Report, dated 29th October, 1818. With regard to this Board, *vide supra* pp. 62, 310.

² Letter dated 20th September, 1811.

³ See the correspondence on the permanent settlement initiated by Lord Halifax.

The fact was that such proposals had been superseded by more successful rivals. At the opening of the fourth settlement (1812-13), and perhaps in consequence of the general resignation of farmers just mentioned, *zamíndárs* or headmen had been more widely admitted to engage for the revenue of their villages. In a Board's report of 1815¹ we find them styled *proprietors*, and a minute of the Governor-General, written later in the same year,² went far to confirm that title. After declaring the immemorial right of the ruling power

to a certain share in the produce of every cultivated *bigha*,
 Introduction of proprietary right. Lord Moira reduces the modes of realizing that share to two. The relative merits of settlement with cultivators and settlement with middlemen were discussed, and the introduction of the latter finally adopted (para. 36). The principal gainer by this policy was the village headman, who, as just seen, had already been in many cases appointed middleman. The latter title drops almost immediately out of sight, giving place to the new-fangled "proprietor." We are told that in their search for proprietary rights the district officers were largely assisted by a document which in 1802 divided the headmen of Bareilly into "old" and "new" landlords (*malik*).³ Where no claimant to the former title was forthcoming, or the new landlord could show a preferable title, the latter was invariably recognized. But in a large majority of cases no representative of the old landlord was forthcoming. Where no trace whatever of proprietary right was apparent, it was conferred freely on the headman (*mukaddam* or *zamíndár*). The Ráin proprietors of Pilibhít were a few years back still content to be styled headmen (*padhán*) or farmers (*thikídár*), terms which clearly showed their origin. The parganah officials of course profited by the opportunity of returning their kinsmen as persons with a claim to proprietary right, and many properties in the same tahsíl and elsewhere are still held by kánúngo families. "It is difficult," writes Mr. Elliot Colvin, "to appreciate the principle on which it was considered just or equitable to hand over a portion of the State rights and the cultivators of a village to their representative man, who already received emoluments in the form of a low rent, free land, &c. It is hard to imagine a more startling comment on the value placed by Government in those days in its own property in the land."

The well-known Regulation VII. of 1822 completed the work thus begun.

Regulation VII. of 1822. It recognized the proprietary right of the *zamíndárs*, and was perhaps justly censured by the Board of Directors for

exalting the "recorded proprietor" at the expense of his co-sharers and the tenantry. The injustice here done to the latter may have been less than in

¹ Dated 21st March, September, 1815.

² Minute on the revenue administration of the N.-W. P., 21st
³ Board's report last quoted.

the Duáb and other tracts where village communities were not so rare. But the revolution affected was enormous. The old state rental became the rental of the landlord, and the land-tax took the new form of a revenue exacted from the latter. The rule which had prevailed under native dynasties, the rule which had governed the Bengal settlement, was that the collector of the village rents should retain 10 per cent. of the collections, rendering the remainder to Government. His share now became 20 per cent., while the Government demand fell from 90 to 80.¹ Later assessments have, as we shall see, still further increased that share; while the power to enhance, at first less limited than now, enabled the proprietor to increase his gains during the term of settlement. Much has of late years been done to revive and consolidate the rights of the tenantry; but the creation of a powerful landholding class has rendered legislative progress in this direction somewhat difficult.

We may now note briefly the chief points connected with the earlier settlements. Their terms and demands are shown in the following table:—

Parganah.	Average yearly demand of					
	1st settle- ment, 1802 -03 to 1801 -05 inclu- sive.	2nd settle- ment, 1805 -06 to 1807 -08 inclu- sive.	3rd settle- ment, 1808 -09 to 1811 -12 inclu- sive.	4th settle- ment, 1812-13 to 1816 -17 inclu- sive.	5th settle- ment, 1817-18 to 1821 -22 inclu- sive.	6th settlement (under Regu- lation VII. of 1822), 1822- 23 to 1835-36 inclusive.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Faridpur ...	72,672	81,488	88,352	1,39,845	1,38,516	1,42,259
Karor ...	1,33,348	1,10,173	1,80,579	1,89,392	1,92,608	1,89,239
Balia ...	18,289	14,259	15,738	17,712	19,342	21,157
Saneha ...	42,446	43,117	47,746	54,213	55,098	56,531
Aonla ...	48,765	51,480	59,501	71,723	71,264	68,072
Sarauli (south)...	36,619	40,854	47,423	53,002	52,828	51,964
Mirganj (includ- ing Sarauli north, Ajaon, and Shahi)	1,21,474	1,38,200	17,631	2,23,190	2,23,901	2,21,492
Sirsawan, ...	10,173	18,641	51,554	61,925	65,663	64,114
Kabar ...	9,825	14,124	49,367	56,196	54,692	54,219
Channahla ...	22,548	28,348	52,153	59,781	57,572	55,646
Biehba ...	52,228	51,949	1,08,524	1,73,561	1,71,720	1,68,631
Nawárganj ...	1,01,535	1,11,544	1,50,357	2,46,300	2,25,761	2,27,007
Bisalpur (includ- ing Marauri.)	2,36,975	2,22,941	2,90,543	2,88,617	2,97,595	3,02,309
Pilibhit ...	1,30,203	1,62,775	1,53,554	1,47,313	1,47,313	1,47,313
Jahánabad ...	1,03,796	1,33,599	1,40,064	1,33,923	1,33,923	1,33,923
Púrampur ...	29,665	11,563	28,252	1,41,424	1,41,424	1,41,424
Total ...	11,70,561	12,35,035	14,81,343	20,49,118	20,48,533	20,45,260

¹ The figure here given is that laid down by the regulation (section 7). But in practice the percentage demanded by Government varied from place to place, and in this district fell to below 79.

The stability of the first settlement, by Mr. Collector Deane, was endangered by the famine of 1803-04;¹ and 25 per cent. of the progressive demand was perforce remitted in that year. The author of the second assessment was Mr. Collector Routledge. The third, by Messrs. Trant and Batson, lasted for one year longer than its predecessors, and is remarkable as having given birth to the word "quartennial." Owing to heaviness of demand, resignation of farmers, and trickery of tahsildars, it worked by no means well. In its last year a balance of over three lakhs was outstanding. The fourth settlement, by Messrs. Christian, Chamberlain, and Calvert, resulted in a great increase of demand. Heavy balances and numerous resignations of farmers were the consequence. The cause of the failure seems to have been misunderstood by the Junior Member of the Board of Commissioners, Mr. Trant. He ascribes it to "a general agreement between native officers of all descriptions and the landholders to defraud the Government;" to the severe drought of 1815-16; and to the system of temporary settlements, which lessened the farmer's power of borrowing money. This, the first quinquennial settlement, was succeeded by another of equal length and equal ill-success.

Fifth and The fifth settlement was indeed merely an extension of the fourth, and inherited all its vices. A report on its working by the Senior Member of the Board, Mr. Elliott, showed him no better able to discriminate the causes of fiscal failure than his junior. The truth was that a crushing demand, assessed when prices were high, could no longer be paid when they had fallen.² When we consider the evils of the system then existing, we wonder less that the administration should have flown for refuge to a zamindari policy. Excessive assessment was the natural result of auctioning the farm of villages. Mr. Boulderson informs us that from the prevalence of holdings which paid rent by a division of the crop "all was darkness; none of the competitors knew the value of estates they were bidding for. It was not merely open fair competition that was resorted to. Every underhand petty intrigue was put in action, every fair account was rejected, and the merits of a native officer rose in proportion to the height of the *dawl* or estimate of the resources that he submitted. A tahsildar or kánúngo was subjected to the greatest suspicion, if not disgrace, if the *dawl* of any other person was higher than his. The European officers, from an utter want of any information on the subject, naturally supposed that the highest estimates must be the most correct. And the fact is that, so far as it is now possible to trace these estimates, we find that the highest was generally the one acted on."

¹ *Supra* p. 567.
report.

² This is carefully shown by Mr. Moens at p. 143 of his settlement

The sixth settlement was practically an extension of the fourth and fifth. But it included the assessment by Mr. Boulderson himself of 412 villages, which had been resigned or insolvent under those settlements. The result was a decrease of over one lakh in the demand ; but it must be remembered that the auction system was now extinct, and that the new proprietor retained a larger percentage of the assets than the old farmer. This "Regulation VII. of 1822" settlement was based on the novelty of a careful though unskilled survey. Mr. Boulderson's method was to fix a money rent for each field, and to take 78·74 per cent. of the gross rental as Government revenue. To this day, writes Mr. Moens, the people speak with respect of his care, his knowledge of themselves, and his agricultural acquirements.¹

His opinion of the proprietary system may be given in his own words:—

"In point of fact there is no proprietor's rent throughout the country, where an estate is settled up to the regulation mark, and the rent-roll is well ascertained. Government is indubitably the proprietor in the English sense of the word, and it is a mere farce to talk, up here at least, of proprietors in any other sense than that of Government officers for the collection of revenue with a small remuneration for the trouble of collection."

Almost immediately after the submission of Mr. Boulderson's report on his assessments, a fresh settlement, the first on modern and scientific methods, was begun. The "Regulation IX." settlement was the seventh or fifth, according as the two extensions of the fourth are or are not regarded as separate settlements. It was preceded by an accurate professional survey and classification of area. The assessing officers were in parganahs Aonla, Saneha, and Faridpur, Mr. Conolly ; in Richha, Pilibhit, Jahánabad, and Púranpur, Mr. Head ; in south Sarauli, Mr. R. Money ; and in the remainder of the district Mr. J. W. Muir. In their manner of working these gentlemen showed some difference. Messrs. Conolly and Head divided their villages into compact circles according to peculiarities of soil and situation ; Messrs. Money and Muir classified theirs into first, second, and third class, or rich, middling, and poor villages, without much regard to locality. Messrs. Conolly, Head, and Money assumed rent-rates for the various soils ; Mr. Muir, who disbelieved in soil-returns, worked

¹ To the other good qualities of Mr. Boulderson Heber's Journal shall bear witness:—"November 24 (1824). Mr. Boulderson left me this morning, and I believe we parted with mutual regret. His pursuits and amusements were certainly very different from mine. But I found in him a fine temper and an active mind, full of information respecting the country, animals, and people amongst whom he had passed several years; and on the whole I do not think I have acquired so much of this kind of knowledge from any person whom I have met with in India."

on general revenue-rates, deduced from those successfully imposed at former settlements. In their assessments Messrs. Head and Money seem to have taken waste land into account; Messrs. Conolly and Muir excluded it from consideration. From the various rent-rates was deduced a gross rental, of which two-thirds were demanded as the Government revenue. How Mr. Muir managed to ensure that his revenue-rates should attain that proportion of the rental is not so clear; but Mr. Moens assures us that the assessments of that officer were very light. The demand amounted, at the beginning of its currency, to Rs. 17,99,378; and its expiring figures will be compared in detail with those of the current assessment. The preparation of a record-of-rights was the finishing touch of the settlement, which came into force with 1835-36. Its original term of twenty years was extended until 1869-70, when the first assessments of the existing settlement were collected. Notwithstanding three famines and a rebellion, the Regulation IX. settlement worked very fairly throughout its currency.

October 1865 saw the operations of the current settlement opened in

The current settlement.

Pilibhit, to be taken up next month in Faridpur and Karor. For the first-named tahsil no special settlement officer was appointed. Mr. Elliot Colvin carried on the work in addition to his regular duties, first as Superintendent of the Tarai, and afterwards as Officiating Collector of this district. In the remainder of Bareilly a special settlement officer, Mr. S. M. Moens, was employed. Each officer was aided by one covenanted assistant¹ and one deputy collector, but at certain times the number of deputy collectors under Mr. Moens was increased to two.

Operations began as elsewhere with an unprofessional survey. Village

The survey.

boundaries were first marked out and boundary disputes decided, some of the latter being referred to councils (*panchayat*) of rustic arbitrators. The next step was the plane-table measurement, effected by village accountants (*patwari*) under the eye of skilled supervisors (*amin*). As in Bijnor, the accountants had been previously trained in surveying, and if incompetent, were required to furnish substitutes. When practice had made perfect, one supervisor to every six chains was found sufficient; and each accountant was expected to survey 15½ acres² daily, including waste lands. The last survey undertaken was that of Baheri, completed in June, 1872. The total cost of measurements was from first to last about Rs. 52,126,³

¹The assistants were in Pilibhit Messrs. Graves, Moule, and Latouche, Assistant Collectors, and in Bareilly proper Mr. F. W. Porter, Assistant Settlement Officer.

²I.e. 25 official bighas of 3,025 square yards each.

³Rs. 38,126 in Bareilly proper, and about 14,000 in Pilibhit. As the officials employed on the survey were also engaged in other work, an exact estimate is impossible.

or something over Rs. 21½ for every square mile assessed. The following table shows as nearly as possible the resultant classification of areas :—

Parganah.	Total area in acres.	Barren.	Revenue-free.	Old waste.	New fallow.	Groves. ¹	Cultivated.	Total assessed area.
Faridpur ...	159,721	16,531	853	18,239	3,907	7,307	112,882	142,335
Karor ...	200,124	19,767	15,495	4,425	3,543	16,206	140,688	164,862
Balia ...	23,986	3,048	412	2,152	71	331	17,972	20,526
Saucha ...	53,283	4,670	2,948	6,608	217	908	38,032	45,765
Aonla ...	81,893	9,030	2,451	14,090	455	1,106	54,166	69,817
South Sarauli ...	38,108	4,140	1,968	2,501	223	710	28,536	32,000
Mirganj ...	98,852	10,025	5,859	13,532	631	1,234	67,071	82,468
Sirsaon ...	20,759	393	247	1,407	289	2,889	15,543	20,128
Kābar ...	35,056	3,960	497	2,726	233	511	27,129	30,599
Chaumāhla ...	59,407	6,949	429	6,537	909	706	43,888	52,029
Richha ...	108,512	10,616	11,944	4,745	1,167	1,460	78,580	85,952
Nawābganj ...	144,829	13,550	7,406	11,680	1,636	2,392	108,165	123,873
Bisalpur ...	237,115	23,638	2,846	21,567	1,850	7,664	151,346	182,427
Pilibhit ...	124,887	12,000	1,371	24,843	2,350	1,898	82,416	109,609
Púranpur ...	299,429	26,659	827	141,000	29,151	2,901	98,891	269,042
Jahānabad ...	118,053	13,378	1,660	15,557	1,634	1,968	83,858	101,049
Total ...	1,803,520	178,973	57,115	319,793	48,266	50,215	1,149,158	1,532,481

To these figures must be added the area of the city, cantonment, and civil lines at Bareilly, besides about 16,380 acres of waste land grants in Púranpur. The accuracy of the settlement survey is attested by the very slight excess which its total shows over that (1,896,897 acres) of the professional revenue survey effected from two to three years later. The Lieutenant-Governor² himself tested the measurements of two

¹ The figures for Bareilly proper are taken from the Bareilly Settlement Report, which includes cultivated groves in its assessed area. The groves of the Pilibhit parganahs have been as usual included in the unassessed area.

² Sir William Muir.

villages taken at random in parganah Nawábganj, and found them absolutely exact; nor could an error be discovered when the Senior Member of the Board of Revenue¹ engaged in a similar examination.

Every village was, either after or during its measurement, inspected by the assessing officer. He took careful notes of the rents paid on different soils, and on the nature and appearance of their crops. Any local peculiarity, such as style of cultivation, liability to injury by floods or vermin, and indebtedness of cultivators, was taken into due account. The villages were then grouped into circles of similar fertility and position, and the process of assuming rent-rates for each soil in the circle began. The manner of assuming these rates varied according as the rent was paid in cash or kind. Where payment was in cash, the rates actually paid were minutely recorded; and a comparison with those judicially decreed in recent cases of enhancement, or prevailing in surrounding tracts, enabled the settlement officer to work out a fair rate for each soil. Where kind-rents were the rule, the reputed average weight of the landlord's share in the outturn was recorded as minutely. But the settlement officer discovered also for himself, in many cases by actual experiment, the average produce of the different soils; and deducting a sixth for reductions before the division of the crop, ascertained the landlord's weight in the remainder. After deciding on these data the average rate paid in grain, he proceeded to convert that rate to money at the average price of 20 years, excluding seasons of dearth. His money-rates, again, he compared with the money-rates decreed in recent suits for commutation of kind to cash rentals; and the rate ultimately assumed was a fair compromise between the two. Whether, therefore, the rent was paid in kind or paid in cash, the assumed rent-rate was a money-rate. The rates assumed for the various soils and circles of each parganah will be detailed in the Gazetteer article thereon. Meanwhile, it may be mentioned that the average rate assumed for the district at large was nearly Rs. 2-10-8½ per acre.² The subject of rents, as distinct from settlement rent-rates, will receive separate notice.

The application of these rent-rates to the gross area of the district gave a total assumed rental of Rs. 41,51,510. The proportion of the assets demanded as revenue by Government was at this settlement reduced to 50 per cent., and fixed at that percentage would have reached Rs. 20,75,755. But a few trivial deductions in the process of assessment, estate by estate, reduced it by some hundred rupees. Its final

¹ Mr. J. Inglis, C.S.I.

² Or Re. 1-11-3 per-acre in the Pilibhit subdivision, and Rs. 3-1-8 in Bareilly proper. The materials for the above average were obtained from Mr. Auckland Colvin's *Memorandum on the revision of land-revenue settlements in the N.-W.-P.* 1872.

amount and incidence may be thus compared with those of the assessment which it superseded:—

Parganah.	DEMAND, EXCLUDING CASSES.		INCIDENCE PER ACRE OF			
	Former.	New.	Former demand. ¹		New demand.	
			On assessable area.	On cultivated area.	On assessable area.	On cultivated area.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Faridpur,	1,45,694	1,61,694 0 0	1 0 4	1 4 7	1 3 11	1 9 2
Karor ...	1,78,969	2,44,941 8 0	1 1 4	1 4 4	1 10 1	1 14 7
Balia ...	24,402	33,680 0 0	1 3 0	1 5 8	1 12 10	2 0 11
Saneha ...	56,578	73,230 0 0	1 3 9	1 7 9	1 12 2	2 1 11
Aonla ...	64,207	93,285 0 0	0 14 8	1 2 11	1 7 6	1 14 3
Sarauli ...	37,858	45,409 0 0	1 3 9	1 6 2	1 8 11	1 12 0
Mirganj ...	1,17,065	1,34,890 0 0	1 6 8	1 12 1	1 12 9	2 3 4
Bisalpur ...	2,77,783	3,07,930 0 0	1 7 8	1 13 4	1 13 8	2 3 9
Kabar ...	48,118	60,910 0 0	1 9 2	1 12 4	2 3 0	2 7 6
Sirsawan ...	38,274	36,910 0 0	1 14 5	2 7 4	2 0 3	2 9 9
Chaumáhla	59,530	75,620 0 0	1 2 4	1 5 8	1 9 7	1 14 4
Richha ...	1,51,412	1,66,237 0 6	1 12 2	1 14 10	2 2 1	2 5 3
Nawábganj	1,78,381	2,08,032 8 0	1 7 0	1 10 4	2 0 6	2 5 2
Pilibhit ...	1,19,119	1,56,639 0 0	1 0 10½	1 10 9½	1 6 0½	1 14 4½
Jahánabad,	1,26,278	1,57,939 0 0	0 15 8	1 7 10½	1 9 0	1 14 1½
Púraupur,	66,745	97,874 0 0	0 2 8	0 9 1½	0 5 7½	0 15 9
Total of district.	16,90,462	20,75,122 0 0	...	...	...	...

To the new demand here shown must be added the ten per cent. cess for roads, schools, post-offices, and police. This was assessed at settlement on all lauds, revenue-paying and revenue-free, and amounted to Rs. 2,16,643-9-0.

The new demand being found to press somewhat severely on parganahs which adjoined the Taráí, Mr. Robert Currie was in 1874-76 Revision of the current settlement. deputed to make revisions. He reduced the demand in Richha by Rs. 2,160, in Chaumáhla by Rs. 2,150, and in Púraupur by Rs. 1,243. Trifling alterations were also made elsewhere. It may be added that the current settlement, though not yet approved by Government, will probably be sanctioned for 30 years, dating from the close of the last.

The following statement, compiled from the reports of the Board of Revenue, gives the official account of the land-revenue demand, collections,

¹The incidence is in the Pilibhit parganahs taken at half the incidence of the assumed rental; no statement showing the actual incidence of the former demand is forthcoming.

and balances for the past ten years. The revenue or agricultural year begins, as elsewhere in the North-Western Provinces, on the 1st July :—

Year.	Demands.	Collections.	Balances.	PARTICULARS OF BALANCE.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1868-69	17,64,624	17,55,358	9,266	8,220	1,046	...	...	53
1869-70	17,65,045	17,60,638	4,416	669	1,043	...	2,704	...
1870-71	17,39,548	17,29,786	8,52	2,785	165	...	5,812	50
1871-72	17,65,054	17,32,928	13,175	5,157	...	...	8,018	29
1872-73	19,08,680	18,68,449	40,231	6,788	9,427	86	23,980	85
1873-74	20,72,443	20,33,175	39,268	2,073	25,021	...	12,174	131
1874-75	20,69,940	20,37,322	32,618	2,629	992	...	28,997	17
1875-76	20,43,144	20,31,530	16,614	4,576	125	...	11,913	23
1876-77	20,49,661	20,41,668	7,993	4,815	303	...	2,875	25
1877-78	20,48,007	20,44,810	10,397	86,290	15,231	125	1,641	496

The number and date of the revenue instalments for the autumn harvest vary in different parts of the district. In tahsils Karor, Mirganj, Nawábganj, Aonla, and Farádpur they fall due in three fractions, payable on the 15th of November, 15th of December, and 15th of February respectively. In Baheri these dates are changed for the 15ths of December, January, and February; and in parganah Púranpur for the 15ths of November, January, and February. In parganahs Pilibhít and Jahánabad there are four instalments, due on the 15ths of November, December, January, and February; in Bísampur two only, due on the 15ths of December and February. For the spring harvest the instalments are everywhere uniform in both date and number, being paid on the 15ths of May and June. The instalments of both harvests were fixed with regard to the time when the landlord is best able to pay them, *i. e.*, when he has gathered in his instalments of rent. The instalments of rent, again, depend on the season of harvest, and the season of harvest chiefly on physical causes. The dates of the Government collections are therefore the best that could have been adopted.

The record-of-rights prepared at settlement consisted as usual of (1) the *khowat*, (2) *jamabandi*, and (3) *wájbularz*, registers of proprietary right, tenant right, and village custom respectively. Great care was taken to exclude from the last all superfluous matter

such as speculative provisions or contingencies already foreseen by the law. Of the first two it is needful to treat in some detail.

The proprietary tenures may be declared on the best authority ¹ simpler than in most districts of the North-Western Provinces. The following table, compiled from the settlement reports, shows how, in 1873-4, these tenures were divided :—

Parganah.	Number of estates (maháls).	Number of estates exempt from revenue (mudfi, lakhi-ráj).	Number of estates held on zamindári tenure.	Number of pattidári tenure estates.	
				Perfect.	Imperfect.
Farídpur ...	476	...	351	45	80
Karor ...	554	33	354	41	96
Balia ...	68	1	38	12	17
Saneha ...	180	3	142	17	18
Aonla ...	190	2	197	20	31
Sarauli ...	82	4	58	17	3
Mirganj ...	221	4	149	42	26
Sirsáwan ...	62	...	52	9	1
Kábar ...	84	1	73	9	1
Chaumahla ...	183	...	181	1	1
Richha ...	258	12	218	23	5
Nawábganj ...	433	9	376	47	1
Bisalpur ...	535	5	452	40	38
Pilibhit ...	273	1	262		
Jahánabad ...	246	6	242		
Púranpur { Villages ...	386	...	386		
{ Forest grants ...	23	1	23		
Total ...	4,264	82	3,518		

The technical meaning of the terms zamindári, perfect pattidári, and imperfect pattidári has been explained above.² The pattidári tenures, whether perfect or imperfect, are in most cases of quite recent growth. Writing of Pilibhit at the last settlement, Mr. Head remarks that wherever proprietary tenure exists at all, it is zamindári; and in 1849 Bareilly proper contained but 47 pattidári estates. The small number of such estates in Pilibhit is still remarkable. Here the division of a zamindári into a pattidári tenure is adopted only where accidents of soil and situation prevent partition into compact and distinct zamindári estates. In other words imperfect partition is sought only where perfect

¹ Bareilly settlement report, p. 128; Pilibhit settlement report, p. 15.
teer, II., 222.

² See Gazetteer, II., 222.

is impracticable.¹ A few of the pattidári estates in Bareilly proper are true *bhayáchára*—that is to say, the pattidár's share in the profits and burdens of the estate is proportioned, not by the law of inheritance, but by the extent of the land in his actual possession. The custom of the brotherhood (*bhayáchára*) has in this case superseded ancestral right. A few imperfect pattidári estates lie partly on the uplands (*bángar*) and partly on the flats (*khádir*) of the Rám-ganga basin. In such cases the flats, being subject to fluvial alteration, are held in common, while the uplands are held in severalty. The outturn of the common lands is devoted as a rule to the payment of the Government demand. But should any surplus be left, or should these lands receive alluvial increase, the co-sharer entrusted with the collection of the common revenue (*lambardár*) almost always attempts to appropriate the surplus or the increase for himself. If the village accountant connive, he is often successful; for the accountant is in such matters justly called the "poor man's master" (*gharib-ká-ustád*). Some instances in which his false entries were brought to light and corrected are thus described by Mr. Moens:—

"There are numerous small proprietors who have no shares in the common land or in the *zamíndári* dues, and have no right of pre-emption, but have otherwise a full proprietary title over the land in their possession, with rights of hereditary succession and transfer by sale, gift, or mortgage, without reference to the zamíndárs of the village in which their land is situated. These patches of land thus owned are usually either resumed revenue-free tenures, or grants made by former zamíndárs to Brahmans in *sankalp*,² or to their relatives or dependants, and in which the title of the *zamíndár* to resume has been barred by limitation. Hitherto these bits of land have been entered in the village papers in the *jama-bandi*, and the jama payable on them, through the *lambardár*, has been erroneously entered as rent. This wrong method of record has given rise to much injustice, and many of these small holders and their heirs have been deprived of their lands by powerful *zamíndárs* and fraudulent *patwáris*. In the new settlement I have entered all these petty proprietors, with the area held and the jama payable by them, in the *khewat* paper, and in the *khatauni* and *jama-bandi* have carefully distinguished their lands from those of the tenants. No mistake can now, I hope, be made by the courts as to the nature of their tenures."

¹ Mr. Elliot Colvin sums up, as follows, the reasons which cause a preference for perfect partition:—"A distrust in the integrity of the *lambardár* who, in *batai* villages, has great opportunities of defrauding his co-sharers; the natural desire to sever rights and responsibilities simultaneously; the facilities afforded by the simple nature of the tenures; the power of veto against imperfect partition enjoyed by every co-sharer."

² The word *sankalp* means, according to Benfey, "expectation of advantage from a holy work." It is applied to the glebes granted to priests or temples in consideration of ceremonies or sacrifices.

The area of revenue-free tenures was shown in discussing the settlement survey. The great majority of such grants have been freed of revenue for ever; but a few are liable to resumption on the death of the present grantee.

The revenue of a comparatively trifling area (6,644 acres in Bareilly proper) has been permanently settled (*istimrār*). Eleven villages in Mirganj, six in Sirsāwan, four in Aonla, two in Sarauli, and one in Richha are held on *talukadari* tenure. Groups of estates, that is, are held by a superior proprietor (*talukadār*), who collects the Government revenue from the inferior proprietors (*biswadār*) of each separate estate, and retains for his trouble a commission of 10 per cent. on the collections. Except in the Richha village, Sakatia, these tenures show no peculiarity. But there each cultivator is proprietor of his holding, with hereditary and transferable rights. The collecting proprietor (*lambardār*) has no right to sue for enhancement of their payments. Those payments are in fact revenue and village expenses, not rent.

Castes and tribes
of landholders.

The following statement shows the castes and tribes to which in Bareilly proper the landholders chiefly belong :—

Parganah.	Rājputs.	Kayaths.	Brahmans.	Banjāras and Mahajanās.	Kurnās.	Muhammādans.	Others (Hindus), 50 castes.	Total number of proprietors.
Farīdpur ...	3,765	290	326	87	55	184	225	4,932
Karur ...	740	644	421	116	504	1,060	294	3,779
Bahā ...	817	201	147	15	...	15	9	1,204
Saneha ...	492	348	220	168	1	283	355	1,867
Aonla ...	811	233	154	83	...	431	185	1,897
Sarauli ...	247	29	23	45	...	116	149	609
Mirganj ...	808	246	332	54	51	605	116	2,212
Sirsāwan ...	10	8	9	1	51	132	125	336
Kābar ...	120	48	54	16	17	511	39	806
Chāmahla ...	24	147	44	49	27	243	53	587
Richha ...	84	90	47	68	121	628	69	1,107
Nawābganj ...	87	210	124	63	258	733	67	1,572
Bisalpur ...	618	249	497	101	278	239	233	2,215
Total ...	8,623	2,773	2,898	871	1,358	5,180	1,919	23,122

Trustworthy returns for the Pilibhīt subdivision are not forthcoming. But from the transfer registers we may gather that Banjāras, Kayaths and Brāhmans in Pilibhīt, Rājās and Brāhmans in Jahānabad, and Katehriya Rājputs and Banjāras in Pūranpur, are the principal proprietors. The Muhammādan Rājās are the only class who manage their estates on really business-like principles. They are hard landlords, but, though grinding down their tenants,

are careful to see that the latter do not starve. They exert themselves to ensure that their villages shall be well-tilled and well-peopled; and by these means have of late years been able largely to increase their possessions. Other proprietors do little to improve their lands, unless raising the rents be an improvement. Their capital, unless they cultivate a home-farm, is useless; and the real tillers of the soil have no capital to use.

The district possesses some important, but few old, landholding families.

Leading families.

The so-called "barons of Bareilly" are a mushroom growth, descended in some cases from modern officials who must have made their fortunes by means not officially recognized. The roll of Rájás and Nawábs for the North-Western Provinces contains the name of but one Bareilly landholder; and even his title is personal rather than territorial. Rája Kálíka Prashád Misra is a Kanaujiya Bráhmaṇ, the grandson of a worthy banker who received the title in return for his loyalty and good services during the great rebellion. With the title was conferred a tax-free demesne of 21 villages, yielding an annual income of Rs. 15,037. The title is hereditary, but limited to the lineal male descendants of the original grantee, Baijnáth Misra; the demesne, which was granted strictly for the support of the title, is inalienable. The Rája possesses, besides, estates paying a Government revenue of Rs. 3,575, in parganahs Karor, Bísalpur, Nawábganj, Aonla and Baheri. The list of nobles just mentioned names also a descendant of the Peshwas, Madu Ráo of Bareilly. He was popularly known as Rája of Chitrakot, a holy place in Bánda, but quitted Bareilly about a year and a half ago.

The scarcity of old landholding families is due partly to the usurpation of the Rohillas and partly to the absence of proprietary rights at the earlier British settlements. The Rájás of Shishgarh, chiefs of the Katehriya clan, managed to retain possession of parganah Sirsáwan throughout the Rohilla and Oudh dominations, but lost it at one of the Company's assessments. The various villages were farmed to their headmen (*mukaddam*), who were in 1850 confirmed as proprietors. The heirs of the last recognized Rája, Sabkaran, now hold not a single village in the parganah; and the title, being excluded from the official list, may be considered extinct.¹

A few other ante-Rohilla families have been more fortunate, retaining their estates to the present day. Such are the Misras of Rájáo in Farídpur, a house founded by a chaplain of Rája Makrand Rai, who was súbadár of

¹ Heber describes an interview which he had in 1824 with the then Rája and his sons; and in 1871 Mr. F. W. Porter, writes of Shishgarh as "the present capital of Rája Khán Jahán."

Katehr in the reign of Aurangzib (1658-1707); the Shaikhs of Nawáda in Karor, whose possession dates from 1743; and the Kurnís of Ahmadabad in Nawábganj, who have held since 1749. Similar length of possession might, perhaps, be claimed by the Banjaras, who, with three other families, hold almost the whole of Púranpur.

The term of the last settlement was marked by extensive transformations of the landholding body. Some slight changes were effected by confiscations for rebellion and other causes,

Alienations.

but the bulk of the land transferred passed by sale. The majority of the proprietors have enjoyed too short a possession to inherit much attachment for ancestral domains; and many, especially Muslims, are inclined to regard land as an investment rather than an heirloom. Some idea of the alienations which took place may be gathered from the following statement:—

Parganah.	Total area in acres.	Area alienated by private arrangement.	Area alienated by sales in execution of decree.	By both methods.	Proportion per cent. of alienations to total area.
Faridpur ...	159,721	41,336	20,308	61,644	38.6
Karor ...	209,124	55,741	15,956	71,697	35.8
Balia ...	23,986	2,717	1,747	4,464	18.6
Saneha ...	53,283	9,246	7,451	16,707	31.3
Aonla ...	81,898	14,566	8,778	23,344	28.5
Sarauli (South) ...	38,108	2,310	5,401	7,711	20.2
Mirganj ...	98,352	15,675	10,506	26,181	26.6
Sirsawan ¹ ...	20,758	...	...	...	...
Kábar ¹ ...	35,056	...	...	...	...
Chaumabla ...	59,407	51,878	9,381	61,259	103.1
Richha ...	108,512	34,548	5,065	39,613	36.5
Nawábganj ...	144,829	39,448	13,535	51,983	35.8
Bisalpur ...	237,115	47,141	15,371	62,512	26.3
Pilibhit ...	123,051	48,741	7,119	55,863	45.6
Jahánabad ...	115,361	49,202	17,633	66,835	57.9
Púranpur ...	277,677	70,324	11,977	83,301	30.7
Total, excluding Kábar and Sirsawan ...	1,721,424	481,876	153,238	635,114	36.4

The whole of parganah Chaumabla, then, changed hands, and part of it more than once. This astonishing result may be partly, but still insufficiently, explained by the Káshipur Rájás exchange of the Cháchait domain for another in Bijnor.² It cannot be ascribed to over-assessment, for the revenue of Chaumabla has, as a rule, been collected with ease.

¹ The alienation figures for these parganahs are not given in the Barcilly settlement report.

² *Supra*, p. 323.

Connected with the subject of land-sales is the price of land. From a report submitted by the Collector in July, 1823, this seems in that year to have averaged Rs. 2-12-11 per acre. In 1832 it had by Mr. Boulderson's account risen to Rs. 3-1-0 per acre all round; and in 1843 Mr. Clarke gives the average as Rs. 5-5-6. The average prices paid per acre during the term of the last settlement were in Karor Rs. 14-10-8, Richha Rs. 12-10-6, Balia Rs. 11-4-2, Mīrganj Rs. 10-10-1, Chaumahla Rs. 10-6-5, Sarauli Rs. 10-0-8, and Saneha Rs. 7-10-9. When sold, land in Farīdpur, Karor, and Mīrganj realized between 1867 and 1872 Rs. 18 per acre; and when mortgaged, Rs. 12-2-0. Mr. Moens attributes this steady rise in value chiefly to (1), the large amount of money awaiting investment, especially in the hands of Musalmān capitalists, who are forbidden by their religion to take interest, and prefer investing in land; (2) the increased prices which of later years have raised the landlord's profits, and rendered him less willing to throw his land into the market.

Turning from the khewat to the *jamabandi*, from landlord to tenant, we find the cultivated area distributed as follows amongst the different classes of cultivators, some of whom are themselves proprietors:—

Parganah.	Home-farm of proprietor (sir or khudkāsht).			Cultivated by tenants with rights of occupancy.			Cultivated by tenants. at-will.		
	Number of cul- tivating prieters.	Area in acres of their cultiva- tion.	Average hold- ing.	Number of ten- ants.	Area in acres of their cultiva- tion.	Average hold- ing.	Number of ten- ants.	Area in acres of their cultiva- tion.	Average hold- ing.
Farīdpur	1,869	9,399	5-0	17,210	71,892	4-17	14,759	28,744	1-95
Karor	2,072	11,634	5-6	21,829	105,557	4-84	12,108	2,346	1-93
Balia	795	4,014	5-0	2,600	10,650	2-96	2,304	2,803	1-22
Saneha	2,447	4,143	1-7	7,207	26,270	3-64	3,820	6,590	1-72
Aonla	1,072	7,638	7-1	11,076	37,099	3-35	3,270	8,232	2-51
Sarauli	391	3,003	7-6	3,099	17,637	5-69	3,187	7,316	2-29
Mīrganj	964	4,333	4-5	11,084	49,899	4-50	6,227	12,909	2-07
Kābar	310	1,258	4-0	1,309	9,785	7-47	991	3,906	3-94
Sirsāwan	169	1,555	9-2	2,986	20,854	6-98	1,159	4,542	3-91
Chaumahla	314	1,315	4-1	4,054	23,943	5-9	4,417	17,943	4-06
Richha	330	3,432	10-4	89,53	52,602	5-33	4,504	21,540	4-73
Nawābganj	668	3,426	5-1	12,083	81,110	6-71	9,818	21,271	2-16
Bisalpur	1,441	10,464	7-2	26,713	103,461	3-87	12,591	31,436	2-49
Pilibhit	Not shown in Settle- ment Re- port.	1,520	...	5,217	28,066	5-59	5,656	20,310	3-59
Jahānabad		3,492	...	4,420	31,705	7-17	3,328	18,453	5-54
Pūranpur		1,947	...	4,248	18,938	4-45	9,377	57,285	6-10
Total	...	68,573	...	145,988	689,468	4-7	97,516	286,489	2-9

Besides the tenants here mentioned there are in the Pilibhit parganahs 8,973 cultivators who hold partly with and partly without rights of occupancy. Their tenant right extends over 54,526 acres, or 6·07 acres to each man; and their tenancies-at-will over 28,923, or 3·22 to each. Ex-proprietary tenants, a class created by Act XVIII. of 1873, have as yet had little time to appear in any number.

Amongst themselves cultivators are broadly divided into two classes—the *chhapparband* or resident and *páhkásht* or non-resident. For several obvious reasons besides that of mere absence, the non-resident's land is worse cultivated and rented lower than the resident's. The *páhkásht*, for instance, is not, as a rule, allowed to remove manure from the village where he lives to the village where he cultivates; and, if his rent is raised, he at once resigns his holding for one nearer home. He has this advantage over the *chhapparband*, that he renders no services to the landlord, and, unless the cess has been imposed as a method of enhancing rent,¹ pays no cess for village expenses. The proprietor was no sooner created than we find him asserting his power to eject at pleasure both resident and non-resident tenants.² Prescriptive rights of occupancy seem to have afterwards become recognized in the case of *chhapparbands*. But in conferring such rights on *páhkáshts* also, Act X. of 1859 took the landlords by surprise. Regarding tenant-right as landlord's wrong, they are not in future likely to allow any new tenant to hold the same land for twelve years.³

The *chhapparband* cultivators are subdivided into four classes—*mukaddams*, holders by service, *rakmis*, and ordinary tenants. The head cultivator, known as *mukaddam*, *padhán*, or *mahtia*, is the grand depository of village custom and the landlord's right-hand man. He is some respectable tenant whom the latter employs as a bailiff for collecting his rents and managing his agricultural affairs. In consideration of his services the *mukaddam* pays a rent falling from $\frac{1}{8}$ th ($\frac{3}{8}$ ths) to $\frac{1}{16}$ th ($\frac{3}{16}$ ths) below the ordinary rate, or holds a small plot altogether free of rent. He is in either case allowed as a rule to plant a grove on a patch of rent-free land; and is seldom called on to pay cesses or village expenses. Whatever may have been his status in former times, his office is not now hereditary, but held *durante bene placito* of the proprietor. When proprietary rights were created or revived, he was often, as we have already seen, appointed proprietor himself. But both

¹ *Supra*, p. 330.

² Mr. Francis Low's letter, dated 1st February, 1816, quoted in Bareilly settlement report. Sir Edward Colebrook's letter, dated 15th January, 1819, quoted in Pilibhit settlement report.

³ As regards rights of occupancy the provisions of this Act have been re-enacted by the later XVIII. of 1873.

Mr. Seton in 1805 and Mr. Head in 1848 satisfied themselves that he possessed no prescriptive proprietary rights.

In the conditions of their tenure the service tenants differ little from the mukaddam. They are village servants, temple priests, &c., who hold land rent-free on condition of services performed. Service tenants. Notwithstanding legal decisions to the contrary, the usage of the district denies them the power of acquiring rights of occupancy. They are in fact servants whose wages is paid in usufruct of land instead of money. A service tenant who claims rights of occupancy on the ground of long possession is, observes Mr. Moens, like a London footman, who, after twelve years' service, should claim a perpetual right to his wages, and deny his master's right to dismiss him.

The *rakmi*¹ is a tenant who, in deference to tribal feeling, religious respect, or official position, is allowed to hold at a slightly lower rent than the ordinary cultivator. *Rájputs* are especially remarkable for their *esprit de corps*; and a *Rájpút* landholder must allow his tribal brethren to hold at *rakmi* rates. The same custom binds more or less zamindárs of other castes. How dangerous to disregard it is shown by a case which occurred some ten years ago. One of the most powerful *Rájpút* proprietors of the district, Jaimal Singh of Kiyára in Karor, was hacked to pieces for raising the rents of some illegitimate cousins; and, since then, writes Mr. Moens, "the Thákúr rakmis have had a very quiet time of it." Religious respect sometimes induces old-fashioned or priest-ridden landlords to concede *rakmi* rates to Brahmans or religious mendicants. Deference to local power often grants the same privilege to the village accountant or grain-merchant; and the ex-proprietary tenant was for the same reason a *rakmi* before his rights were legally recognized. *Rakmi* rates are usually one-twelfth less than those ordinarily paid, and are accompanied by freedom from cesses and village expenses.

Akin to *rakmi* rates, but distinct from them, are the reduced rates which an almost obsolete custom allows to the higher castes. Caste rents. Everywhere uncommon, such rates are rarest in villages where rent is paid by division of produce. Bísalpur and Aonla are, writes Mr. Moens, the only parganahs where a tenant has without prompting pleaded his caste in bar against enhancement. But in every case such rates can be explained by some stronger argument than that of mere caste. The favoured person, for instance, is entitled to reduced rent on the same grounds as an ordinary *rakmi* tenant. Or the lower-caste tenants are rack-rented, and the high-caste cultivator, who has to retain a ploughman, must be either allowed a lower rate

¹ Also called *bhalmánus* or *rás dsáni*.

or ejected. And the former is often a less difficult and expensive process than the latter.

In the case of the ordinary tenant there is no peculiarity; and we may continue the subject of caste in relation to cultivators. Chief agricultural castes. Kurmis, Lodhás, Muráos and Kisáns are the backbone of the agricultural population. The Kisáns are not so called merely because they are cultivators (Sanskrit *krishi*, cultivation). They are a distinct tribe or caste, intermarrying with no other, and having two subdivisions. To the objection which one of these subdivisions feels against cultivating hemp we owe the proverb that "the true Kisán will not grow *san*." The Ráíns, who are said to be converted Hindus, are the best Musalmán husbandmen. They, too, have two subdivisions, the Pawádíri and Sirsawár. The last name indicates connection with the Hindu Ráíns of Saháranpur, who derive their race from a Sirsáwal in Afghánistan.

The manner in which tenants pay their rents differs little from that described in the Badaun and Bijnor notices. Rents in kind are paid by *pair batai*, or division of the garnered grain. The previous expenses, such as those of carrying, threshing, winnowing, &c., are borne by the tenant. The share of the grain taken as rent by the landlord varies. It may be *nisfi*, or 20 sers in the maund; *naudna*, or $17\frac{1}{2}$ sers; *tihára siwaia*, $16\frac{5}{8}$; *pachlu*, 16; *tihára panseri*, $14\frac{1}{8}$; *tihára*, $13\frac{5}{8}$; *sárho chauhára* $12\frac{1}{2}$; *chauhárapanseri*, $11\frac{1}{4}$; *chauhára*, 10; or *pachhára*, 8. The *tihára siwaia* rate is, perhaps, the commonest. *Nisfi* is also said to be frequent, but it may be doubted whether so high a rate can be accurately realized through a series of years. The advances of food and seed which a landlord must make when he exacts a half of the crop are rarely recoverable in their entirety, and must be counted as a set-off in reduction of his share. The lower rates, *chauhára* and *pachhára*, are those paid in uninhabited villages which it is desired to colonize or in unhealthy villages of the northern parganahs. Crops which pay a rent in kind are called *nijkári*. This hybrid name denotes that such crops are grown by the tenant for himself, and not merely cultivated on advances for the owner of the sugar-house or indigo-factory.

The landlord's share of rents paid by division of the crop is either weighed out, measured in baskets, or selected by the landlord himself from a series of heaps in the granary. If his share, for instance, be a third, the tenant arranges the crop into three heaps, and he chooses the largest. When the share is weighed out, a few additional handfuls, named *khákina*, are added to each heap that leaves the scale, as a compensation for the dust and dirt which avaricious fancy mixes with the grain. Sometimes a false weight (*bara panseri*) is used, which gives the landlord eight or ten sers instead of the nominal five ;

and sometimes Government weight is substituted for the smaller local measures which the village papers enter as the standard of rent. In these ways the landlord generally gets at least 10 per cent. more than his recognized share of grain.

The arguments for and against payments in kind may be summarized as follows :--

FOR.

1. The landlord is more directly concerned in the well-being of his tenants and the good cultivation of his estates. He acquires a tenant's interest in improving the crop by manure and irrigation ; but his capital and influence give him more than a tenant's power of improvement. In years of drought kind-paying villages always get more water than those which pay in cash. Competition has no doubt its advantages, but it has also its discomforts. From the latter the division system rescues the tenant. The rate of division being customary over large tracts, none but a fool or a foe would agree to take land at rents exceeding those usually paid.

2. The system has this great economical advantage, that it makes rents self-adjusting. The value of the landlord's and tenant's shares rises and falls simultaneously with prices, while if the crop partially fails the loss is shared by both parties. If it fail entirely, the tenant loses indeed his seed, but is not crushed by paying rent on fields which have yielded him nothing.

3. A division system creates in fact a tie of self-interest between landlord and tenant, and this tie is decidedly for the latter's benefit. The landlord of kind-paying villages lends his tenants money and seed at a lower rate of

AGAINST.

The tenant will not devote extra labour to the cultivation of the crop when he is to share the proceeds of that labour with the landlord, who in too many cases has contributed nothing. He is moreover tempted to abstract portions of the grain before it is quite ripe for division. This temptation not only reduces the ultimate value of the crop, but is open to the more sentimental objection that it nurtures fraud and the habit of theft. The tenant is taught to depend less on his own industry than on the success of his schemes to cheat the landlord, and the landlord is often compelled to exact more than his proper share by way of reprisals.

2. The second argument in the parallel column seems unanswerable, if the division is fairly made without the exercise of undue influence on the part of the proprietor.

3. To prevent the dishonest abstraction of grain by the tenant, the landlord is put to the expense of employing watchmen (*shakna*) to guard the crop. Hence ill-feeling and sometimes fights. The time of reaping and

interest than that demanded by the village banker. He sees that in times of drought they do not starve. Experience has shown that the proprietor of cash-paying villages gives no such assistance. He knows that the victims of famine will be replaced by immigrants from other districts, and that he will then have an easy opportunity of demanding and obtaining an increased money rent for the vacant fields.

4. The division system, being ancient and familiar, is popular amongst a people who set high store by their immemorial customs.

division is in the landlord's discretion, and a vindictive landlord sometimes ruins a tenant by postponing division of the spring crop until the rain falls and rots it. (It must be confessed, however, that he himself loses largely by so expensive a revenge.)

4. Cash-rents afford a securer basis for the assumption of those rent-rates on whose correctness the success of our modern settlements so largely depends.

Under the present law either landlord or tenant, if not a tenant-at-will, can at settlement claim the commutation of rents in kind to rents in cash.¹

Midway between the former and the latter stand those rents which are In money ; by appraisal of the crop. appraised on the standing crop. Here the division of the produce is known as *aml batdi* or *kankút*. The probable outturn of the crop is estimated by the landlord or his agent in concert with the tenant, or by a committee (*pancháyat*) composed of the mukaddam, landlord's agent,² and three respectable tenants. In case of dispute one biswa from the worst and one from the best portion of the field are reaped, and the average of the two taken as the rate of produce. The money-value of the landlord's share is calculated at a rate falling from five to three sers below the market-tariff, and this money-value is paid as rent after the harvest. In some rare cases the landlord's weight of the produce as thus appraised is paid in kind, uncommuted to cash.

There would seem on first thoughts little to be said about cash-rents ; but such rents are paid in half a dozen different ways, viz. :—

- (1) By a *chakanta faisala*, or lump adjustment on the holding, irrespective of the crops grown.
- (2) By a rate of so much per bigha all round, irrespective not only of the crops, but of the soils.
- (3) By rates per bigha on different soils, but irrespective of crops.

¹ See the Revenue Act (XIX. of 1873), sections 73, 74.
lord's agent are sometimes of course the same person.

² The mukaddam and land-

(4) By rates per bigha on different crops, but irrespective of soils.

(5) By a combination of soil and crop rates.

(6) By a compromise between *kankút* and bigha rates. Here there is a nominal rate per bigha of full produce. When ripe the crop is appraised, and this bigha rate applied only to such parts of the field as are fully productive. Other parts of the field are not apparently charged for.

The first five methods are all very common; the last is almost extinct. The reduction known as *nábúil*¹ is occasionally granted when the produce is deficient. It is usually *nawádisti*, or 10 per cent.; but when varying with the produce and season is fixed by agreement of parties, or by the mukaddam alone. Kind-rents prevail as a rule in the north and money-rents in the south of the district; but, on the whole, money-rents are commonest.² The parganahs in which kind-payments predominate are Kábar, Sirsáwan, Chaumabla, Richha, Pilibhit, Jahánabad, and Nawábganj.

The cash-rents are regulated more or less by competition, and the kind-rents entirely by custom. But the same causes, increased population and its attendant rise in prices, have during the past 30 years raised both the money-figure of the former and the value of the latter. The only difference is that the process is tardier in the case of cash than in that of kind rents. A minor cause of increased rental is the extension of canal irrigation, which has greatly augmented the tillage of the more valuable crops. In 1832 Mr. Boulderson reckoned that the average rent of Bareilly proper equalled, in cash or kind, Rs. 3-5-3 per acre. On Mr. Boulderson's own somewhat vague premises, Mr. Moens corrects the figure to Rs. 3-3-0. It had risen, at the opening of the current settlement to Rs. 3-9-4. To gauge the increase in Pilibhit, we may compare the Rs. 2-4-8½ per acre assumed as rental at the last settlement (1833-35) with the Rs. 3-1-7 assumed at this. It is true that the assumed rental is, as a rule, in advance of the actual; but this condition never lasts for many years after settlement. The proprietor will enhance it up to the assumed figure, by suit if it be a money rental, and by the addition of petty cesses if it be a kind-rent whose rate is fixed by custom. The enhancement cases of the past few years may be thus analyzed:—

Year.	Number of cases for disposal.	Decided in court on their own merits.		Decided without reference to their merits (by compromise, withdrawal, confession, default, &c.)	
		In favour of plaintiff.	Total.	In favour of plaintiff.	Total.
1874-75 ...	1,330	269	285	18	952
1875-76 ...	1,557	750	763	113	354
1876-77 ...	1,578	199	357	200	256

¹ *Supra*, p. 329.

² In Bareilly proper, but 35 per cent. of the rental is paid in kind.

The tenant himself rarely understands the justice of enhancement during the term of settlement. While the settlement is in process, while his landlord's assessment is being raised before his eyes, he will agree to any fair enhancement proposed by the settlement officer. But when once that settlement is complete, when the landlord's revenue has been fixed, he fails to see why his own rent should be enhanced. Mr. Moens thinks that this feeling is a relic of the days when the Government alone had the right to enhance, and the *zamindár* was merely a collector of Government rental.

The peasant's condition is one of perpetual debt, but not therefore of misery.

Condition of the Debt is considered, like labour, the natural lot of his class, cultivating classes. an unpleasant but inevitable accident of existence. He therefore incurs it as recklessly, and bears it with as blithe a patience, as his father did before him. His creditors are after all fellow-villagers, and often tribal brothers; and to be debited for a good round sum in their books is at least a sign of superior credit. His landlord, or *mukaddam*, or village grain-merchant lends him seed-grain for the sowings, or cash to pay for cattle and wedding expenses. The loans of grain (*bikhāl*) are a lighter incumbrance and more easily recovered than those of money (*takkāi*). Enquiries made during settlement in 93 villages, taken at random from various parts of the district, showed that but 66·8 per cent. of the peasantry borrowed their seed-grain, and that of those who did, the majority repaid the loan at harvest. The great burden on the cultivator is the marriage of his daughters. Food must be provided for the wedding-guests, ornaments and clothes for the bride, presents for the bridegroom and his mother, and, above all, the dowry. On thirteen marriages in the cultivator class the expenses averaged Rs. 40-3-0 per wedding, the highest amount spent being Rs. 79-11-3, and the largest dowry Rs. 51.

Hardly a lighter burden than marriage expenses are the manorial dues.

Miscellaneous im- The many miscellaneous calls which the landlord makes on posts on the culti- the labour and resources of the villagers have been described above.¹ The cultivating villager must, however, satisfy not only these demands but those of the village servants, official or otherwise. The petty charges which reduce his profits to the vanishing point are (1) *gāon kharch* or *chungi*, and (2) *neg*. Though treated as separate items, these are almost identical in nature. *Gaon kharch* (village expenses) and *chungi* (toll) are

Gaon kharch. apparently equivalent terms, the former used where a money, the latter where a kind-rent prevails. *Gaon kharch* are levied by a cess of so many annas in the rupee of rent, usually from 1 to 2 annas, but in some villages of Bisalpur as much as 6 and even 8. Where the

¹ P. 52 (Budaun notice); pp. 297, 239 (Bijnor notice.)

rate exceeds 2 annas, it must always be inferred that the excess is really an enhancement of rent, ¹ *Chungi* is the first deduction made from the garnered

Chungi. grain before the landlord takes his share as rent. Its rate varies; but where lowest, falls to $1\frac{1}{4}$ ser for every

100 maunds of produce. An analysis of this *chungi* cess, taken in the township of Baheri, will suffice to show its distribution. The *kutwár*, a domestic servant of the landlord received 8 sers of grain per plough; the landlord's gardener (*máli*), litter-bearer (*kahír*) sweeper, and astrologer (*joshi*), 5 sers each in every 100 maunds of grain; the tutelary god (*kherapati*), or rather some priest², the same proportion; the village currier and weighman each $12\frac{1}{2}$ sers per 100 maunds; and the landlord's kitchen (*báwarekhkhána*) 10 sers. A cess for the rent-collector (*thánait*), another for the porters who convey the landlord's share of the grain to his house or granary, and a third for the village water-man (*bihishti*), are sometimes added. In some villages the *chungi* is paid in a lump sum of money, at the rate of Rs. 2 for every 100 local maunds. The payment of *gaon kharch* or *chungi* is succeeded by the payment of the landlord's rent, and the latter by that of the inevitable *neg*. The *neg* are fees to village

Neg.

servants as distinguished from those of the zamindár. The carpenter (*barhái*) and blacksmith each obtain from $7\frac{1}{2}$ to 12 sers per plough, besides $2\frac{1}{2}$ sers known as *nibni*, and one sheaf called *phiri*. From the sugar-mill they receive each 2 sers of *gur* syrup, 5 stalks of sugar-cane, and a share in the thirteenth vessel of sugarjuice.³ In return they make and repair, out of materials supplied, the agricultural implements of the villagers. The barber and washerman are paid from 8 to 12 sers per plough each, and in return shave and wash for the whole village. The watchman obtains 5, and the accountant $1\frac{1}{4}$ sers per plough; but the latter has many other perquisites, whose average value is set down at Re. 1 per holding yearly. The dues paid to the spiritual adviser (*guru*) and doctor of divinity (*pandit*) vary with the credulity and open-handedness of the giver. All these fees are payable at both harvests in the principal grains of the season.

It has been shown above that the average holding of an occupancy tenant

His non-agricul. is 4·7 acres, and of a tenant-at-will 2·9. Neither would
tural pursuits. be sufficient to keep a man and his family above the reach of

hunger; and to eke out the profits of his tillage the peasant has recourse to other pursuits. The fact is, writes Mr. Elliot Colvin, "that of all the various tribes constituting the agricultural class, there are very few who live solely by agriculture, or in which at certain seasons of the year numbers of the

¹ *Supra*, p. 330.

² This tribute to religion is sometimes devoted to the support of a temple, in which case it is called *Brahmāja*.

³ *Inf.* Manufacturers.

family do not turn to other employments. The Beldárs and Lodhas, after sowing their spring crops, leave a few to watch and tend it, and obtain employment in the various roads and canals which are being repaired and constructed; they clear village watercourses, &c. The Kahárs add to their means by carrying the *dúlis* (litters) in wedding processions, and by fishing. Members of all classes resort to the forest to cut grass for home use and sale, to collect spontaneous forest produce, to cart timber, firewood, &c. Pilibhít, with its large population, requires dried manure for fuel, straw for cattle to feed on. This is bought by the store-keepers from the tenants, who thus find a ready market for their surplus stock. Banjáras and others do a good business in transporting grain at certain seasons. The women husk rice. Milk and ghi (clarified butter) add to the income of Ghosis, Ahírs, &c. The weaver and cotton-cleaners work at their trades; the Chamár has the hides of the dead cattle of the village. Sugar-pressing gives employment to thousands. Indeed, it may be said those families only do not resort to other sources to eke out their livelihood who are well enough off to be able to dispense with the service of the money-lender, and thereby save the enormous interest charged. Such men, as a rule, make *gur* instead of selling the expressed juice. The price enables them to pay the whole of the rent, and to keep the whole of the grain crop for their own use and disposal. Cattle-breeding, poultry, turning, potter's work, brick-burning, and many others, might be added to the ways already named by which agriculturists eke out their livelihood. Even the professional village thief or *badmásh* has, as a rule, a patch of cultivation which is ever brought forward as a proof of his earning an honest livelihood."

On the whole, then, the cultivating classes are, according to their own standard of living, not badly off. Their wants are few and are mostly satisfied. Security of life and property they enjoy to an extent unequalled elsewhere in Asia, and they have, as a rule, an ample allowance of good food.¹ Nor, if they possess the necessities, do they lack the superfluities of existence. There are few families without some silver ornaments for the wife to wear on high days and holidays. Since the last settlement, writes Mr. Moens, the earthen vessels, which were almost universal, have been replaced by brass or other metal. The clothing of the peasantry is better, and they have more of it. According to a retired Deputy Collector, Lála Gulzári Lál, who has known the district since 1828, the improvement in this respect is extraordinarily marked. Then, few husbandmen had more than a blanket and a minute waist-cloth. Now, every tenant dresses "like a Bráhmán or zamíndár of old days." Most of the headmen (*mukaddam*) have small carts (*lehru*) to ride in when they go abroad, or at

¹ So at least writes Mr. Moens.

least a pony. Some have since last settlement saved money and bought villages for themselves. The cottages have but mud walls and thatched roofs, but many are nearly plastered outside. Time may perhaps add a few cheap luxuries whose comfort would be far beyond their price. The men are, as a rule, cleanly to behold; but combs and soap might relieve the women and children of many small annoyances from which they now suffer.

The chief marts of the district are the towns of Bareilly and Pilibhít.

Trade.

But besides these there are in every parganah village markets, or *penths*, held usually twice a week. At these the cotton and grain of the surrounding country are bought by the great distributors of the district—the Banjáras, who convey them for sale to Bareilly, Pilibhít, Rámpur, or Chandausi. At these, too, the peasant buys the few cloths, metal vessels, and pedlar's wares that his imperfect notions of comfort require. The distribution of the smaller markets will be shown in the parganah articles; and Bilsanda, Jahánabad, Neoria-Husainpur, Richha, Gunhán-Hatu in the same parganah, Aonla, Sarauli, and Shiúpuri are the only ones which need be mentioned here. In 1872 such small marts numbered 146 in Bareilly proper alone. They are often a source of great profit to the landlord of the village, who takes *chungi* from all grain-sellers, whether resident or otherwise. The receipts thus realised by the zamíndárs of Bilsanda amount to Rs. 1,500 or 1,600 yearly, and by those of Gunhán-Hatu to Rs. 800 or 900. Neoria-Husainpur is the headquarters of the Banjára rice-dealers. These traders advance money to the Thárús of the British and Nepál Taráís, being repaid in unhusked rice at rates much below the market-price. Their dealings have acquired for Pilibhít its undeserved reputation as the nurse of first-rate rice.

The markets at Pilibhít, Jahánabad, Aonla, Sarauli and Shiúpuri afford great facilities for the disposal of the surplus produce of the neighbouring parganahs. That of Farídpur, Nawábganj, and Mírganj either finds its way to Bareilly, or is bought up by travelling *beopáris*. The exports of Sirsáwan and Kábar find their way through Mírganj to Bareilly and Moradabad, and through Baheri to Bareilly; those of the Bísalpur tahsíl to Bareilly, Pilibhít, and Khudáganj in Sháhjahánpur. The grain trade of Baheri is nearly altogether in the hands of Banjárás, whose ponies bring the grain for sale to Richha, Bareilly, and Haldwáni in Kumaun. In Púranpur there are few markets. Its position, especially in rainy months, almost bars it from communication with other districts. Here little export trade exists, except in sugar, timber, and cattle. A cattle-fair is called *nikhása*; and the principal *nikhásas* of the district are at Bandin and Iachmánpur in Karor; Basai in Mírganj; Harharpur Matkali in Nawábganj; Aonla, Gurgáon, and Singha in Aonla; Bichaura, Gir-

dharpur, Gunhán-Hatu, Pachpera, Cháchait, and Baraura in Baheri ; and Bísalpur and Bilsanda in Bísalpur. At these fairs the name of buyer and seller, the description of the cattle sold, and the price fetched, are regularly registered. In return for these securities against the purchase of stolen cattle, the landlord receives from the buyer a small percentage on the sale price.

Though still imperfect, materials for an estimate of the district imports and exports have of late years greatly increased. A statement of the articles imported into the three municipalities of Bareilly, Pilibhit, and Bísalpur, will be found in the Gazetteer portion of this notice. Exports and imports are in the north registered by the Department of Agriculture and Commerce, and in the south by the Oudh and Rohilkhand Railway. The following statement shows the statistics of the trade passing the Department's outposts at Neoria-Husainpur and Sanjádhi¹ :—

Imported during 1877-78.

Name of outposts.	CLASS A.										CLASS B.		CLASS C.	
	Rices husked and unhusked.		Gram and pulses.		Other grains.		Spices.		Provisions.		Total.		Total.	
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.
Neoria Husainpur ...	36,908	52,751	1,301	3,189	1,901	5,902	1,664	8,512	168	4,129	43,080	92,505	43	645
Sanjadhi ...	5,577	13,032	20	83	1,810	5,973	65	655	48	752	7,757	27,301	29	59

Exported in the same year.

	CLASS A.										CLASS B.		CLASS C.	
	Salt.		Sugar refined and unrefined		Metals.		Piece goods		Total.		Total.		Total.	
	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.	Weight.	Value.
Neoria-Husainpur.	1,017	5,175	242	955	2	31	21	1,575	1,777	7,660	...	...	...	160
Sanjadhi...	170	708	14	75	...	...	206	4,175	430	6,765	...	...	...	...

The general meaning of the terms "classes A., B. and C." has been shown above.² The figures here given represent chiefly the trade with Nepál.

¹ The latter is apparently some small place in the Mádhua-Tanda neighbourhood of Páranpur. It is not, however, the name of any separate village.

² p. 332.

With the object of collecting statistics towards the solution of the light railway question, a third post in 1876-77, registered the traffic passing along the Bareilly and Pilibhit road. The results may be thus summarised :—*Traffic towards Bareilly*. Class A., 8,42,647 maunds, chiefly grain (5,26,791 maunds), sugar (1,87,669), and timber (34,518); Class B., 11 chattels. *Traffic from Bareilly*, Class A., 1,34,236 maunds. (no specially large items); Class B., 3,606 chattels.

The statistics of the railway thus show, for two years, the weight of the articles imported and exported at the five stations :—

Station.	IMPORTED IN				EXPORTED IN			
	1876.		1877.		1876.		1877.	
	Mds.	s.	Mds.	s.	Mds.	s.	Mds.	s.
Fatehganj ...	5,851	10	13,135	20	23,306	0	17,780	20
Faifdpur ...	943	10	2,510	10	11,069	10	15,809	0
Bareilly ...	3,44,829	30	10,23,619	10	5,32,587	10	6,25,653	20
Basharatganj ...	1,495	0	5,448	20	13,149	0	29,285	30
Aonla ...	9,935	0	74,410	20	1,04,336	30	38,229	0
Total ...	3,63,054	10	11,19,124	0	6,84,448	10	7,26,757	30

The nature of the traffic is not stated. But as in the neighbouring district of Budaun, that traffic must have consisted chiefly of grain, *jagris* sugar, fuel, *reh* dust¹ and cotton.

The staple manufactures of the district are sugar, indigo, coarse cloth and metal vessels. The sugar and indigo manufactures
Manufactures. have been described above.² But the following local peculiarities of the former may be added. The expressed juice is carried into the boiling-house by the cane-chopper (*mulhia*). The boiling cauldron is named *karso*. The scum or *mailia* is the perquisite of the stoker (*jhokia*). In making *gur*, if the juice be inferior, it is tempered with $\frac{1}{12}$ the per cent. of *reh* or *sajji* (impure carbonates of soda).³ The cooling-pan, a round flattish earthen vessel, is called *chakgilli*. Dishonest workmen sometimes adulterate the cakes of *gur*, which weigh about 2 sers each, with a quarter sir of earth or burnt juice (*khurchan*). The best juice is reserved for *gur* rather than *rdh*, as poor juice, if well cleansed, suffices to make the latter very fairly. A sugar-mill can press out some 600 maunds of juice monthly, and the name of the

¹ *Supra*, p. 32.
³ maunds of the juice.

² pp. 82-84.

³ *I. e.*, $\frac{1}{2}$ ser of the alkaline earth is added to every

workman who presses the chopped cane into the mill is *piráha*. One hundred maunds of juice will produce on the average 29 maunds of *rab*, 17½ of *gur*, or 7 maunds of *khand*. Bareilly is celebrated for its lacquered black and gilt furniture, while Pilibhit produces a little hempen sacking. Before the transfer of the Oudh forests to Nepál, the latter town could boast also of a large boat-building industry; but this has almost ceased to exist. Some mention of abortive experiments in the manufacture of glass and improved tiles will be found in the Gazetteer article on Bareilly city. The district produces no great quantity of saltpetre.

The wages of labourers employed in manufactures and other industries have, on the whole, increased during the past twenty years.

Wages.

But that the rise has not proceeded without considerable fluctuations may be shown by the following table :—

Class of artizan or labourer.					Average daily wages in—		
					1858.	1868.	1878.
					A. p.	A. p.	A. p.
Field-labourer	...	...	...	...	1 0	1 6	1 6
Field-waterer	...	...	...	...	1 3	2 0	1 6
Herdsman	...	...	...	...	1 0	1 6	2 0
Coolie or non-agricultural labourer	...	...	...	...	1 3	2 0	1 9
Corn-cutter	...	...	...	...	1 3	3 0	1 6
Barber	...	...	...	...	1 6	3 0	3 0
Blacksmith	...	...	...	...	1 6	3 0	4 0
Carpenter	...	...	...	...	1 6	3 0	4 0
Navvy (<i>beldar</i>)	...	...	...	...	3 0	4 0	3 0
Mason (<i>miamár</i>)	...	...	...	...	3 0	4 0	4 0
Grass-cutter	...	...	...	...	{ 2 6 3 0	{ 3 0 4 0	} 1 6
Tailor	...	...	...	...	4 0	4 0	3 0
Litter-bearer	...	...	...	...	3 0	3 0	2 0
Rice-pounder	...	...	...	...	3 0	4 0	4 0
Drummer	...	...	...	...	{ 1 6 2 0	{ 2 0 2 6	} 3 0
Water-carrier	...	...	...	...	{ 1 6 2 0	{ 1 6 2 0	} 2 0

Such have been, in recent years, the average wages of the district. But it is surprising to find that they differ so little from those of Bareilly city 52 years ago. A paper by Mr. Glyn in the *Asiatic Society's Journal* for 1826 gives some of the highest and lowest monthly earnings as follows:—Field-labourers (Lodhás, Muráos, Kisáns, and Kurmís), Rs. 2 to 6, and even 8, when tobacco, roses, or cotton were the subject of culture; herdsman, Rs. 2 to 6; barbers, Rs. 4 to 8; blacksmiths, Rs. 5 to 20; carpenters, Rs. 5 to 10; navvies, Rs. 4 to 5; masons, Rs. 9 to 10; tailors, Rs. 4 to 7; litter-bearers, Rs. 3 to 4; water-carriers, Rs. 2 to 4. The slight variation

between these and modern wages is more remarkable because prices have increased steadily.

In 1826 wheat sold at 45·5, barley for 66·9, and bajra for 53·5lb. the rupee. Their price has now risen to 40·2, 57·2, and 41·4lb. Some calculations on this subject by Mr. Moens show that since 1805 all grains have risen in price ; that the chief rise has been since 1858 ; and that the relative increase has been greater in the case of barley and bajra than in that of wheat. The augmentation may in all cases be attributed to (1) the increased circulation of money caused by public works, railways, and larger bodies of European troops ; (2) increased export of grain, caused by improved communications and urgent demand for food elsewhere ; and (3) the decreased area devoted to food grains, caused by the increased cultivation of more valuable crops. The following table will, however, show at a glance the rise since 1858. The years selected are the same as in the last table :—¹

Articles.	Average quantity purchaseable for a rupee in								
	1858.			1868.			1878.		
	M.	s.	c.	M.	s.	c.	M.	s.	c.
Wheat ...	0	37	4	0	17	4	0	15	12
Barley ...	1	20	0	0	24	0	0	22	7
Mixed wheat and barley ...	1	5	0	0	25	0	0	20	0
Gram, pulse, cleaned ...	1	2	8	0	17	0	0	15	0
Ditto mixed ...	22	8		0	23	0	0	21	4
Masūr, ditto ...	1	15	0	0	22	0	0	18	12
Linseed ...	0	22	0	0	18	0	0	11	14
Mustard ...	0	19	0	0	16	0	0	11	4
Arhar, pulse ...	1	10	0	0	23	0	0	18	2
Maize ...	1	0	0	0	20	0	0	22	8
Jōars, millet ...	0	37	0	0	28	0	0	20	0
Bājras, do. ...	0	35	0	0	25	0	0	16	4
Moth, pulse ...	1	0	0	0	26	0	0	17	8
Mung, do. ...	0	35	0	0	29	0	0	15	0
Urd, do. ...	0	30	0	0	25	0	0	13	12
Sathi ...	1	0	0	1	0	0	0	12	8
Anjanua } Ricca ...	0	30	0	0	30	0	0	10	0
Sankhurcha } ...	0	22	0	0	22	0	0	8	7
Sesamum (til) ...	0	22	0	0	13	0	0	10	0

The rates of interest on commercial loans vary little or nothing from those already shown for Budaun and Bijnor.² The system of agricultural loans remains, however, to be described.

¹ Those who would pursue further the subject of prices and wages in this district should refer to Mr. Glyn's paper J. A. S. B., I., 467; Mr. W. C. Plowden's *Wages and prices in the North-Western Provinces during 1858-70*; and Mr. Moens' *Bareilly settlement report*, pp. 59-60.

² *Supra*, pp. 86, 63.

Advances of money for cattle or marriage expenses are called *takdvi*; advances of seed, *bijkhad*. The rate of interest on the former, if lent by the village usurer, is half an anna per rupee monthly, or $37\frac{1}{2}$ per cent. yearly. The landlord seldom charges on such loans more than two annas in the rupee per harvest, or 24 per cent. yearly. But in Aonla his rate rises to three annas the rupee, and in Baheri, when the money is borrowed for non-agricultural purposes, to 6 annas, or 75 per cent.

The *bijkhad* or grain loans are made on several systems common to the whole of the district. The first is the ordinary *deorha* process, whereby grain borrowed in Kárttik (October-November) is repaid in Jeth (May-June). Here 50 per cent. of

Bijkhad: its varieties.

(1) *Deorha*. The quantity borrowed is added as interest, without reference to the price of grain in either month. If 5 maunds, for instance, are lent, $7\frac{1}{2}$ are repaid. The next system, *deorha nirakh kátke*, while retaining 50 per cent. as the nominal rate of interest, and enforcing repayment in kind, takes advantage of the fall in prices between Kárttik and Jeth.¹ The terms

(2) *Deorha nirakh kátke*. of the account are ingeniously shifted from kind to cash, and cash to kind, so as to secure the lender an inordinate profit. Thus A borrows 5 maunds of grain in Kárttik, when the price is Rs. 2 per maund. The loan is converted to cash terms, or Rs. 10; and the addition of 50 per cent. interest raises this to Rs. 15. But before repayment takes place grain has fallen to Rs. 1-8 per maund, and the debt is converted back into kind. A is called on to refund Rs. 15 worth of grain at the present reduced prices; or in other words to pay 10 maunds of grain where by the simple *deorha* system he would have paid $7\frac{1}{2}$. This system is almost identical with that known in Gorakhpur and Champáran as *deorhiya*.² It is here found only in tracts such as Bísalpur, where the

(3) *Bháo up siwaia*. landlords are greater extortioners than usual. A third system, *bháo up siwaia*, is exactly the same as the second in every respect except the rate of interest, which is nominally 25 per cent. If 5 maunds of grain, value Rs. 10, are borrowed in Kárttik, Rs. $12\frac{1}{2}$ worth are

(4) System adopted by Muslim lenders. repaid in Jeth. A fourth system is practised chiefly by Muslim money-lenders, whose religion forbids usury. No interest is nominally taken; but the fall in prices, and a stipulation that he is to be repaid at $2\frac{1}{2}$ sers the rupee cheaper than the market rate, supply the lender with his profits. If Rs. 2 worth of grain be borrowed in Kárttik, Rs. 2 worth is repaid in Jeth; and according to the prices of former examples the 40 sers of the first month would by the natural fall of prices become $53\frac{1}{2}$ sers

¹ Prices are highest in Kárttik, before the garnering of the autumn, and lowest in Jeth, after that of the spring harvest. ² See Mr. Beames' interesting note to article *Bísar* in his edition of Elliot's *Glossary*.

in the last. But the prices are supposed to have fallen, for the lender's benefit, even lower; and to the $53\frac{1}{2}$ sers just mentioned we must add 5, or $2\frac{1}{2}$ for every rupee's worth. Thus, where 40 sers were lent $58\frac{1}{2}$ will be recovered.

(5) *Converse system adopted by the same class.* In a fifth system the process of the fourth is reversed, and the profits are swollen, not by artificially cheapening the price at date of repayment, but by artificially raising it at the date of borrowing. The rate in Kárttik is assumed to be five sers the rupee dearer than the market rate. The loan is entered as Rs. 2 worth of grain, but for the 40 sers of the last example the borrower receives but 30. He must nevertheless repay $53\frac{1}{2}$ sers; or Rs. 2 worth, in Jeth. This plan was the iniquitous invention of certain Ráin and Brahman landlords in Baheri. The last and fairest

(6) *Bháo bhikta lena or dena.* system is that known as *bháo bhikta lena* or *dena*. Here the borrower repays at harvest a weight of grain equivalent to the real money-value of the grain lent at sowing, no interest being given. The lender's profit depends, therefore, solely on the fall in prices. If he lends 40 sers, or Rs. 2 worth of grain in Kárttik, he is repaid Rs. 2 worth, or $53\frac{1}{2}$ sers, in Jeth.

Loans borrowed in Kárttik are, as just seen, repaid in Jeth; those made in Asárh (June-July) are repaid in Kárttik. The lenders are chiefly landlords and grain-dealers. But sometimes cultivators, who by almost miraculous management have saved a little hoard, lend money at 25 per cent. yearly, and grain at *deorha*. Some defence of the usurer has been attempted above;¹ and Mr. Moens' evidence on the same side may be added here. "One thing is certain: the *baniya* is a very useful and important personage, and without him half our land could not be cultivated. If he could be replaced,—if the people could once for all be freed from their debts, and taught sufficient self-restraint and industry and agricultural knowledge to prevent them from running into debt again, and from over-populating till they sank to their old low standard,—then the *baniya* could be abolished; but not till then, and that time can never come."

The Bareilly pakka maund or *man* equals 40 sers, each ser weighing 104 Bareilly rupees. As the Bareilly rupee weighs 171·9 grains, the pakka ser is 2·55lb. avoirdupois and the *man* 102lb. The *kacha man* is, like the *kacha bígha*, used in all agricultural transactions. In Ríchha, Chaumahla, Kábar, Sirsáwan, Sháhi, Ajáon, Nawábganj and Karor the *kacha* or crude weight is equal to two-fifths of the pakka or ripe. In Sarauli, Aonla, Saneha, Balia, Bisalpur, Marauri and Farídpur, it is one-half. For other articles besides grain the market weights of the

different parganahs vary. The local value of kacha measures is theoretically as follows:—In Richha the ser consists of 36 Bareilly rupees, or '884lb., and the maund of 35·361lb.; in Chaumahla and Nawábganj the ser contains 38 Bareilly rupees or '933lb., and the maund 37·327lb.; in Kábar, Sirsáwan, Sháhi and Ajáon, the ser equals 42 rupees or 1·031 lb., and the maund 41·256lb.; in South Sarauli the ser is 48 rupees or 1·178lb., and the maund 47·149lb.; in Farídpur the ser reaches 50 rupees or 1·228lb., and the maund has 49·114lb.; while in Aonla, Saucha, Balia, North Sarauli, Karor and Bisalpur, the ser reaches 52 rupees or 1·277lb., and the maund 51·079lb.

Coinage. The following table gives the silver coins in use since the cession :—

Description of coin.	Standard weight in grains.	Standard weight of pure silver in grains.	Alloy.
Chandausi rupee of Zabita Khán ...	171·1	160·5	10·6
Najibábádí years 20—29 ...	173·0	167·2	5·8
" " 30—35 ...	171·0	161·0	10·0
" " 41—43 ...	169·3	155·9	13·4
Lucknow rupee ...	172·3	166·5	5·8
" " Machhlidár, 1845 ...	173·0	165·2	7·8
Bareilly rupee ...	171·9	160·8	11·1
Farukhabad ...	169·2	158·2	11·0
Sher Sháhi of Asafud-daula ...	172·1	165·6	6·6
Lucknow rupee, 1831-39 ...	...	...	...
Imperial Victoria rupee ...	180·0	165·0	15·0

The first five are now very rare, and the Lucknow *Machhlidár* rupee, being used as material for silver-lace and ornaments, is fast becoming scarce. The following copper coins, besides those issued by Government, are still in circulation :—(1) the Mansúri pice, struck by Náwab Mansúr Ali Khán of Lucknow, and used chiefly in tahsils Karor, Aonla, and Farídpur; (2) the *kataridár* pice, coined by Náwab Ali Muhammad, weighing seventeen *máshás* each, and current in Nawábganj; (3) the Jhár Sáhi or Jaipúri pice, used all over the district, and weighing eighteen *máshás* each; and (4) the Madhu Sahi pice weighing ten *máshás* four *ratís*¹ each. The value of these is constantly changing according to the demand. The *damri* is equal to one-eighth of a pice; two *damrís* make one *chhadám*, and two *chhadáms* make one *adhela* or half pice.

The mode of measurement formerly practiced by the officers of Government was by using a rope containing 20 *ganthas* or knots, the space between each two knots being three Iláhi yards (*gaz*) of 33 inches (English) each. A *pakka bígha* was theoretically a square of

¹ For the value the *masha* and *ratí* vide *supra*, p.86.

20 knots each way, or 3,025 square yards (English) ; but the custom had long prevailed to allow in practice only 18 knots to the side of a bigha, when the land was under what were called *nakshi*¹ crops, and 19 where it was under *nijkári*. The origin of the custom is not known. *Nakshi* crops were those which always paid money rates, viz., sugar-cane, cotton, maize, safflower, tobacco, hemp, vegetables of all kinds and melons, while all the other ordinary crops were included under *nijkári*.

Assignees of Government revenue always claimed a measurement with the full 20 knots, though they could never prove their right to exemption from the usual custom. The *pakka* bigha of 18 knots to the side contained 2,450½ square yards, and that of 19 knots 2,730 square yards. This eccentric system of measurement was continued till the year 1828, when Mr. S. M. Boulderson, the Collector, seeing the confusion that was introduced into the accounts, and that a field with defined boundaries would nominally vary in area every year according to the way in which it was cropped, directed that in future all lands should be measured with 19 knots to the side ; and this was the measurement used to obtain the *pakka* bigha at the VII. (1822) Settlement. In all agricultural concerns, however, the *pakka* bigha was never used. The bigha of record and rent was the *kacha* bigha. In parganahs Karor, Nawábganj, Bísalpur, Faridpur, Balía, Sháhi, Sirsón, Kábar and Chaumabla, the bigha of 2,730 square yards was divided into 3½ *kacha* bighas, each equal to 780 square yards. In Aonla, Sancha and Ajáon, it was divided into three *kacha* bighas, each equal to 910 square yards. At last settlement confusion was worse confounded. In Ajáon and South Sarauli the surveyors used a bigha of 3,025 square yards. in Aonla and Sancha of 2,450, and in all other parganahs of 2,730. The *kacha* bigha, on which the village rent-rolls were prepared, was assumed in all cases at the same proportion of the new bigha that it had borne to the old one of 2,730 square yards. And all the while the actual *kacha* bigha in use from time immemorial among the people, on which rents and all calculations of seed and produce were based, was a totally distinct one. It was a square of 20 *kadams* or paces to the side, each pace being reckoned at 1½ *Iláhi gaz*. The resultant bigha was 82½ feet in the side and 756½ square yards in area, or exactly one-fourth of the bigha of 3,025 square yards. This is what every cultivator (except in Aonla and Sancha) understands by a *kacha* bigha. The accuracy with which the headmen and cultivators pace out the area is astonishing. The landlord to restore their rents to the amounts actually taken previously, either added *dobiswi* or two *biawas* in the bigha to the area in the village rentroll, or one-tenth to

¹ The word is probably a corruption of *nakdi*.

the rent, or an extra cess to the village expenses, or, where they were strong enough, remeasured the land with their own rope *jaribs*, and reckoned the rents accordingly; while in many cases the old surveyor's measurements and rents were left unaltered in the village papers. Throughout this article a *pakka bigha* means the *bigha* of 3,025 square yards or five-eighths (625) of an acre; and the *kacha bigha* one of 756.25 yards or one-fourth of a *pakka bigha*. The British acre contains 6.4 *kachha bighas*.

The subject of the land-revenue has now been sufficiently discussed in all its bearings. The following table shows for two years in the past decade the total income and expenditure of the district:—

Receipts.	1863-64	1870-71.	1877-78	Expenditure.	1863-64.	1870-71.	1877-78.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Land revenue ...	16,91,224	9,73,094	19,04,752	Revenue charges ...	2,09,006	3,19,300	1,74,974
Stamps ...	1,13,612	1,93,468	1,64,766	Forests ...	61,644	6,903	...
Medical receipts (L and J).	8,930	63,700	22,035	Excise ...	4,006	17,782	6,320
Police ...	30,708	36,950	9,899	Assessed tax ...	648	588	436
Public works ...	1,452	45,386	19,349	Stamps ...	5,714	8,319	2,049
Income-tax ...	58,232	101,439	21,494	Settlement ...	...	84,649	...
Local funds ¹ ...	1,28,669	4,02,483	4,22,740	Judicial charges ...	1,04,785	1,53,848	1,53,069
Post-office ...	21,151	29,812	33,258	Police, district and rural	1,64,416	1,29,480	1,14,857
Medical ...	...	...	1,073	Public works ...	3,88,591	4,41,861	4,99,230
Education ...	100	72	2,491	Provincial and local funds.	1,08,037	4,25,292	2,91,730
Excise ...	1,18,504	95,533	78,427	Post-office ...	20,997	29,802	38,844
Canals ...	...	15,544	25,916	Medical ...	10,401	8,326	43,909
Forests ...	1,02,510	25,719	6,584	Education ...	1,34,460	1,10,590	47,688
Cash and transfer remittances.	1,34,843	5,61,035	2,91,024	Canals ...	...	...	3,091
Transfer receipts and money orders.	6,83,861	5,60,067	3,57,013	Cash and transfer remittances.	7,02,910	7,13,531	5,66,842
Municipal funds...	...	90,571	1,26,989	Transfer receipts and money orders.	3,03,802	2,46,658	1,91,795
Recoveries ...	3,94,492	6,713	21,252	Municipal funds ...	...	96,226	1,24,725
Ledger and savings bank deposits.	...	18,378	20,455	Advances ...	1,46,636	38,311	53,874
Miscellaneous ...	174	1,950	4,085	Pensions ...	16,190	14,705	2,8642
Jail ...	2,500	3,400	18,209	Ledger and savings bank deposits.	...	8,106	9,732
Registration ...	...	23,868	17,320	Miscellaneous ...	2,700	2,380	3,870
Deposits ...	18,65,804	2,87,431	2,77,120	Jail ...	45,440	3,400	1,11,675
				Registration ...	...	23,864	8,441
				Deposits ...	13,55,245	2,33,764	3,10,212
				Military ...	14,64,327	12,88,598	11,51,438
				Interest and refunds	7,490	7,825	11,806
				Famine relief works (F. ch.)	...	232	25,675
Total ...	53,56,771	45,36,615	38,46,250	Total ...	52,57,344	44,14,254	39,74,944

¹ Includes rates and taxes.

Several items in the above list seem perhaps to call for explanation.

Municipalities and house-tax towns. The municipal funds are collected and disbursed (chiefly on police, conservancy, and public works) by the corporations of Bareilly, Pilibhit, and Bāsalpur. In 17 lesser towns—Aonla, Bamroli, Baraur, Bashāratganj, Bilsanda, Farīdpur, Fatehganj East, Jahānabad, Nawābganj, Neoria Husainpur, Piyās, Sarauli, Senthal, Shāhi, Shergarh, Shishgarh, and Shiūpuri—a house-tax is levied under Act XX. of 1856 on well-to-do residents. This tax is assessed under the superintendence of the magistrate by a committee (*panchayat*) representing the townspeople. The income and outlay, both of such towns and the municipalities, will be detailed in the Gazetteer articles on each.

The income-tax was imposed by an Act of 1870 and abolished in 1872-73. The license-tax, imposed by Act VIII. of 1877, was in force for a part of 1877-78, attaining in that year a total return of Rs. 21,494.

Excise. Excise is levied under Act X. of 1871. In several parganahs, including Bāsalpur and Pūranpur, the collections have under recent rules (1878) been farmed out; but the Government distillery system prevails in the bulk of the district. The excise income and expenditure may be shown for five years as follows:—

Year ending 30th September.	Still-head duty.	Distillery fees.	License fees for vend of native and English liquor.	Drugs.	Madak.	Tāri.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	18,264	31	13,183	22,015	1,200	711	10,167	14	55,587	5,368	60,218
1873-74 ...	18,265	25	9,857	18,176	1,714	669	9,638	93	58,424	5,365	53,058
1874-75 ...	17,697	31	11,728	16,167	1,483	593	11,296	68	59,066	6,385	52,681
1875-76 ...	19,402	25	11,209	15,504	2,081	321	12,048	122	60,714	5,499	55,225
1876-77 ...	16,351	29	10,566	18,980	...	...	10,333	29	56,290	4,896	51,394

Stamps. Stamp duties have hitherto been collected under the Stamp Act (XVII.) of 1839 and the Court Fees Act (VII.) of 1870. The former will from the 1st April, 1879, be replaced by a new

statute (I. of that year). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court fees stamps.	Duties and penalties realised.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	4,648	51,901	1,51,656	204	2,08,409	5,772	2,02,637
1873-74 ...	5,221	49,169	1,72,285	235	2,26,910	4,672	2,22,238
1874-75 ...	4,741	49,036	1,54,945	265	2,08,987	5,193	2,03,794
1876-76 ...	5,099	47,982	1,38,321	184	1,91,586	5,020	1,86,566
1876-77 ...	5,062	44,990	1,16,870	396	1,67,918	7,143	1,60,776

In 1876-77 there were 12,361 documents registered under the Registration Act (VIII. of 1871), and on these fees to the amount of Rs. 16,743 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 7,788. The total value of all property affected by registered documents is returned as Rs. 36,06,585, of which 27,63,184 represents immoveable, and the remainder moveable property.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1878 to 16,009, of which 8,131 were tried by civil, 4,066 by criminal, and 3,812 by revenue courts.

The medical charges are incurred chiefly at one central and six branch dispensaries. The former is of course at Bareilly itself; the latter are located in its Old City and Kila quarter, at Pilibhit, Aonla, Bisalpur, and Baheri. The establishment of dispensaries in this district, writes Mr. Moens, is interesting, "both from the early date at which they were founded, and from the fact of their being held

up as examples for imitation by other districts. A grant was originally made by the Nawáb Vazír's Government of 1,000 *rukabi* rupees per annum to a *hakim* native doctor in lieu of a cess of eight annas levied on each village in the district, for the purpose of affording medical aid to the indigent sick of Bareilly. This grant was renewed from time to time to his heirs by the former, as well as by the British Government, until the year 1815, when one of the two then incumbents having died, two-thirds of the allowance were placed at the disposal of the local agents, to be appropriated to the purposes of the original grant, the remaining third being continued to the other incumbent as a life-pension. The Government order was allowed to remain in abeyance until 1822, when Mr. Glyn started a dispensary from the resources formed by the accumulation of the annuity, and a donation from

Government of Rs. 3,800 made in 1821, being the proceeds of the sale of a *nazul* escheated house. In 1838 the remaining one-third of the original-pension was made over to the local agents, with arrears from 1834. In 1842, the present dispensary was built by Mr. Clarke, from the accumulated funds. Since the mutiny, a fever and a lock-hospital have been added, and a female medical school has been established from funds supplied by Bábu Ganga Parshád, supplemented by a grant-in-aid from Government.

"In connection with the main dispensary are two branches in the Kila¹ and in the old city. Both were founded in 1855 by private individuals; the former by Lála Dúrga Parshád, and the latter by Pítam Rai. In 1843, Mr. Clark opened a branch dispensary at Pilibhít, and in 1846 another at Baheri; the latter is in a neat *pakka* masonry two-storied building with good out-offices. The next branch opened was in 1847, Bísalpur, where the residents had expressed their readiness to subscribe to an endowment fund. In order to give the institution a fair start, Mr. S. Fraser, then Officiating Judge, maintained it at his own expense for six months. The requisite funds were soon subscribed, and the institution is now on a permanent footing. The last branch dispensary was opened at Aonla in 1855. It was endowed by Ilakím Saádat Ali Khán, who assigned for its support by deed of gift 10 biswas of Bhímclair in Aonla, and 10 biswas of Udaibhánpur in Sarauli.

"There is still room for several more dispensaries; at Balia, Sarauli, Faridpur, Nawábganj, and Mírganj, they would be valuable. Two small branches—one at Deoriya in parganah Bísalpur, and one to the north-east of parganah Richha—are urgently required, as they would assist materially in checking the ravages of the fever after the rains in the tracts which chiefly suffer from it, and which are at present too far removed from existing institutions to derive any benefit from them. The Deoriya branch might be established from the surplus funds of the Bísalpur dispensary."

Indian returns of mortality have seldom any great claim to exactness.

Mortality returns. They suffice, however, to show that the health of this district is not on the whole much inferior to that of the North-Western Provinces at large. What swells the list of deaths is the malarious fever of the river-basins and the northern parganahs. This becomes most virulent in the months just succeeding the rainy season, from September to December. At this time, moreover, heavy dew falls, and the necessity of watching their crops tells severely on the cultivating classes. It is only fair to add that, in its drier localities, the district is healthy enough. The returns of the cantonment hospital at Bareilly show a far less than average insalubrity.

¹ See Gazetteer article on Bareilly city.

In a sporadic form cholera is sufficiently familiar, but as an epidemic it is almost unknown. The mortality from different causes during the past five years may be thus summarized:—

Year.	Fever.	Small-pox	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1873 ...	20,975	7,672	2,626	123	1,945	33,341	22·12
1874 ...	20,780	1,796	2,502	53	...	27,766	17·73
1875 ...	24,124	856	4,292	730	2,538	32,540	21·59
1876 ...	28,836	3,033	5,028	3,111	1,993	42,001	27·87
1877 ...	22,610	1,951	2,131	22	1,541	28,265	20·32

From the third column it will be seen that small-pox at present shows small signs of yielding under the lancet of the Government vaccinator. Yet vaccine operations have of late years slowly but surely increased. In 1873-74 as many as 16,618 out of 22,233 such operations were successful; in 1874-75, 25,477 out of 32,081; 26,692 out of 31,083 in 1875-76; 26,953 out of 31,176 in 1876-77; and in 1877-78, 27,732 out of 33,029. The subject of vaccination naturally leads to that of cattle disease; but the latter has received sufficient notice on preceding pages.¹

The early history of Bareilly must ever linger in the mist which obscures everything. Indian before the incursion of the chronicle-loving Musalmán. Sermons in the stones of ancient cities, and legends of old-world heroes, are at best a foundation for theory rather than fact; but to these, in the first instance, must we look for whatever faint truth they can supply. The first hints of district history are centred round the venerable fortress of Ahichhatra,² near Aonla. In the Mahábhárata the great kingdom of Panchála extends from the Himálaya southwards to the Chambal; and Ahichhatra is the capital of its northern division, now Rohilkhand.³ Just before the fierce war which is the subject of that epic, Drona, the tutor of the Pándavas, ejected Drupada, king of Panchala, from this portion of his realm. Its mention shows that Ahichhatra was already an historic city in the second century B.C., when the author of the Mahábhárata flourished; and indeed other proofs point to the same conclusion. Hwen Thsang inform us that Asoka (circ. 250 B. C.), whose coins are still ploughed up in the neighbourhood,

¹ *Supra* pp. 133-4 and 341. The same pages will, with the Etáwa notice, supply a fairly exhaustive list of indigenous medicines. ² See Gazetteer article on Rámnagar. ³ See Cunningham's *Archæological Survey Reports*, Vol. I, p. 235, and plate II. A small north-eastern corner of the district would seem to have been included in the Puranic kingdom of Mahákosala, which extended from a temple called Gokarnes, near Pilibhit, to the Gandak in Gorakhpur and Champáran. Buchanan's *Eastern India* (1838), II, 325.

founded here a Buddhist temple. The place is sometimes called Ádikot, a popular legend assigning its foundation to 'Adi the Ahír, a contemporary of Drona. How early was the currency of this tradition is shown by the geography of Ptolemy (*circ.* 150 A.D.), which names the place Adisadra. To other villages in the same tahsíl is ascribed an equal antiquity. Lílaur is said to be mentioned in the Mahábhárata, and to *guru* Drona is attributed the building of Gurgáon.¹

Between the beginning of the Christian era and the seventh century intervenes a great historic gap which even legend introduces an historical silence of six centuries. is unequal to fill. Ahíchhatra, with its Buddhists and perhaps Jains, continues to flourish; and other towns no doubt existed in the clearings amidst a primæval *dhák* jungle. But the age is still, probably, nomadic; and the predominant races are tribes who pasture their cattle among the glades of the forest.² Adi is not indeed the only grazier who is credited with the foundation of durable remains in the district. Numerous excavated tanks, in tahsíl Pilibhít and elsewhere, are attributed to herdsmen; and to judge from their position these reservoirs were intended for watering cattle.³ Tradition declares that the first inhabitants of the country were Ahírs, Gobris, Goelis, Gújars, and other pastoral clans, and that the country itself was called tappa Ahíran, or Cowherdshire. To the Ahírs and Gobris are attributed Gwála Prasiddh, a city that once stretched for seven miles along the bank of the Rámanga; and the neighbouring Pachomi (Panchbhúmi), where copper coins of Asoka are still discovered. The foundation of Balai and Parasuakot is assigned to the well-known Titan (*Daitya*) Bali. But as the latter was built for his Ahír servant Parasua, both perhaps belong to this age. The herdsmen just mentioned are more likely to have been aborigines than Aryans, but for the prominence of undoubtedly aboriginal races we must wait a few centuries longer.

About 635 A.D., the district was visited by the Chinese Buddhist pilgrim Hwen Thsang. It was then divided between two kingdoms, its northern tracts being included in

Govisana or Káshípur, and its southern in Ahíchhatra. The former was about 330, and the latter about 495 miles⁴ in circumference. Both countries were strongholds of Buddhism; but of both the Chinaman's account is disappointingly meagre. His account of Ahíchhatra will be found in the Gazetteer article on Rámnagar. What races inhabited the district he does

¹ Moens' *Bareilly Settlement Report*, pp. 17-21.
castes by Bábu Kájkishan Mu-khopádhay.

² Census Report of 1865. Note on
³ Colvin's Pilibhít Settlement Report, p. 2.
Adi is himself said to have dug the Adi 'agar tank near Ahíchhatra.

⁴ Or 2,000 and
3,000 li respectively. See Julien's Hwen Thsang above quoted.

not tell us ; but traces of Hindu occupation are to be found in the nine Bráhma-
manical temples and 300 Jogis which he saw in that city.

In the following century the rulers of the district, or rather of its
open country, were undoubtedly Hindús. We now hear the land mentioned
for the first time as Katehr. The term was probably, as before pointed out,
derived from its *katehr* soil, and seems to have at first included the whole of
what is now known as Rohilkhand.¹ By Chand, the Chauhán bard, we are told

that about 714 A. D. Rám, the Pramár, the Chakwa
lord of Ujjain,² made gifts of land to the 36 royal races.

The Dewal inscrip-
tion, 992 A.D.

To Kehar he gave Katehr. Kehar must therefore
have been a Rájput, but to which of the 36 races he belonged must over-
remain uncertain. A powerful Hindu dynasty was reigning at Dewal near
Deoria about two centuries later. Here Mr. Boulderson discovered a now famous
inscription translated by Mr. Prinsep, and given at length in the Gazetteer
article on Deoria. The inscription is dated 992 A.D.³ and represents the Rája
Sri Lalla as grandson of Vira Varmma, who must therefore have reigned at
about the beginning of the century. Sri Lalla is described as of the "Chindu
race,"⁴ and descended from the great Rishi Chyávana. Chyávana, be it noted,
was the reputed ancestor of the Cheru clan, with whose name Chindu may
perhaps be connected. Cherus are in other districts found side by side with
Thárús, and to a great Tháru monarch, Mordhaj, is attributed the foundation
of Marauri in the same tahsíl. There is therefore some basis for the conjecture,
now for the first time propounded, that Sri Lalla was a Cheru. Cherus had
at that time, no doubt, some aboriginal faith of their own, and Lalla was a
Hindu. But his family may have been converted to Hinduism just as readily as
that of Mordhaj to Jainism.

Who Sri Lalla really was is a question which has excited more than one
discussion. Sir Henry Elliot suggests that the Chindu race may have been
Chandels.⁵ On the strength, perhaps, of a somewhat exploded tradition that
the Báchhals ejected the grazier castes who originally held the country, General
Cunningham⁶ assumes that they were Báchhals. While pointing out the base-
lessness of this assumption, Mr. Moens⁷ asserts that Chindu is a mistranslation

¹ *Supra*, p. 577, note 2, and Bareilly Settlement Report, p. 17.

² Chakwa is here probably

a corruption of *Chakravarti*, just as in another sense it is of *Chakravaha*. The Ujjain here

mentioned is perhaps Káshípur, which was once so called.

³ Sambat 1048.

⁴ Mr.

Moens considers Chindu to be a mistranslation of Chandrabansi; but such was not, apparently,

the opinion of Prinsep, Elliot, and Cunningham.

⁵ *Supplemental Glossary*, art. "Chandel."

The article quotes from Chánd a boast of the Banáphars : "By us were the Gonds expelled, and
their strongholds, Deogarh and Chauhári, added to his sway." The Chauhári in this district was

⁶ *Arch. Survey*

Report, Vol 1. The date of the first entry of the Báchhals into the south of Sháhjáhpur is
given by their own family records as 1000 A.D. All the tribes of Bálalpur concur in saying that
these Rájputs never crossed the Khanaut or held land west of that river.

⁷ *Settlement*

Report, pp. 18-20.

for Chandrabansi. But "we cannot," as he at last most justly confesses, "identify this mysterious race. We only know that—

The knights are dust,
And their good swords are rust,
Their souls are with the saints, we trust "

But whoever king Lalla may have been, the inscription shows his realm to have attained a high state of civilization. The Mansarovar lake, the Tibetan home of the wild swans, is mentioned, and so is the distant ocean. The red sandstone on which the lines are inscribed must have come from Dehli, or Agra, or Mirzápúr. The Rája is praised for his piety, education, intellectual gifts, truthfulness, liberality, and military skill. The groves, gardens, and flowers of the suburbs, the lofty white buildings of the city (Garh-khera or Deoria), the gold ornaments and pearl necklaces of its ladies, all obtain their share of commendation. Wells—some with flights of steps leading down into their cylinders—tanks, and irrigation canals are constructed. There are almshouses where the poor are clothed and fed, and there are temples for the gods. Glebes are assigned free of revenue to the priestly orders. The villages are fertile and well-peopled. Poetry is valued, and the sculpture and engraving are such as Bareilly could not produce now, nearly 900 years later in the world's history.

A suspicion may perhaps suggest itself that the courtly scribe has laid on his colours with too thick a brush. The civilization must at best have been somewhat local, and confined to such cities as Deoria on the south-east and Ahichhatra on the south-west; for we know that the bulk of the country was still held by half-wild races who have not even yet attained any marked stage of enlightenment. That Ahichhatra was still flourishing is shown by a bas-relief of two lions, dated 1004A.,D.,¹ and discovered amongst its ruins by Mr. F. W. Porter. The numerous traces of Jainism which are found in the same spot will be dwelt on elsewhere; and it is possible that this faith was now at its highest development in Northern Rohilkhand and Oudh. The founder of Marauri was, as already mentioned, prince of a Jain dynasty.² The date of Mordhaj or Mayyuradhvaja is given by General Cunningham³ as about 900 A.D. How widely his name and faith were

¹ 1060 *Sanvat*. ² Oudh Gazetteer, I., 111. ³ *Supra* pp. 455, 486. The proper exploration of Jain remains in this part of India is as yet an untouched task. When General Cunningham accomplished his archaeological survey he seems to have known less about the Jains than at present, and, as elsewhere shown, has on two occasions overlooked buildings bearing the suggestive name of Párasnath. In some cases he seems (see note to his article on Ahichhatra) to have mistaken Jain for Buddhist statues. If Rája Shivaparsád Oswál, himself a Jain, were to devote to this subject some of his learned leisure, the result might be a great gain to Indian antiquarianism, and even history.

distributed is perhaps shown by the neighbouring ruins of Mordhaj and Pánharst in Bijnor.¹

We have now entered the beginning of the eleventh century, and the position up to that time may be thus summarized. ^{Beginning of the eleventh century.} The district was a wooded country interspersed with pastoral glades and cultivated patches. Among the former roved nomadic races who for their own protection established here and there a stronghold, and for the comfort of their cattle dug here and there a tank. In the latter were towns occupied by tribes of a higher civilization and more refined beliefs, some of them Aryans in race, some Buddhists and Jainas in religion. They may have flattered themselves that the surrounding wilds were under their subjection, but if so, must have been rudely undeceived.

For there seems about this time to have been an invasion or uprising ^{The aborigines} of the wild aboriginal tribes. Expelling or outrooting the ^{rise.} civilized races, they appear for at least two centuries to have ruled undisputed masters of the country. The clans whose turn of supremacy had now arrived could, if not altogether aboriginal, boast of but little Aryan blood. The Ahírs and kindred races already mentioned may be allowed the benefit of a doubt; but the Bhíhars, Bhídars, Bhuínhars, and Bhíls were undoubted Mlechchas. All, however, seem to have claimed some kinship with the great Rája Ben, the hero of the aborigines and opponent of Hinduism. All that can be ascertained of Ben has been said above.² His date is by some legends fixed later than the time of which we are now treating; but if he be identical, as already suggested, with the Vená of the Mahábháratá and the Puránas, he must have flourished many centuries before. The Ahírs of Sháhjahánpur claim him as one of the most famous scions of their race.³ He is said to have founded Garha Khera and Sháhgarh (in Púranpur), while his wife Sundari or Ketapi excavated the Queen's tank (Ráni Tál) at Kábar. Many other half-forgotten strongholds were his handiwork. And "when," writes Mr. Moens, "the common people attribute any old fort to Rája Ben, it is equivalent to saying that it is an old Bhar or Bhil stronghold, such as we know existed in many other parts of the country."

It was not until the end of the twelfth century that the lengthy process ^{But are gradually re-suppressed by Rájputs.} of expelling the aboriginal races began. It was about this time, as already shown,⁴ that the first invading wave of

¹ After quoting Mr. Elliott's *Chronicles of Undó*, Mr. Moens remarks :—"This, too, I conceive to have been the course of events in Bareilly. The Ahírs from the Nepal hills, the Bhíls from the jungles to the south, the Bhars from the forests of Oudh, must have poured into East Katehr, after driving out the Aryans from Oudh, and either exterminated or driven out the civilized Rájput tribes, just as they had done from Ajudhya. ² *Supra* pp. 341, 342 (Bijnor notice). ³ Note on the castes of Sháhjahánpur, Census Report of 1865. ⁴ *Supra* p. 90, 105

Katehriya Rájputs burst into Rohilkhand and partially established its rule. In spite of Muslim conquest, the Rájputs continued for many centuries to extend their sway. So late as the end of the sixteenth century we find Tomars and Chauháns expelling Bhíls from Garha Khera of this district and Bisauli of Budaun. But all the chief clans of the district concur in affirming that on their arrival they found no civilized Bráhmaṇ, Rájput, or Baniya tribes. The previous occupants, where any, are always described as Ahírs, Bhuínhars, Bhíhars, or Bhíls, while the country is as often as not unoccupied jungle. But we now quit the period of legend and conjecture to enter that of history. In the beginning of the thirteenth century was established the Muhammadan empire of Dehli, and Katehr was almost immediately afterwards divided into the governments of Sambhal and Budaun,* both frequently mentioned by the Muslim annalists. The name of Katehr seems now to have shrunk until confined to the country between the hills, the Rám-ganga, and the Khanau.

A general sketch of the district at the time of their arrival would have shown the invaders the following broad outlines. A
 Close of the twelfth century. Muslim invasions. few scattered settlements of nomad graziers in the south ; to north and east tribes of Bhuínhars and Bhíls wandering amid a forest dotted here with the sites of half-forgotten cities ; and west of the Rám-ganga a Katehriya colony. Neither then nor for three centuries afterwards could there have been much to tempt an invasion. Aonla is the only town mentioned by name in the chronicles of this period ; and the special history of the tract is to be sought chiefly in the general annals of the Budaun Government. These have been already given at some length,¹ and it will here suffice to recapitulate briefly the events which seem to have specially affected this district.

According to Farishta, Kutb-ud-dín in 1196, or according to Badáyúni, Shaháb-ud-dín in 1194, marched from Budaun to Bangarh
 Kutb-ud-dín's, 1196. and captured the latter fortress. But whether this Bangarh was Ahícchatra as suggested by Mr. Moens, or the Bangarh in Budaun,² afterwards defended by Ali Muhammad, is uncertain.

In 1253 Nasir-ud-dín Mahmud crossed the Ganges at Máyápur in Sahá-
 Násir-ud-dín's, 1253. ranpur, and marching through Bijnors, along the foot of the hills, reached the Ráhab or Rám-ganga. In the course of the foray one of his favourite officers, Izz-ud-dín Daramshi,³ was slain. The monarch resolved to inflict a stinging revenge on that part of the

¹ *Supra* pp. 90-105.

² *Pp.* 106-7.

³ *Pp.* 22, note 6.

submontane tract which he had not sufficiently punished already. He sent a force across the Rámghanga to pillage Katehr in a manner "that the inhabitants might not forget for the rest of their lives," and himself proceeded to Budaun.¹

The next invasion was thirteen years later, in the reign of Ghiyás-ud-din

Ghiyás-ud-din's, Balban. Hearing in 1266 that the neighbourhood of Budaun and Amroha was disturbed by a rebellion in Katehr, 1266.

he marched from Dehli in such haste that he left his tents behind, and reached the scene of revolt in three days. "Sending forward a force of 5,000 archers, he gave them orders to burn Katehr and destroy it, to slay every man and to spare none but women and children—nay, not even boys who had reached the age of eight or nine years. The blood of the Hindús ran in streams, heaps of slain were to be seen near every village and jungle, and the stench of the dead reached as far as the Ganges. This severity spread dismay among the rebels, and many submitted. The whole district was ravaged, and so much plunder was made, that the royal army was enriched, and even the people of Budaun were satisfied. Wood-cutters were sent out to cut roads through the jungles, and the army passing along these brought the Hindús to submission. From that time to the end of the glorious reign no rebellion made head in Katehr, and the countries of Budaun, Sambhal, Amroha, and Kanwari, continued safe from the violence and the disturbance of the Katehriyas."²

This extract shows that the Katehriyas had already crossed the Rámghanga

Jalál-ud-din's, and settled in Katehr. That they were crushed, but not 1289-90.

extirpated, is proved by the fact that less than a quarter of a century later they required another chastisement. It has been already mentioned that in the second year of his reign, 1289, Jalál-ud-din Khilji halted at Budaun, while his son Arkali Khán went forward to punish his rebellious nephew Chhaju.³ The result is described not only in the pages of the *Tárikh-i-Fírozsháhi*, but in the heroic couplets of Amír Khusru.⁴ Arkali, sings the latter, proceeded to the banks of the Ráhab or Rámghanga, and found the enemy encamped on the opposite bank. Chhaju had wisely seized all the vessels on the river. But "the royal army crossed the river like the wind, on a few boats called *zauraks*, and spread confusion through the

¹ *Supra*, p. 94; *Tabakat-i-násiri*; Dowson's Elliot, II., 353; and *Tárikhi Badáyuni*. These authorities call Katehr Kaithar; and Professor Dowson therefore imagines that Kaithal, far away in Nasir-ud-din's rear, is intended. But Kaithar and Kather are alternative forms of Katehr often used by Badáyuni.

² *Tárikh-i-Fírozsháhi*, Elliot, III, 105, 160; Badáyuni.

³ P. 95. Mr. Moens calls Jalál-ud-din Fíroz. Fírozsháh was certainly one on his titles. But historians have agreed to reserve that name for a later monarch of the Tughlak dynasty (1351-58.)

⁴ In his *Ghurrat-ul-kamál*, Dowson's Elliot, III, 536-2. For some account of this poet see p. 160, note 2.

camp of the enemy." After dyeing the earth everywhere with rebel blood, the victors returned to Budaun. Chhaju was forgiven; but his uncle, the emperor, seems to have remained in this part of the Ganges valley, and next year (1290) made a raid on Katehr. "He went on" (continues the poet), "hopeful as Darius, and his faithful soldiery accompanied him as far as Kábar." Here a struggle ensued, and the Muslims made their swords rusty with the blood of the Hindús. Every live Hindu who fell into the emperor's hands was crushed flat by the feet of elephants. Country-born Musalmáns who had joined in the insurrection were spared, but distributed as slaves amongst the imperial officers. When the emperor had bestowed the country on his own friends, he determined to proceed towards Hindustán, and to open a way through the forest. He cut down the woods of Taráya¹ that intercepted his progress, cleared the road of the robbers that infested it, and hung them on boughs, which thereon looked like trees in the island of Wakwak. After these highhanded proceedings he departed.

Though the Mughal inroad of Ali Beg (1308) is said to have extended to the neighbourhood of Budaun, and even Oudh, we have no warrant for saying that it harassed this district. This "descendant of Changíz Khán, the accursed," met defeat and death in Amroha of Moradabad.²

The Hindús would seem to have recovered Kábar after the departure of Jalál-ud-dín Khilji; for we are told that the Muslims re-captured it in the reign of his nephew Alá-ud-dín (1313). It again fell into the hands of the Katehriyas during the reign of Firoz Tughlak (1351-88).³ How under the same emperor the Katehriyas murdered the governor of Budaun (1379), and how their country was yearly wasted in consequence, has already been told in the graphic language of Farishta. The inhabited country round Aonla was depopulated and converted into jungle.⁴ It was at this time probably that Gwála Prasiddh was destroyed.⁵ According to Badáyúni, Sayyid Khizr Khan, great-nephew of the murdered governor, was deputed to punish the rebels. He signalled his appointment by slaying one Lakhúku, a Katchriya who seems to have been the actual murderer. But the prime cause of the mischief, Rája Kharak^{or} Khargu Singh, was the same chief who, according to Katchriya traditions, in 1420 ejected the Abhis and Bhuínhárs from the country between Rámanga and Deoha. He must therefore have taken advantage of the disorder caused by Timúr's invasion (1399) to return from exile and recover his domain. The Katehriyas

¹ *J. e., the Tarái.*

² *Táziyat-ul-Amsar*, Elliot, III., 47-48. *Tárkh-i-Firozsháhi*, *ibid.*, 198.

³ *Cunningham's Archaeological Survey Reports*, vol. I, p. 359.

⁴ *Supra. pp.*

⁵ It is in the passage from the *Tárkh-i-Firozsháhi* quoted in note *ibid.*, that Aoula is mentioned for the first time.

⁵ Bareilly Settlement Report, page 21.

now reoccupied Fīroz Tughlak's New Forest of Aonla, and began to build a few villages. Such was Atarchendi, a strong settlement in the difficult and then thickly wooded country between the old Aril and new Nawáb Nadi. The remains of the old Thákurgarh or Rájput's fortress are still visible on the banks of the former river; and the village is still held by Katehriya Rájputs.

But though extending their possessions, the Katchriyas seem to have been for a while humbled. In 1410, and again in 1412, ^{They are again humbled by the Muslim emperors.} they tamely allowed the emperor Mahmūd Tughlak to come hunting in Katehr.¹ In 1413 his successor Daulat Khán Lodi made a similar expedition, being met and humbly received by Rai Har or Hari Singh, the brother of Khargu.² Badáyúni asserts that the ungrateful Daulat conveyed both this and other Katehriya chiefs as prisoners to Patiáli. But the statement is improbable, for the very next year (1414) we find Har Singh in full rebellion. By this time Sayyid Khizr Khán had succeeded to the throne, and his experience in raids on Katehr enabled him to make short work of this insurrection. General Táju-ul-Mulk was despatched with a large army into that country, and defeating Har Singh at Aonla, again laid all the neighbouring country waste. The vanquished Katehriya surrendered two years later, and on promising to pay tribute was reinstated in his possessions. But such clemency was misplaced, for in 1418 it was again found necessary to send Táju-ul-mulk against him. The revolt was this time more serious, and while devastating the country, Táju-ul-mulk was unable to wind up the war. The emperor took the field in person, and after driving Har Singh into the forests which extended for 36 miles round Aonla, completely defeated him with the loss of baggage, arms, and horses. The rebel chief fled across the Rámghanga to the foot of the Kumaun hills, hotly pursued for five days by 20,000 cavalry. But he justified the old adage and lived to fight another day. In 1420 Táju-ul-mulk again visited Katehr, and levied tribute from "Rai Singh, the possessor of that country." This was evidently the irrepressible Hari,³ or his brother Kharak, of whom during late years we have heard so little.

On the submission in 1421 of Muhábat, the rebellious governor of Budaun, he was sent to punish the contumacious Tomars (Janghāras), whom "he plundered and took prisoners to a man."⁴ To this expedition of Muhábat's is apparently due the emigration of the Janghāras from Usahat and Salámpur of Budaun to Khera Bajhera of Sháhjahánpur. Hence they gradually spread over the whole of

¹ *Tārīkh-i-Mubārak Shāhi*, Dowson's Elliot, IV., 43, 44.

² *Ibid.*; and Dow's *Farishta* quoted by Bareilly Settlement Report. In the last-named work Har is throughout called Nur.

³ Dow's *Farishta* and Badáyúni, quoted in Mr. Meens' Report. See also above, p. 98.

⁴ Dow, II, 37.

Farídpur and Bísalpur. The date of the expulsion of the Ahírs from Khera Bajhera by their chief Udai Singh is in their own family histories given as 1387 A. D. If, as is possible, they were driven into Sháhjahánpur by the severities of Fíroz Tughlak, the date is perhaps correct. It was perhaps to the accession of a second wave of refugees flying from the wrath of Muhábat that they owed the rapid extension of their domains in this district. But in any case the period of their emigration eastwards across the Rámgauga is fixed between the definite limits of 1387 and 1422.¹

In 1424 the emperor Mubárák marched in a menacing manner towards Katchr; but he was met on the banks of the Ganges by ^{The Katehriyas again} Har Singh, who was weary of fighting and submitted. As ^{give trouble, 1494.} the Katchriya's tribute was three years in arrears, he was confined for a few days until his accounts were settled. The imperial army then crossed the Ganges, and chastised the recusants dwelling between that river and Kumaun.² We hear no more of Har Singh, and for seventy years no more of his clan. But in 1494 the emperor Sikandar Lodi visited Katchr and quelled a fresh rebellion. The landholders of that country had concentrated in large numbers and offered a well-contested battle. They were at last routed, "and the army of Islám captured a great quantity of booty."³ From this time forward, for many a long year, the Katehriyas remained quiet. All their gallant efforts at maintaining their independence had failed, and they seem to have resigned themselves to their fate, after carrying on a brave and almost unremitting struggle against their Muhammadan conquerors for 300 years. Occasionally, henceforward, we hear of isolated outbreaks, but these were mere attempts to avoid payment of the revenue due, not combined efforts to throw off the Muhammadan yoke. For years the country enjoyed comparative rest; and except an earthquake in 1506, no events of importance occurred. The jungle was gradually cleared, while population and tillage extended.

During the reign of Sher Sháh, however (1540-1545), the Katehriyas ^{Sher Sháh establishes a garrison at Kábar, circ. 1543.} would again appear to have given some trouble. For we find that usurper marching to Kábar, capturing the town, and building there the castle of Shergarh, to keep the burghers in check.⁴ Other memorials of this visit exist at Kábar. The Khawás Tál, to the south of the castle, was probably named after Sher Sháh's most trusted general, and the Islámpur quarter after his son and successor.⁵ When

¹ Bareilly Settlement Report, pp. 26, 27.

² *Ibid.*

³ *Tárkh-i Khán Jahán Lodi*, Dowson's Elliot, V., 98. From this note to the end of the paragraph the language is that prematurely applied by Mr. Moens to a period seventy years earlier.

⁴ Cunningham's

Archæological Survey Reports, vol. I., p. 369.

⁵ Islám Sháh, the Salim Sháh of Elphinstone.

Khawás Khán was in rebellion against Islám Sháh, he again visited this part of the country, pillaging the parganahs which lie along the foot of the hills.¹ The Katehriyas seem to have earned favour in the eyes of Islám Sháh. For about 1552 we find him appointing Mitrasen, the Katchriya Rája of Lakhnor or Sháhabad in Rámpur, to the important government of Sambhal.

We now quit history for tradition, and tradition of a rather insecure kind. It is said that at the beginning of the sixteenth century Jagat Singh Katehriya founded Jagatpur near Bareilly.² There is no reason to doubt that this was

the case; but to the statement that in 1537 his sons
Foundation of Bareilly, circ. 1537 Bās Deo and Barel Deo founded Bareilly itself sceptical objections may be raised. It is far too probable that their names were invented, like those of so many mythical founders, to account for the name of the foundation. The real derivation of the word Bareilly is of course uncertain; but an excellent authority³ deduces the name of the Oudh Bareli from the Bhars, a tribe who once roamed this district also. The multitude of bambus around the city might at once have suggested the prefix bāns to distinguish this Bareilly from that. Only 35 years after its reputed foundation we find the town called Bāns Bareli.⁴ But the strongest argument against the legend is the great variety of form under which it occurs. The version just given was that recounted to Mr. Moens. But Mr. Stack's inquiries resulted in another version, which makes Rája Jagat Singh a Barhela Rájput, with two sons, Bāsdeo and Nágdeo. Bāsdeo built in 1550 a castle, calling it Bās Bareli, after his special and his tribal names; and Nágdeo built a part of the new city. A third story, supplied by a local banker and pamphleteer, Lāla Lakshminaráyan Káyath, makes Bāsdeo a *Barhal* Rájput of *Jugat* village, and the original name of the town Bāsdeo Barhali. There is one point only upon which all three versions are agreed, *viz.*, that a Rájput named Bāsdeo founded a masonry fort in the old city. Its remains are still visible, and its name is traceable in that of the Kot muhalla or quarter. Yet how popular legend may err as to the true history of places built but three centuries ago may be seen by reading the article on Khwāja Phúl in the Cawnpore notice.⁵

¹ *Tārkh-i-Dāūdi*, Dowson's Elliot, IV., 484; and Prof. Dowson's note on the life of Khawás Khan, appendix E. to same volume. ² Jagatpur is now a *muhalla* or ward of the old city.

³ Mr. W. C. Benoit, C.S. It may be mentioned that Bareilly is not the only place so called in this district. Sheet 5 of the Revenue Survey map shows another spot so named, on the edge of the mála swamp in Pilibhit. But it is not pretended that the authority of Bās Deo and Bareldeo ever reached into that Banjára parganah.

⁴ *Tārkh-i-Badáyūni*, Elliot, V., 505. ⁵ That village is said to have been founded by an eunuch (Khwāja Sarái) in the service of a prince named. *Phúl*. But in reality Phúl was the name of the eunuch himself, and not of a royal mistress Gazr., VI., 219, note 1.

The Katcheriyas once more rose during the second reign of Humáyún, 1555-56; and in this rebellion Bāsdeo is said to have taken a part. It was suppressed on the accession of Akbar, whose general, Almás Ali Khán, slew Bāsdeo and captured his fort. The growing importance of Bareilly as a military post or otherwise was almost immediately afterwards recognized. Though remaining a part of the Budaun government, it was created the charge of a separate or subdivisional governor. Badáyúni tells us that in 1568 its government was conferred, together with that of Sambhal, on one Husain Kuli Khán; and this is the first mention of Bareilly in the histories. The revolt of Akbar's cousins, the Mirzās, and their flight to Gujarát (1566), have been already mentioned.¹ The disturbances which they afterwards created in that country forced the emperor to march thither and eject them (1572). But some of the fugitive princes, and amongst them Ibráhím Husain Mirza, found their way to Northern India. The governor of Kánt and Gola, Husain Khán Tukriya, had just returned, wounded, from an expedition against some banditti in another part of his sovereign's dominions, when he heard that Ibráhím was threatening this district and Sambhal. He advanced to Bareilly, and thence to Sambhal, while Ibráhím retreated.² In pursuing the Mirzās through the Panjáb he was afterwards joined by the Bareilly governor, Husain Kuli Khán.

Later on in Akbar's reign Mirza³ Aín-ul-mulk was appointed governor; but whether as the immediate successor of Husain Kuli Khán is uncertain. Memorials of his rule exist in the Mirzai mosque and the plot known as the Mirzái-bágh at Bareilly. He was succeeded by Bahrámmand Khán. The divisions and revenue of the district, as fixed by Todar Mal and recorded in 1596 by Abúl Fazl, have been already shown.⁴

In the last year of Jahángir's reign, or first of Sháhjahán's (1627), Sultán Ali Khán became governor; and in the following year (1628) Ali Kuli Khán was appointed. At some time before the death (1658) of Sháhjahán, Bareilly obtained a fresh step of promotion. It was created the headquarters of the Budaun Government, *vice* Budaun degraded.⁵ In the same reign the Katcheriyas were again the cause of disturbance. Though no longer daring to resist imperial governors, they had still sufficient vigour to annoy their neighbours.

¹ *Supra* p. 347.

² Authority the same as in penultimate note. This Husain Khán Tukriya was not, as inferred by the settlement report, the same person as the Husain Kuli Khán, governor of Bareilly and Sambhal. But as they were both afterwards engaged in pursuing the Mirzas about the Panjáb, the mistake may be easily made.

³ When a suffix, as in the case of Ibráhím Husain Mirza just mentioned, this title denoted imperial blood; when a prefix, as in the present case, it was a title bestowed on officials.

⁴ *Supra* p. 602.

⁵ P. 104.

Making this district a base of operations, they between 1625 and 1638 steadily encroached on that of the Taráí, then held chiefly by the Rájás of Kumaun. They were pushed back within their former frontiers by Rustam Khán, governor of Moradabad.¹ Two other rulers of Bareilly, appointed by Sháhjahán, are remembered by name. Abdulláh Khán, of Malliabád, was succeeded by Rája Mánik Chand Khattri, of Sháhjahánabad. But the last of Sháhjahán's appointments, Rája Makrand Rai, who succeeded his father Manik in 1657, has left behind him more solid traces of his rule.

He founded the Makrandpur quarter, the cathedral mosque (*Jámi Masjid*), of the Sunnis, and near it a large new fort. In honour of Rája Makrand Rái, his new master Alámگیر or Áurangzeb, he built or renamed Alámگیرganj. He is also credited with the foundation of the new city² on a site formerly occupied by *síl* forest. All these works except the fort, whose site is now occupied by other buildings, remain. It was at the end of Sháhjahán's, and therefore probably at the beginning of Makrand's rule, that one Badr Jahán of Piháni, now in Oudh, refused to pay tribute. The governor's summons he answered by annexing all the eastern part of the district. But, imperial forces being sent against him, he was soon suppressed and captured. A satirical couplet still keeps his memory fresh among the people :—

“ *Sadr Jahán ke Badr Jahán,*
Chhore Piháni jae kahán ? ”

“ Badr Jahán would have been chief of the world. But when he left Piháni, where went he ? ” This Badr Jahán was not the only chief whose rebellion at about the same time disturbed the district. The energy and vigour of Makrand Rái found a congenial task in suppressing a Katehriya revolt at Bareilly itself. The result was the banishment from the city of all Katehriyas, and the massacre of all such as claimed descent from Bāsdeo. The ejected Rájputs founded Farídpur, Chaubári, and other places in the Rámanga basin. Makrand was still ruling when, in the reign of Aurangzib (1658-1707), Bareilly attained its present rank as the headquarters of a province. The governments of Sambhal and Budaun were united under the old name of Katehr, and he was appointed prefect of the whole.³ But, despite his prosperity, he came to an untimely end. Kalián Rái was an influential Janghára chief of Farídpur; and when he died, his nephew, a convert to Islám, seized the heritage of his infant sons. On coming of age, the eldest, Dhiyán Dás, stabbed the usurper. The deed was committed in the Government court at Farídpur, and

¹ See Batten's *Notes on the Kumaun Tardi*.

² This, as already mentioned, is sometimes assigned to Nágdeo, the son of Jagat. So is the market afterwards named Alámگیرganj. For some further account of all these buildings see Gazetteer article on Bareilly city.

³ *Supra* p. 105. Less than eighty years afterwards we find Moradabad a separate though perhaps subordinate government.

Makrand, in spite of an imperial order for his release, punished the contempt by blowing Dhiyán away from a gun. Turning Muslim to add force to his complaint, a kinsman of the executed lad reported Makrand's disobedience at Dehli. The result was that the complainant Lál Singh returned to Bareilly with a large force, and arresting Makrand, cut off his fingers one by one.¹

This must have happened before 1679 ; for when Aurangzib in that year made his expedition against Ajmer, we find Bareilly governed by one Muhammad Rafi. Elated perhaps by the concession made to them in the case of Makrand, and seeing that the emperor's hands were full, the Jangháras now seized the opportunity of revolting. Refusing to pay revenue, they burnt and sacked the villages of all who declined to join them. After a stubborn fight at Khardiha near Deoria, Muhammad Rafi defeated the insurgents and slew their leaders. Deoria was captured and burnt, while the Banjaras of the north, who had joined in the insurrection, were defeated and severely punished.³

During the anarchy which followed the death of Aurangzib in 1707, the authority of the Bareilly governors was completely set at defiance. The Hindu chiefs again found themselves almost independent. While withholding the tribute due to the imperial treasury, they quarrelled amongst themselves. Every man's hand was against his neighbour. "It was a favourable time," writes Mr. Moens, "for any determined adventurer with a few followers to rise rapidly to power, by taking advantage of the general confusion and the jealousies and dissensions of the Hindu chiefs." Such a man soon rose to the surface in the person of Ali Muhammad, the founder of Rohilla rule.²

The Rohillas or Ruhelas were Patháns—that is to say men of Afghán or Balúch extraction. Their name is said to mean, in some transmontane language, *hillmen*. Why it should have been applied to the Patháns of what is now called Rohilkhand, rather than to other adventurers of similar origin, it is impossible to say. Ever since the reigns of Sher Sháh and his successors (1540-55), themselves Patháns, Patháns had flocked into India. To these brave and hardy highlanders the wars of Akbar and his descendants had given ample employment. They had preferred the

¹ Family history of Chaudhari Naubat Rái of Bareilly, quoted in Mr. Moens' report. Faridpur town was then called Pura ; and Faridpur parganah was a portion of *mahál Bareli*.
² *Ibid.* ³ The two great contemporary authorities for the Rohilla period are Captain Hamilton's *History of the Rohilla Afghans*, 1788 ; and the *Gulistán-i-Rahmat*, or life of the lord-protector Rahmat, by his son Nawab Mustajab Khán. The former represents the view of the Rohillas taken by their opponents ; the latter, that taken by themselves. Minor authorities are the *Gul-i-Rahmat*, written by Rahmat's grandson ; the *Siyar-ul-Mutakhirin* ; Captain Franklin's *Reign of Sháh Alam*, 1798 ; Elphinstone's and Mill's *Histories of India* ; Mr. Moens' *Settlement Report* ; and an article contributed to the *Calcutta Review* by Mr. Stephen Whiteway, C.S., 1875. The light thrown on the subject by contemporary English politicians, such as Burke, is discoloured by party passion, and therefore worthless.

comparative wealth of India to the discomfort of their own cool mountains, and the beginning of the eighteenth century saw them numerousl settled in the tract between Gangos, hills, and Oudh.

The man who was to strengthen by uniting their disjointed ranks was, however, a Pathán only by adoption. And here we may give some sketch of the relation which Afi Muhammad bore to other Rohilla chiefs. Mahmúd Khán, surnamed Shaikh Moti, was an Afghán of Kandahár. His family belonged to the Badalzai clan of the Bahraich race, and had long been renowned for sanctity. We need not pursue his genealogy further than by saying that, like all Afgháns, he traced his descent to Afghán, the grandson of Saul, and through Saul to Jacob. Mahmúd left, amongst other sons, two named Hasan¹ and Sháh Alam. Both are said to have migrated into India; but it seems that neither adopted that country as a permanent residence. Hasan left three sons, Dúndi, Niámat, and Silábat; Sháh Alam one only, named Ráhmát. But besides his son, Sháh Alam had a slave named Dáúd, who with his master's permission wandered off to seek a fortune in India. Dáúd first took service, about the year 1707, under the petty chief of Madka in South Sarauli.² At the head of some 200 men, adventurers like himself, he assisted his master against the neighbouring landholders; and in a raid on the village of Bakauli in Kábar, obtained amongst other prisoners a young boy of the Ját caste. Taking a fancy to the lad, Dáúd adopted him, made him a Muslim, and named him Ali Muhammad. This account of Ali's origin is no doubt extremely distasteful to the Patháns themselves. That their hero should have been born of a by no means exalted Hindu caste, that he should have been a captive taken in petty war, and the adopted son of a slave, grates on their feelings. They prefer to consider him the son of Dáúd, and Dáúd the son of Sháh Alam.³ But that he was what we have here described him is shown by the best contemporary authority, as well as by a common saying of the Hindús themselves :—

"Aise se aise dekho Parbhu ke thát,

Aonla ká rája bhayo Bakauli ká Ját,"

"See from God's will what mighty changes spring,

Bakauli's Ját became great Aonla's king."

As the fame of Dáúd's bravery and skill spread abroad, he was joined by a more numerous Afghán following, and employed by more important masters. For services rendered against the

Death of his adoptive father Dáúd.

¹ Hamilton calls him Hiunass; but the nomenclature of the *Gulistán-i-Rahmat* has been preferred.

² Authorities agree that the village was South Sarauli; but while Mr. Whiteway calls it Madka, Mr. Moens writes Mudhkur. It was not, however, one of the villages ceded after the Mutiny to Rámpur, and its identification in the map of the parganah is difficult.

³ Hamilton has here for once consented to their views.

Marhattas, the emperor gave him grants of land in Sháhi of this district and Satási of Budaun. Hearing of his success, his former owner joined him. But Sháh Alam's claims for a share in the fruits of that success were inconvenient, and Dáúd caused him to be murdered in his bed. The unprincipled slave afterwards changed sides, and served the Kumaun Rájá against the emperor. But, dissatisfied with what seems to have been but half-hearted service, that mountain potentate treacherously invited him to a friendly meeting, cut off his feet, and killed him by extracting the sinews from the stumps. At the age of fourteen Ali Muhammad found himself again an orphan.

But Ali Muhammad was a born ruler, and a ruler of precocious ability.

Ali shows that he can walk alone. His father's careful lessons in intrigue and soldiery had found a ready pupil. He at once took possession of Dáúd's estates in Budaun, and placed himself in command of Dáúd's forces.¹ In his search for powerful patrons, he fixed on Azmat-ulláh, governor of Moradabad, and his son Múin-ud-dín, governor of Bareilly. Having gained their confidence in the completion of the campaign against the Kumaun Rájá, he turned his attention to the increase of his domains. One Muhammad Saleh, a court eunuch, had obtained the farm of Manauna, a large village near Aonla, and had seemed disposed to add thereto the patrimony of the young Rohilla. Obtaining the indirect permission of Azmat-ulláh, Ali Muhammad surprised his rival, slew him, and took possession of his land. The next object of his ambition was Aonla, his future capital. Fearing openly to attack its Katehriya chief, Dúja, Ali caused his assassination, and in the confusion that ensued seized the town and pargana. Complaints of these transactions of course reached court, for the nominal owner of Manauna and Aonla was no less a person than Umdat-ul-mulk, paymaster-general of the imperial forces. But Ali had bribed the prime minister, and was confirmed in possession of the lands he had seized. His success attracted hosts to his standard. For his services against the Barha Sayyids at Jánsath² the emperor created him a Nawáb and reduced the assessment of his domains (1737).

The last was a needless concession; for, like all half-independent eastern

He is joined by Rahmat Khán. chieftains, Ali Muhammad only paid revenue when he felt himself too weak to resist payment. He was now, as already mentioned,³ joined by Rahmat, the son of Sháh Alam. This afterwards distinguished ruler was born about 1708, and had been left an orphan at the age of four. Being of a cautious and somewhat avaricious disposition, he began life as a small trader between Láhor and Dehli. He readily forgave

¹ Amongst the officers who assented to this measure was a grandson of Shaikh Moti, Málik. Shadi Khán. The force seems to have consisted of but 300 men. ²Gazetteer, III., 604-606.

³ *Supra* p. 106.

his father's murder, and received twelve villages from the adopted son of the murderer.

In weakening the royal authority, and driving refugees eastward to recruit the Rohilla forces, the invasion of Nádír Sháh did Ali Muhammad a signal service. He took advantage of the occasion by annexing most of parganah Richha, and encroaching on the lands of all his weaker neighbours. Complaints of these usurpations having reached Dáhlí, the emperor ordered Rája Harnand Khatri, governor of Moradabad, to eject the Rohillas from Katehr.¹ Harnand was joined by Abdul Nabi, governor of Bareilly, who counselled prudence. But Harnand was not the man to take such advice, and was completely defeated in Moradabad by Ali Muhammad, who had marched swiftly from Aonla with 12,000 men. Both the imperial governors were slain, while the Rohilla seized most of what now began to be known as Rohilkhand.² The rebellion was too flagrant to pass unnoticed, and all that the friendly prime minister could do for Ali was to send his own son against him. But the peaceful termination of that son's expedition has been described in the Bijnor notice.³

Officially recognized as governor of Katehr or Rohilkhand, Ali now entered the city of Bareilly. He despatched Páinád Khán to eject Despat, the Banjárá chief who then held Pilibhit. The operation was successfully accomplished, and that parganah added to the fief of Rahmat Khán (1740). The victorious Rohilla next took an opportunity which presented itself of avenging his adopted father. A successful invasion of Kumaun in 1744 was followed by an unsuccessful one in 1745. But the history of these campaigns will find its place in the notices on districts of the Kumaun division. It was not long after the failure of the second that Ali Muhammad found himself attacked. How his foresters fought with those of the Nawáb Vazir Safdar Jang, and how Safdar Jang set the emperor against him, has been already told.⁴ Ali Muhammad had attempted to restore the old fort of Ahichhatra, but after sinking much money was forced, for want of more, to abandon the enterprise. He now turned to Bangarh, a fortress in Budaun, and about as far south of Aonla as Ahichhatra is north of it.⁵ Here he was besieged by the emperor, and here he was forced to surrender, after being for five years the almost undisputed master of Rohilkhand.

He is recognised as governor of Rohilkhand, 1740.

But afterwards crushed by the emperor, 1745.

¹ It will be remembered that the term Katehr now included the whole of the modern Rohilkhand.

² He had already held the south of this district and north of Budaun. He now sent his officers to administer Rámpur, Sháhjahánpur, and Moradabad.

³ *Supra* p. 348. ⁴ *Supra* p. 106. ⁵ This detail is mentioned because the settlement report makes Bangarh and Ahichhatra identical. But see Maulvi Muhammad Karim's memoir of Budaun, Mr. Whiteway's essay, and the map of the Budaun district given above; see also p. 107.

If Safdar Jang had hoped to obtain Katehr for himself, he was disappointed.

His release and restoration, 1743. Badr-ul-Islám and Faríd-ud-din, son of Ali's old patron, Azmat-ullah, were appointed governors. The Rohillas were expelled from the Taráí, while a proclamation forbade further Afghán immigration into Rohilkhand. Patháns were by the same edict warned not to approach Dehli, whither Ali Mhuammad was conveyed as a state prisoner. But only half a year later some five or six thousand¹ Patháns, headed by Rahmat Khán, appeared suddenly before the royal palace at Dehli and demanded his release. The capital was then, as they had taken care to discover, somewhat bare of troops; and the emperor yielded to their clamour. Keeping two of Ali's sons as hostages at Dehli, he dismissed Ali himself to the governorship of Sirhind. But the invasion of Ahmad Khán Abdáli, in 1748, proved as profitable to Ali Muhammad as had been that of Nádir Sháh. Ahmad seems to have entertained friendly feelings towards Ali, and had sent his sons, the hostages, to safety in Kandahar, the home of their adoptive grandfather. Ali at once therefore took the opportunity which the embarrassments of the imperial power afforded and marched into Rohilkhand.² His old followers flocked to his standard, rejoicing that their chief should 'enjoy his own again.' His sway was easily restored; and when in the same year (1748) Ahmad Sháh succeeded to the empire, Ali seized the opportunity of getting his possessions confirmed to him. His old enemy Safdar Jang was candidate for the office of prime minister; and Ali joined heartily in that noble's cause, sending Rahmat Khán with 1,000 horse to support him at Dehli. Safdar obtained the desired post; and in return procured for Ali an imperial grant conferring on him almost the whole of Rohilkhand. Having thus obtained the most complete authority, Ali devoted all his efforts towards rendering that authority permanent. He removed all the old officials and landholders, supplanting them by creatures of his own. The forest country at the foot of the hills was a den of robbers, and he spent considerable trouble in destroying their fastnesses.

But a hard life, and perhaps an hereditary disease, had left him small time to mature his arrangements. A cancer in the back, and a general disintegration of the system, warned him that his end was approaching. His two eldest sons, Faiz-ulláh and Abdulláh, were still captives in Afghánistán; and his four younger sons were as yet too young to take part in the administration. Summoning, therefore,

Deathbed arrangements of Ali Muhammad.

¹ Hamilton says 4,000; Mustajeb Khán, 7,000.

goes so far as to assert that he was sent back to Katehr by the emperor, who feared he might join the Abdáli. The Abdáli, it adds, had offered him the office of prime minister at Dehli. Ali entered Rohilkhand through the Bijnor district.

² Hamilton. The *Gulistan-i-Rahmat*

³ *Supra* p. 348.

his chiefs around him, he made before them a will which showed a large trust in their fidelity. His third son Sad-ulláh was to be his successor until, if ever, his elder sons returned. Rahmat Khán was to be protector or regent (*Háiz*), and Dúndi Khán commander-in-chief. With them in the general administration were to be associated Niámat and Šilábat, the brothers of Dúndi. Fateh Khán was to be steward (*khánsámán*), with the special care of his three younger sons; while Sardár Khán was appointed paymaster of the troops. These chiefs were enjoined to consult together when any common danger required their concerted action. Each was to bring his quota of troops to meet the common foe and to pay his allotted share of the common expenses, and all were sworn on the Kurán to be faithful to the interests of Ali's children.

The dying chief's last measure was to pay off the arrears due to his troops, His death makes and advance them 25 lákhs of rupees. In return was Rahmat regent, 1749. exacted from each soldier a written promise of loyalty to Ali's sons. Having completed these arrangements Ali was carried to court, and held a last levee. He again explained the enactments of his will, and expired, entreating the assembled officers to protect his children (1749). Thus died at the early age of 50 one of the greatest though least scrupulous of self-made men. He was buried at Aonla in a handsome tomb, which as yet shows no signs of decay.

In Ali Muhammad's death Safdar Jang found what he thought a safe opportunity for renewed aggression. He had long sighed for Rohilkhand. He had long sighed to add Rohilkhand to Oudh and make the Ganges the south-western frontier of his realm. But the new lord-protector of the Rohilla commonwealth was more than equal to the occasion. How easily he defeated Safdar's first cat's-paw, Kutb-ud-din, and his second Káim Khán, has been shown in the Bijnor and Budáun notices respectively (1750).¹ Rahmat's next exploit was the reduction of the Taráí country east of Pilibhít. Marching in person to that town, he despatched Shaikh Kabír to annex parganas Púranpur and Sabna. This operation was easily accomplished, and, crossing the Sárda, Kabír carried the war into Safdar's country, seizing Khairágarh of Oudh. Rahmat returned to Aonla.

Here he found fresh complications awaiting him. Hard pressed by both Rohilla and Bangash Patháns, Safdar had enlisted the Marhattas against the latter. The Bangash chief applied to Aonla for assistance, which, though withheld by Rahmat and Dúndi, was granted by Sad-ulláh and Fateh Khán. The Marhattas thereon, as already

He brings the Marhattas into Rohilkhand.

described, crossed the Ganges and defeated the two latter chiefs in Budaun.¹ The defeated Rohillas fled to Aonla, and left it in company with all their colleagues, including Rahmat himself. Safdar Jang occupied the evacuated city, and began to prepare boats for the passage of the Rámghanga (1751).

The Rohillas hurried northwards to the foot of the hills; but the exact spot where they stood at bay is disputed by the two principal authorities. Hamilton says that it was Láldháng, on the Garhwál hills just outside Bijnor; Mustajáb Khán asserts that his grandfather, after defeating Safdar Jang near Aonla, retreated to Chilkia.

The improbabilities of the latter's story are however very great, and the version of the former is to be preferred. In either case the details of the lingering siege by Safdar Jang and the Marhattas are the same. They have been given in the Bijnor notice;² and it will suffice to repeat that when a second Abdáli inroad occasioned his return to court, Safdar Jang was fain to patch up a peace (1752). Before he returned towards Lucknow, accompanied by his late adversary Rahmat, he had received from the latter bonds for an indemnity of Rs. 50,00,000 and for a yearly tribute of Rs. 5,00,000. Handed over to the Marhattas, these bonds formed the groundwork for their later claims on Rohilkhand. On taking leave of Safdar near Lucknow, Rahmat was presented with a charter confirming him and his descendants in the possession of Puranpur-Sabna.

The Abdáli left India without approaching Dehli. But his friendly interest in Ali Muhammad had not expired with that chief's death, and he now sent Abdulláh and Faizulláh back to Aonla, with a request that the provisions of their father's will should be observed. Rahmat and his colleagues consented; but, unwilling to deprive themselves of all authority, they devised an execution of the will such as they knew would embroil Ali's sons and restore the power to their own hands. The State was divided into three parts, each part being consigned to the joint government of two brothers. Aonla fell to Abdulláh the eldest, and Murtaza the youngest son of Ali; Bareilly to Faizulláh the second, and Muhammad Yár the fourth; and Morádabad to the two remaining sons. The success, or rather ill-success, of this arrangement was proved more rapidly than even the guardians themselves could have hoped. The partisans of Abdulláh and Murtaza were artfully stirred up to fight in the streets of Aonla, and that city was plundered. Abdulláh accused Rahmat of favouring his brother, while Rahmat retorted by accusing Abdulláh of an intent to murder himself. On

¹ P. 109. Not at Islámnagar in Aonla, as stated by the settlement report, but at Islámnagar, the capital of the parganah so named in Budaun. This was on the direct road from Rámghát, where the Marhattas crossed the Ganges, to Bisauli and Aonla.

² P. 360.

this latter pretence Abdulláh was banished across the Ganges ; but the indignation of his father's old retainers was strong, and he was recalled. These disturbances were nevertheless pleaded as excuse for a fresh partition of the country. Sadulláh, with a pension of eight lakhs, was made the nominal head of the State. Abdulláh obtained a fief in Budaun.¹ On Faizulláh was bestowed most of Rámpur and the Cháchait domain in this district. Murtaza left the country in disgust. Muhammad Yár had quitted Rohilkhand with Abdulláh, and was probably absent at the time of distribution, for he is not mentioned as obtaining any share. Ali's remaining son, Alláh Yár, died almost immediately afterwards of consumption (1754).

But the lion's share of course fell to the guardians themselves. Rahmat obtained almost the whole of Bareilly, besides portions of other districts. Dúndi Khán's large domain included no portion of this district ; but parganah Aonla fell to the share of Sardár Khán. Rahmat at once proceeded to make himself at home in Bareilly. One wife and his eldest son, Ináyat, were provided with apartments in the fort at Bareilly itself. The remaining ladies of his household were sent to Pilibhít, where he built a seraglio (*mahalsarái*), a hall of audience (*diwán-i-ám*), and a council-chamber (*diwán-i-khás*). He changed the name of that town to Háfizábád. It was in the same year (1754) that the disgraced Safdar solicited Ráhmát's assistance against the emperor. Rahmat at once complied by leading 40,000 Rohillas across the Ganges. But at Hápur he was turned back by an imperial order bidding him, if his promise forbade him to fight under his sovereign's standard, to return to Rohilkhand. Safdar shortly afterwards died (1754), being succeeded by his son Shujá-ud-daula, the future master of Rohilkhand. In the following year Rahmat founded Háfizganj as a sort of half-way house between Bareilly and Pilibhít.

A third Abdáli invasion of India, in 1757, was followed by a Marhatta invasion of Bijnor two years later. On this occasion the quarrel was with the chief Najíb-ud-daula,² who had always been more or less independent of the Aonla confederacy ; but the danger being a common one, both Rahmat and Shuja-ud-daula lent their aid. The operations of the campaign have elsewhere been described once for all (1759).³ Just before it opened Bareilly was visited by the refugee prince Ali Gauhar, afterwards the emperor Sháh Alam. On Ahmad Abdáli's fourth invasion he was joined by the Rohillas under Ináyat and Dúndi Khán.⁴ At the battle of Pánípat they formed the right wing of the Duráni

¹ Parganahs Ujhání and Sahaswán ; *supra*. p. 110.

⁴ Rahmat was in mourning for his mother, and ill.

² *Supra* pp. 350-352.

³ *Ibid.*

army, but distinguished themselves little, being turned at the first onset by Ibráhim Gardi Khán (1761).¹ Before leaving India, the victorious Ahmad appointed Rahmat his plenipotentiary (*vakil-i-mutlak*) at Delhi, bestowed Etáwa as a recompense on him and Dúndi, and other districts on their fellow chiefs. But these grants were rather permissions to conquer than solid rewards. Ináyat was sent to subdue Etáwa, and, after great resistance from the Marhatta and other local barons, succeeded in doing so. About this time there fell a grievous famine on Rájputána. Many refugees from that country emigrated into Rohilkhand, and some left descendants, who, under the name of Márwáris and Mewátis, are still to be found there. Rahmat employed the new comers for two years in raising a mud wall round Pilibhít (1762-63).

The year 1764 was marked by several important events affecting the Rohillas. Sadulláh Khán died of consumption or of drink.²

Events of 1764.

His tomb may be seen on the same plinth as that of his father Ali at Aonla; and the remains of a new fort which he constructed at Atarchendi are still visible. A tremendous conflagration burnt half the town of Bareilly and killed 1,500 inhabitants. While new buildings were again rising, many of the largest houses were destroyed by an earthquake. Great fissures opened in the earth, reservoirs were left empty, and water was thrown up in places which before were dry. The shock was felt with equal severity throughout the province of Oudh, and for violence and duration is said to have been exceeded by none on record since that of 1506. Ináyat, who had just returned with his father from a fresh and victorious expedition against Etáwa (1763), was despatched from Bareilly with 6,000 men to assist Shuja-ud-daula against the English. He was present at the battle of Patna in May, but returned to Bareilly without waiting to be defeated at Baksar in October. His father had meanwhile shown the vice not of retiring too early, but of arriving too late. The Sikh irruption of Bijnor,³ against which Rahmat had gone to assist Najib-ud-daula, was over before he came.

After the victory at Baksar the English advanced on Allahabad, and Shuja-ud-daula once more sought Rohilla aid. Despatching his family and treasure to Bareilly, he himself followed to urge his suit in person. At first reluctant, Rahmat afterwards joined him with 3,000 men, and the two were defeated together at Kora by General Carnac (May, 1765).⁴ Peace was struck with the English in August, and Shuja-ud-daula's family returned from Bareilly to Lucknow under the care of Ikhtiyár Khán, prefect (*amil*) of Karor. For the next five

¹ Elphinstone's History, Bk. XII., chap. 4.

Mustajáb Khan's diagnosis of his disease.

² The former is Hamilton's, the latter

³ *Supra*, p. 362.

⁴ Mustajáb Khan, while admitting that his grandfather crossed over into the Dúab with Shuja-ud-daula, asserts that the former ultimately refused his aid. This statement is simply made to conceal the fact of Rahmat's defeat. See Hamilton, 156, and Mill.

years the Rohillas were at peace. In 1769, notwithstanding the strong opposition of his officers, Rahmat abolished all duties on merchandize throughout his dominions. He now replaced the mud wall at Pilibhít with one of brick, two miles and a half in circumference, and built also a strong mud fort at Jalálábad.¹ At the end of the year he visited the emperor Sháh Alam at Kora ; and on his return built a splendid mosque at Pilibhít, in imitation of the *Jámi Masjid* at Dehli.

In the light of the disasters which followed, such acts of prosperity seem
 Decline of the Rohilla an irony. With 1770 began a series of misfortunes
 power, 1770. which in less than five years extinguished the Rohilla
 power. A force of 15,000 men which Ráhmát led to assist the Nawáb of
 Farukhabad against the Marhattas was mutinous and discontented, and
 after several defeats the Rohillas found themselves forced to cede Etá-
 wa and other Dúáb territory to the victors. In the same year died two
 great pillars of the State, Najíb-ud-daula and Dúndi Khán ; while in
 that following (1771) the Bijnor domains of the former's son, Zábíta,
 were again invaded by the Marhattas. The causes of the
 raid and its success have been detailed above.² Faiz-ul-
 láh and Shaikh Kabír had marched into Bijnor to dissuade
 Zábíta from provoking an invasion ; but when the Marhat-
 tas crossed the Ganges, both retreated hastily to Bareilly.

Etáwa is surren-
 dered to the Marhat-
 tas. Deaths of Dúndi
 Khan and Najib-ud-
 daula.

Here all was consternation. Western Rohilkhand was occupied by the
 foe that had chastised the Rohillas last year ; and Rahmat
 Marhattas' inva- sion of Rohilkhand, 1771. was absent on a visit of condolence at Farukhabad. On his
 return he found that Sardár Khán, the sons of Dúndi, and
 other chiefs, had already fled to Pilibhít. The panic seems to have affected
 Rahmat also, who was now an old man. Leaving Ináyat to defend Pilibhít, he
 retreated with most of his chiefs into the Tarái forests.³ The alarm was alto-
 gether unnecessary, as the Marhattas did not enter this district. Ináyat and Zábíta
 were both sent to enlist Shuja-ud-daula's assistance. The Oudh ruler declined,
 however, to interfere unless Rahmat came in person to beg his interference.
 In other words, he wanted time to consider the question whether he should not
 buy off the Marhattas, and himself seize the coveted plains of Rohilkhand. But
 the commander of his English contingent, Sir Robert Barker, persuaded him
 to help the Rohillas ; and Captain Harper was sent to fetch Rahmat. The
 negotiations which followed will be found in the pages of
 The Rohillas incur a fatal debt to the Nawáb Vazir, 1772. Mill.⁴ The result was a final treaty, which for greater

¹ In Sháhjahánpur.
 Gangapur near Nánakmata,

² Pp. 352-3.

⁴ *Hist.*, III., 491.

³ His place of refuge seems to have been

validity was countersigned by Sir Robert Barker, June 15th, 1772. Shuja-ud-daula undertook, "either by peace or war," to drive the Marhattas out of Rohilkhand; and to do so again, if they effected fresh invasion next winter. In return Rahmat promised to pay Shuja-ud-daula, within a little over three years, forty lakhs of rupees. The Marhattas shortly afterwards withdrew, and the Rohillas emerged from their forest fastness. Disease had thinned their ranks almost as effectually as war could have done. They are said to have lost 8,000 men of fever contracted in entrenchments.

Amongst these was the venerable Sardár Khán, who died immediately

Death of Sardar after his return to Aonla, at the age of near 100 years. He
Khán. was a man of sanctity as well as valour, and had been

one of the earliest and strongest contributors towards the foundation of Rohilla power. His tomb still exists at Aonla. The breath was no sooner out of his body than his two sons began quarrelling as to the division of their patrimony. The insurrection and defeat of the younger have been described above.¹ The next of the revolts which preluded the disruption of the State was more seri-

ous, being that of Rahmat's own son, Ináyat. Ever since
Rebellion of the heirapparent, Ináyat. the cession of Etáwa to the Marhattas without his consent, Ináyat had been discontented and sullen. Under the pretence that his forces had been weakened by the recent mortality, he raised 3,000 men, and with them took possession of Bareilly. His father ordered him to desist from further levies, and the order was obeyed. Rahmat visited Bareilly, and was reassured by what he saw there. But he had no sooner departed to Pilibhit than Ináyat's levies continued as before. Rahmat re-advanced on Bareilly, and encamped for four days on the banks of the Nakatia. But here died one who was at once Rahmat's ablest officer and the only man who could have patched up the quarrel. With the death of Shaikh Kabír Ináyat lost all hope of reconciliation. He barricaded the streets of Bareilly and shut himself up in the fort. Rahmat sent his guns to the west of that stronghold, and ordered it to be battered to the ground. But Ináyat had seized the families of his father's officers residing in the town, and placed those families along the wall, opposite the guns. Rahmat countermanded the order for bombardment, and had recourse to stratagem.

He wrote an order assuring his son of his forgiveness, and conferring on him
the parganahs of Faridpur and Salimpur.² Ináyat seems
Its suppression. at first to have suspected treachery, but he afterwards arrived at the conclusion that he had really gained a victory over his father, and marched out to take possession of his new domains. He advanced towards

¹ P. 111.

² Salimpur is in Budaun. *Supra* pp. 207-15.

Salimpur, crossing the Rámanga at Kiára, in Karor, while his father followed by another route, crossing at Sardárnagar in Balia. His forces were on the fifth day of March overtaken at Kukri, a village beside the Andharia, on the extreme southern frontier of Balia. Ináyat repulsed the first attack, under the paymaster Ahmad, with considerable slaughter. But when Rahmat arrived with the artillery, affairs took a different turn. The rebels were soon forced to beg for quarter, and next morning Ináyat surrendered to his father. Rahmat seems at first to have taunted him, saying that he might still fight the quarrel out if he pleased; and afterwards ordered him into confinement. A few days later he was banished without provision. After remaining a year at Faizabad in great want, he returned to Bareilly. Rahmat still refused to support him, and he died shortly afterwards in an obscure village near the city, at the early age of 31. Thus was fulfilled the prayer which his vindictive father was more than once during his rebellion heard to utter:—"Cause the cup of his life, O God! to overflow whilst he be yet in his youth."

The next danger was a Marhatta invasion of Budaun and Moradabad (November, 1772). This was repulsed according to treaty by Shuja-ud-daula and his British allies. The campaign forms no part of the history of this district, and has been described elsewhere.¹ The death, shortly after its completion, of the steward Fateh Khán left Rahmat the sole survivor of those to whom Ali Muhammad had entrusted his children. The defunct chief was buried in a graceful tomb, which may still be seen at Aonla. The quarrel between his sons Azím and Irshidád Ahmad has found its place in the Budaun notice.² The discomfited Azím took refuge at Pilibhít (1773).

These repeated dissensions between the Rohilla chiefs left them little prepared to resist external attack. Even the central authority of Rahmat himself was disregarded, and he was unable to collect the treaty indemnity for which Shuja-ud-daula's demand had been lately becoming so loud. He would have perhaps found less difficulty had he been trusted more; but it was justly feared that his avarice and treachery might turn to his own uses any money so collected. On the death of Fateh he had seized some of his lands and repudiated a debt of two lakhs long owing to that chief. He had taken two lakhs more from the paymaster Ahmad, ostensibly for the formerly defrauded Muhammad Yár, but really for himself. Similar requisitions had been made on sons of Dúndi Khán. The pension which since Sadulláh's death had been

¹ *Supra* pp. 111-13.

² P. 113.

irregularly paid to his widow was now completely stopped, and her outcries were at length silenced by a bond which was of course waste-paper.

His repeated demands for payment of the indemnity being disregarded,

Shuja-ud-daula in- Shuja-ud-daula resolved on the invasion and annexation
vades Rohilkhand. of Rohilkhand (December, 1773). It has been already shown

how he enlisted the assistance of the English, and of important chiefs amongst the Rohillas themselves¹. The interference of Warren Hastings in this quarrel was fiercely criticised some twelve years later. He was taxed by Burke with the extirpation of "the bravest, most honourable, and generous nation upon earth." But his conduct is justified by the fact that a House of Commons, too willing to impeach him on other charges, refused to impeach him on this.

The invasion had been prefaced by several warnings, but found the Rohillas as unprepared as had been that of the Marhattas a year before. Early in 1774, Shuja-ud-daula and Colonel Champion advanced to the Oudh frontier of Rohilkhand, and thence sent, as a formal ultimatum, a final demand for the unpaid indemnity. Rahmat at once proceeded from Pilibhit² to Aonla, where he set up his standard. That standard was joined by Rájput yeomen and Bangash Patháns from the Dúáb; but several notable chiefs of the Rohillas themselves were conspicuously absent. Faizulláh and the prime minister, Pahár Singh, counselled conciliation in vain. Finding that the invasion would be made through Sháhjahánpur, and not, as at first threatened, through Budaun, Rahmat marched from Aonla to Tánda,³ and from Tánda to Farídpur, crossing the Rám-ganga at Kiyára. Meanwhile Shuja-ud-daula and the British force had advanced to Tilhar in Sháhjahánpur. Marching from Farídpur and Tilhar respectively, the two armies met at Miránpur Katra in Sháhjahánpur, just outside this district (23rd April, 1774). Rahmat, who had for two days been in apprehension of measures which should cut off his communications with Aonla and Bareilly, had made a change in his position, *intending to retire to the latter. But he was drawn out into action by Colonel Champion's feint of advancing on Pilibhit, where his family had been left. The battle that followed will be described in the Sháhjahánpur notice. It will suffice here to say that Rahmat's army was utterly routed, and that he himself was slain.

Death and

Thus fell the great lord-protector of what may be called the Rohilla commonwealth. "Of his personal bravery" writes Mr. Whiteway, Character of Rahmat. "there can be no question; but his prudence and caution often neutralized his more generous qualities, and at some crises of his life, as

¹ *Supra* p. 113.

² Hamilton. The *Gul-i-Rahmat* says he started from Bareilly.

³ Tánda is a village somewhat over five miles south-south-west of Aonla, in the same pargana.

in 1751, almost paralyzed his action. The leading characteristic of his mind was perhaps avarice; and with it he combined an insincerity that gave him a facility in making promises which relieved him from a temporary difficulty, but which he never intended to fulfil. It was in the end a combination of these qualities which brought him to his ruin. He was a stickler for religious observances, and many of his tenets were those which at this day are held to be distinctive of the Wahábi sect. His biographer relates with a laborious minuteness the rigour of his fasts and the strictness of his ritual. But whatever may have been the outward munificence to the widow, the blind, and the orphan, he had very little of the real charity of religion; and his hard unforgiving treatment of his son Ináyat Khán will for ever remain a blot on his memory. With all this he was a fairly successful governor; and that avarice which afterwards helped to ruin him made him for a time a good ruler of men. The abolition of transit duties by Háfiz Rahmat in 1766 shows that he had the rudiments of higher statesmanship."

His remains were conveyed to Bareilly, where they repose in a handsome tomb. His defeat was the signal for a general dispersal of his followers. Five of his sons escaped to Pilibhút; while Muhammad Yár, Faizulláh, the paymaster Ahmad, and the steward Irshidád, retreated to Aonla. The three latter continued their flight to Láldháng on the hills just outside Bijnor; but Muhammad Yár, who had accompanied them as far as Bisauli,¹ was turned back to Aonla by reports of the troubled state of the country. After the first panic, however, the disposition to await events and conciliate the conqueror gained ground. At a meeting of citizens, convened at Bareilly by Rahmat's son Muhammad Zulfikár, who had been left in charge of that place, it was resolved to send a deputation to Shuja-ud-daula.² On the night after the battle, a body of Shuja's horse took possession of the city, and Muhammad Zulfikár seems to have fled to Aonla.³ Sadulláh's unfortunate widow at once wrote from the latter place to the victor, inquiring his intentions with respect to her. He replied assuring her that her allowance, nominal under the late government, should be really increased; and bade her keep Aonla quiet by allaying popular apprehensions. She seems to have obeyed this order most effectually. On the day succeeding that of the action Muhammad Zulfikár and his brother Muhábat, who had fled to Pilibhút, made their appearance in Shuja-ud-daula's camp. They were hospitably received, and Muhábat was next day sent back to Pilibhút with orders to quiet the minds of the people. He overtook the African captain who had been sent

¹ In Budaun.

² *Gulistan-i-Rahmat*. Muhammad Zulfikár was Rahmat's seventh son. But Hamilton makes him the eldest, and represents him as flying to Bareilly after the battle.

³ Hamilton.

to capture Pilibhit the day after the battle, but was not permitted to enter the town before him. A few days later the British force and Shuja-ud-daula himself arrived, encamping on the banks of the Deoha. The fort, which contained the family of Rahmat, surrendered without resistance, and that family was next day removed to Aonla. The Rohilla troops were disarmed and expelled from the town. Muhábat was next required to show where his father's treasure was concealed, but made the grand reply that his father had no treasure except the affection of his subjects. The allied forces then fell back on Bareilly, which they occupied for some time before removing to Aonla.

On their return march they were met, at Háfizganj, by Fateh-ulláh, the son of Dúndi. But instead of being rewarded for their cold support of Rahmat, both he and his brother were afterwards put under arrest.¹ From Aonla Shuja-ud-daula addressed circular letters to all the Rohillas of note who had not already submitted, bidding them to remain quietly and fearlessly at home. About the same time Muhammad Zulfikár was ordered to return to Bareilly, with the caution that he must expect no favours from the new government. The allied forces then marched to Bisauli, where Muhammad Yár visited, and was favourably received, by Shuja-ud-daula. He afterwards found a refuge with his brother Faizulláh at Rámpur, and received a handsome pension; but died in the same year (1774). From Bisauli orders were issued that a large number of Rohilla celebrities, including the family of Rahmat and sons of Dúndi, should be removed to confinement at Allahabad.

After spending the summer at Bisauli, the English and Shujá marched against Faizulláh and the other chiefs at Láldháng. The blockade which followed, and the ultimate surrender of Faizulláh on terms which gave him the Rámpur state and other territory, have been described elsewhere.² One of the stipulations upon which Faizulláh's followers most urgently insisted was the release of Rahmat's family, and a messenger was sent to recall Muhábat from Allahabad. But peace was concluded before his arrival; and meeting Shujá, he was conveyed by that chief to Faizabad. At Faizabad Shujá died, after giving his successor, Asaf-ud-daula, stringent instructions not to release the family of Rahmat (January, 1775).³ These instructions, however, Asaf was compelled to disobey, as the release was insisted on by the British Resident at Lucknow. After much discussion Asaf in 1776 agreed to grant a yearly pension of one lakh to the families of Rahmat and Dúndi, in the proportion of Rs. 65,000 to the former, and Rs. 35,000 to the latter. The sons of Dúndi joined Faizulláh at Rámpur, where they found many Rohilla refugees from Bareilly,

¹ *Supra* p. 114.

² *Supra* pp. 354-355.

³ Two rather scandalous accounts of his death are extant; neither has the sanction of Hamilton or the *Gulistán-i-Rahmat*. See Mr. Moens' report, p. 37, note.

Pilibhit and Aonla. The family of Rahmat remained at Lucknow, subsisting on the pension procured for them by the British Government.

By this time Rohilkhand was pacified, and had passed completely under the government of the Nawáb Vazír. Shujá had before his death appointed his son Saádat Ali governor of Bareilly. But Asaf-ud-daula had always been jealous of Saádat, suspecting that the British Government wished to appoint that prince Shujá's successor. One of his first acts, therefore, was to banish Saádat to Benares, and to post his own father-in-law, Súrat Singh, to the Bareilly government. The events of the next twelve or fourteen years may be passed over briefly, as they affected this district less than the neighbouring state of Rámpur. In 1778 the treaty of Láldháng was renewed under British guarantee. In 1780 Warren Hastings ordered Faizulláh to furnish the Nawáb Vazír with the contingent of 5,000 men due under that treaty. After some excuses Faizulláh offered 3,000; but the offer was rejected, and meeting Asaf-ud-daula at Chunár, the Governor-General authorized him to resume Faizulláh's fief. The permission was, however, as Hastings himself left on record, merely nominal. It was only intended to frighten Faizulláh, and Asaf was allowed to take no advantage of it. We find accordingly that in 1782 a proposal was made to Faizulláh to commute his military service for a scutage or money payment. He was believed to be immensely rich, and the demand was for no less than 15 lakhs. This he consented to pay, but declined to offer another 15 lakhs in order to have his life-tenure in the fief made perpetual and hereditary. The interference of the English authorities in these negotiations redounds little to their credit, but is explained by the fact that the Nawáb Vazír owed money to their Government.¹

In 1788 Lord Cornwallis executed a treaty with the Nawáb Vazir, permitting him to reimpose in Rohilkhand the transit duties abolished by Rahmat. The chief conditions were as follows :—

- I.—No traders, English or native, to be free from transit duties.
- II.—Passes (*rawana*) to be granted on all goods crossing the border, specifying their quantity and value.
- III.—Cloth, silk, metals, and cotton-goods to be liable to a duty of 2½ per cent, and salt and raw cotton to one of 5 per cent., each on a fixed value of Rs. 6 per maund of Rs. 96 to the ser : everything else was to be charged 5 per cent.
- IV.—Goods imported in transit and not for sale to pay the pass (*rawana*) duty, but not the local dues (*chungi*).

¹ The whole question will be found discussed in Mill's *History*.

From these bald details we pass to the story of a campaign whose final decision, though still affecting Rámpur, forms an interesting episode in the history of this district. Faiz-ulláh died in 1794, apparently of the same disease as his father, Ali Muhanmad. He was succeeded by his eldest son, Muhammad Ali, a man of haughty disposition and almost ungovernable temper. He in a few days rendered himself so unpopular, that one Najú Khán and other chiefs proposed to replace him by Faiz-ulláh's fourth son, Ghulám Muhammad. The bait was too tempting to be resisted by Ghulám, who readily entered into the plot. On the 14th August the conspirators marched with about 500 men to the palace of Muhammad Ali. He had a blind belief in his brother's loyalty, and refused to believe even the servant who came breathlessly to announce their approach. Entering the council-chamber, they bade Muhammad descend from the princely cushion of which he was unworthy. He drew his sword and resisted, but was cut down, and carried by friendly arms to the security of his women-chambers. Ghulám at once assumed the vacant cushion. To Najú, as the reward of treachery, he gave his sister in marriage. The privacy of his brother's seraglio he did not venture to invade; and he obtained possession of that brother's person only by a solemn oath not to injure a hair of his head. The wounded Muhammad was conveyed to the castle of Dungarpur, and shortly afterwards shot dead in his sleep. The new Nawáb's lord paramount, Asaf-ud-daula, was at first inclined on receipt of a good bribe to recognize his accession. But of this the English Resident at Lucknow² altogether refused to hear. The Farukhabad brigade under Sir Robert Abercrombie was marched out to depose the usurper. Advancing by forced marches from Fatehgarh to the Sankha bridge, seven miles north-west of Bareilly, the British general halted to await the arrival of the Lucknow contingent.

But the Lucknow contingent were not destined to share his laurels.

Battle of Bhitaura or Fatehganj West.³

Gathering together a rabble of about 25,000 men, Ghulám marched on Bareilly to oppose him. The Rohillas reached Mírganj in three days, crossing the Dojora on the fourth, and taking up a position at Bhitaura, barely two miles from the British force. An hour before daylight on the 24th October the British line was under arms on the west bank of the Sankha. Riding forward to reconnoitre, their general found the enemy posted on the plain between himself

¹ A full account of this revolution will be found in Francklin's *History of the Rèign of Sháh Alam*, 17, appendix; and in the *Gulistán-i-Rahmat*. ² Mr. Cherry, afterwards murdered by Asaf's deposed successor at Benares. It should be remembered that without Asaf's consent neither Muhammad nor Ghulám had any right to their father's fief, which was a life tenure. ³ A scientific account of this action will be found in the *History of the Bengal Artillery*, by Major F. W. Stubbs, R. A. (1877), vol. I., chap. 5;

and the village of Bhitaura, amid patches of jungle which partially concealed their hosts. As their front extended beyond his flanks, the reserve was ordered up to lengthen the line ; and with the rising sun behind them, the British force advanced into action. In coming forward to meet it the enemy took advantage of the jungle ; and the native cavalry under Captain Ramsay were ordered to charge them out of their dewy thickets. Captain Ramsay advanced ; but either mistaking his instructions or becoming confused,¹ he suddenly wheeled by divisions to the left, riding along the front of the British line and exposing his flank to the enemy. Of this error the Rohillas at once took advantage. Their cavalry charged under Najū and Buland Khāns, completely routing the horse of Captain Ramsay, and driving it back to break through the right of the British line and hamper the guns. The latter kept up as well as they could a fire of grape, which, without staying the tide of flight or attack, did great execution. Najū and Buland Khāns were slain. The British centre and left stood firm, and some of the flying troopers were at length rallied by Lieutenants Gahan and Richardson.

Meanwhile the enemy's line, formed in wedges rather than columns, was close at hand. As they came on they scattered, and rushing forward with sword, spear, and matchlock, disputed the ground gallantly. They even seized the British bayonets with their left hands, while plying the sword with their right. But courage without discipline was of no avail against courage with it, and they were at length beaten into flight. Ghulām had watched the battle from the mound where the monument to the 14 British officers killed in the action now stands.² He had prematurely, when he saw Captain Ramsay's discomfiture, ordered his drum to be beat for a victory. But the victory which renamed Bhitaura *Fatehganj* was an English victory ; and the baffled fratricide spurred off on his swiftest horse. Sir Robert Abercrombie pursued the fugitives as far as the banks of the Dojora, where he halted a day to bury the dead ; and afterwards marched to Mīrganj. The governor of Bareilly, Shambunāth, sent his retainers to plunder in the wake of the victors. They cut off the heads of Najū and Buland, and conveyed them to Asaf-ud-daula, who had by this time

¹Captain Ramsay's exact motives will never be known, as without waiting for inquiry he fled the field and the country. Had flight been his original intention he would hardly have led his troopers along the front of the British line. Whether he was afterwards discovered in America, as told by Mr. Whiteway, or in the army of Buonaparte, as stated (III., 30) by the *East India Military Calendar*, is uncertain. Thornton says that he both fled to the New World and took service under Napoleon. But tradition seems unanimous that he was captured by the British in one of their later wars. ²For a copy of the inscription giving the names of the officers see Gazetteer article on Fatehganj West.

arrived with his contingent at Tisua.¹ He afterwards joined General Abercrombie at Mírganj, and the combined forces pursued Ghulám to the foot of the hills. Here the usurper surrendered. He was banished to Benares; and a treaty executed with his chiefs in December placed the infant son of Muhammad Ali in possession of a reduced fief which is now the Rámpur state. The succession afterwards reverted to the descendants of Ghulám, whose great-grandson is the present Nawáb.² The British force returned to Fatehgarh, and Asaf-ud-daula to Lucknow.

Between 1794 and 1798 Nepálese incursions on the northern frontier of Rohilkhand kept the Oudh Government in a state of constant anxiety. They at one time captured and held Kilpuri, then and for many years afterwards a portion of this district; but were at last ejected by forces sent from Bareilly under Atá Beg and the governor Shambhunáth. Meanwhile, in 1797, Asaf-ud-daula had died. He was succeeded by Vazír Ali, who after a brief reign was in the same year deposed; and Saádat Ali, a former governor of Bareilly, ascended the throne (January, 1798). Saádat had been the first of the Nawáb Vazír's deputies, and was himself the last Nawáb Vazír who governed this district. In 1801, as already described, Rohilkhand passed into the hands of the British.³

The administration of Oudh was by all accounts a maladministration. Its exactions and tyrannies deprived the district of its former prosperity and threw large tracts of land out of cultivation. The inhabitants sought, in Rámpur or the Taráí, an asylum from the vexations of almost irresponsible prefects. The general appearance of the country during this régime is well described by an English clergyman, who in 1799 accompanied a British force on its march from the Dúáb to Lucknow. His route lay through Chandausi (of Morádabad), Bisauli (of Budaun), Aonla, Aliganj, Bareilly, and Farídpur.

"Bareilly," writes Mr. Tennant,⁴ "is a large town, capital of Rohilkhand. This fine country we have passed through has within the last 20 years become a vast desert. Extensive wastes everywhere meet the eye which were lately in cultivation, but which are now covered with long grass, which in the hot season becomes so parched as to be easily combustible. Such an extent of desolate and rich fields is nowhere to be met with but in Rohilkhand: amidst the present solitude and gloom of this province, you see evident traces of its former cultivation. The clods left by the plough are not yet melted down so as to assimilate with the surface: nor is the grass of that extraordinarily coarse and reedy species which rises upon fields in their primeval wildness, or that have been long out of tillage. A very little effort would again bring it back to its productive state were there inhabitants to cultivate the soil. But, from the quantity

¹ Nájib and Buland were afterwards buried on the same mound as the British officers (*vide ibid.*)
² Alá Khán, succeeded 1864. ³ *Supra* p. 116. ⁴ See, if obtainable, his *Indian Recollections*. Mr. Tennant is the "apparently unprejudiced observer" of Mr. Moens, and the "prejudiced and superficial observer" of Sir Henry Elliot. ⁵ Kalab

of land under crops, the population of Rohilkhand must be very small. The wild animals are in danger of devouring the people and their subsistence. You here scarcely ever see a barley field that has not several huts of straw to accommodate watchmen in the night. The deer invade the crops in such numbers that without this precaution they would be destroyed. It was, I believe, one of the charges against Mr. Hastings that he lent a brigade to Asaf-ud-daula for the extermination of the Rohillas. The face of the country offers but too strong evidence of the fact of depopulation, but it must have been owing to a rigorous policy afterwards that the country remains desolate. Bareilly is a large town and crowded with inhabitants, who loiter or wander through the streets without much appearance of business. It is probable that the want of protection forces a great number into the town: but how they support themselves there does not admit of an easy solution. Few manufactures are vended in a country where the inhabitants are scanty, and where even these are so poor as not to aspire at any of the luxuries of life. Sweetmeats and confections, different kinds of grain and ornaments for the women, seem a great part of the commodities that are exposed for sale in the shops. Brazen water-pots are here manufactured, but in smaller quantities, since the ruin or emigration of all the wealthy chiefs. The fort¹ is a large irregular mass of building, equally destitute of elegance or strength. It may, however, prove a check on an irregular army without a battering train. Like all the other forts in India, it has no bastion for guns. The sugarcane, which thrives remarkably throughout the country in Rohilkhand, is more luxuriant than perhaps in any part of India.

"The first march from Bareilly to Faridpur conveyed us for 14 miles through fields almost entirely waste. Two bridges of brick facilitated our passage over two small rivers which water this once plentiful region. Near the line of march lies Katra—a motley assemblage of ruinous mud houses, not one-tenth part of which are at present inhabited."

It is only fair to the Oudh Government to add that much of the desolation witnessed by Tennant was a relic of Rohilla times. This point was, eleven years earlier, strongly insisted on by Captain Hamilton. The important mart of Chandausi, through which Tennant passed, is itself a monument of the Oudh administration; and in the Morádabad notice some attempt will perhaps be made to give the other side of the picture.

But whatever may have been the good points of the Oudh rule, and the
 Introduction of British rule, November, 1801. fiscal blunders of the early English administration, there can be no doubt that the transfer from Nawáb Vazír to Company was as the change from Chaos to Kosmos. In 1801-02 the Board of Commissioners for the Ceded Provinces began sitting at Bareilly. The first requisite of popular comfort, the security of life and property, was almost at once attained. Amongst the principal charges preferred by the Governor-General against the Nawáb Vazír were the want of a judicial administration, the violation of revenue engagements, and the exaction of arbitrary and oppressive imposts. It was now attempted, and as a rule successfully, to redeem these defects. But the British officers were not allowed an unbroken peace and plenty in which to effect their reforms. The famine of 1803-04 and the

¹This was the stronghold built by Makrand Rái, not the ancient fort still traceable in the old city, on the modern British fort in cantonments.

irruption of Amír Khán in 1805 have been already chronicled.¹ The only parts of this district which the latter affected were the northern parganahs; and Pilibhít is the only place mentioned as suffering from the raids of the Pindáris. But the same year saw the eastern parganahs harassed by a local Rájput rebellion. Mán Singh and Bhajja Singh, Janghára chiefs of Intgáon in Bísalpur, fell into arrears of revenue, and to avoid payment fled into the forest. They soon gathered around them a band of outlaws which for months kept the neighbourhood in a state of alarm. When the rains fell they settled at Púranpur and plundered in every direction. Out of 123 villages in the parganah named after that village, all but 37 were deserted. Parganah Marauri, then distinct from Bísalpur, was thoroughly harried; and out of a revenue of Rs. 39,577 it was found possible to collect Rs. 15,800 only. When pursued the rebels took refuge in Muhamdi of Oudh; but in 1806 they were with considerable difficulty dispersed, and their leaders killed.²

The part played by this district in the Nepálese campaigns of 1813-16 was insignificant. In the course of the war an old Marhatta officer, Major Hearsey, was employed to levy Patháns in Bareilly and march them into Kumaun, then a Nepálese possession, *via* Pilibhít. Early in 1815 he started from the latter town, marching up the banks of the Sárda and quitting the district. In attempting to effect a junction with Colonel Gardner, who was advancing on Almora, he was afterwards attacked by Gurkhas. His Rohillas, as always happened when they were brought to close quarters with the Nepálese, fled, and the Major himself was taken prisoner.³

The next disturbance of the peace was just after the close of the war, in 1816. "At that time," writes Mr. Moens, whose account is taken from Mill,⁴ "there was a general spirit of discontent throughout the district. The Rohillas, notorious for their military propensities and impetuous disposition, were compelled to live in a state of irksome tranquillity. Among them were representatives of families formerly of rank and consideration, which had been reduced to insignificance by the change of government, and who were utterly deprived of all hope of recovering their lost position. The system that sought to render all alike amenable to justice, and to put them on an equality before the law, even with their old Hindu subjects, was peculiarly distasteful to men who regarded themselves as superior to all law, able to protect their own rights, and avenge

¹ Pp. 561-62, 356-61.
7th and 11th March, 1806.
(1825), chap. IV.

² Collector to President, Board of Commissioners, letters dated
³ Prinsep's *Political and Military Transactions in India*
⁴ *Bareilly Settlement Report*, pp. 42-43; Mill's *History of India*,
(1858), vol. VIII., pp. 86-91.

their own wrongs if they were only left free to do so.* The defects of the judicial administration, its expensiveness and delays, the unrelenting pressure of the assessments on the land, and their recent, sudden, and excessive enhancement in 1812, the failure on the part of Government to fulfil their distinct promises of a permanent settlement¹—all these causes enhanced the unpopularity which difference of origin and religion affixed to a foreign government. Neither was the past forgotten. The defeat of the Rohillas at Bilhaura, 22 years before, which was currently attributed not to the superior valour and discipline of the victors, but to the treachery of their own leaders, and the still fresh recollections of their past power under the loved Háfiz Rahmat—all rankled together in the hearts of the Muhammadans. The Magistrate, too, Mr. Dumbleton, was exceedingly unpopular owing to his reserved disposition and uncourteous manners. In this temper of men's minds, Regulation XVI of 1814, for the imposition of a new house-tax,² was promulgated. Few of the principal men would undertake the apportionment and collection of the tax in their respective wards of the city; and those who at first assented were compelled by pasquinades and popular songs, by abuse and threats, to decline the fulfilment of the duty. Frequent assemblages of the people were held, especially at the house of Mufti Muhammad Ivaz—an individual of great age and reputed sanctity, who was held in profound veneration throughout Rohilkhand. Business stood still, the shops were shut, and multitudes assembled near the court-house to petition for the abolition of the tax. The Magistrate, finding the people unwilling to assist, ordered the assessment to be made by the kotwal—a Hindu of an overbearing and tyrannical disposition. His harsh measures aggravated the popular discontent.

“On the 16th April mobs of both Muhammadans and Hindus assembled in the streets and in the vicinity of the Mufti's house. The Magistrate went down to the city attended by a few horsemen and 30 sepoy of the provincial battalion. As he advanced clearing the streets, the mob fell back; but when near the Mufti's residence they turned to cover his flight. The suwárs who went forward to clear the road were resisted by the people, who were armed with swords and pikes, and two of the troopers were killed and several wounded. The sepoy then fired, but though many fell, the mob stood their ground until the escape of Muhammad Ivaz was secured. He received a slight wound in the affray, but he succeeded in reaching the Husaini

¹ See Board of Commissioners' letter to Governor-General, dated 27th October, 1818, para. 15.

² This was the watch and ward, or *chaukidári* tax, now levied under Act XX of 1856. The objection to the new regulation was its universal application and enhanced rates. The inhabitants had long, writes Mill, been accustomed to assess themselves with a moderate rate for the express purpose of maintaining a municipal police. But the impoverished gentry had hitherto been exempt.

Bágh, where the green flag of Islám was hoisted, and it was proclaimed that the religion of the faithful was in danger. He was at once joined by a number of armed Muhammadans from the town; and letters having been despatched to the neighbouring districts, Muhammadans from Pilibhít, Sháhjahánpur, and Rámpur began to flock in. In the course of two days about 5,000 men were assembled, armed with swords and matchlocks. The force at the disposal of the Magistrate consisted of only 270 men of the 27th Native Infantry, 150 of the provincial battalion, and two guns. Troops were sent for from the neighbouring stations, and a regiment of irregular cavalry under Captain Cunningham, and a 2nd battalion of the 13th Native Infantry under Major Richards, started by forced marches from Morádabad, the former arriving on the 19th. Repeated conferences were held with the Mufti and his chief adherents by officers deputed by the Magistrate. The Mufti was willing to treat, but he could not control his adherents: and many of the more respectable individuals, including the family of Háfiz Rahmat, who had at first joined the insurgents, withdrew. The rioters claimed the abolition of the chaukidári tax, the surrender to them of the Kotwál to suffer the law of retaliation for the bloodshed on the 16th, provision for the families of those who fell on that occasion, and a general amnesty.

“As compliance with these terms was refused, they hastened to decide the struggle before the arrival of the 13th Native Infantry, of whose approach they were aware. On the morning of the 21st they commenced proceedings by murdering the son of Mr. Leycester, one of the Judges of the Court of Circuit,¹ as he was passing unarmed from one post to another. This was followed by a general charge on the sepoy, who were greatly outnumbered and surrounded. Captain Cunningham with his cavalry at once charged the rebel masses and threw them into confusion. They then took up a position in a grove surrounded by low walls, but were soon driven out by the troops, who pursued them into the old town, and set fire to the huts in which they had taken shelter. The conflict was soon over, and the insurgents dispersed, leaving between three and four hundred dead, and a large number of wounded and prisoners, while the loss to the troops was only 21 killed and 62 wounded. The arrival of the 13th Native Infantry settled the matter, and the town submitted peaceably to the regulations. Of the rioters, the Mufti and some of the principal ringleaders quitted the Company's territories and retired to Tánk.² Of those apprehended the greater number were at once pardoned and set at liberty on promise of good behaviour, at the suggested intercession of their countrymen in the ranks of the

¹ Mr. Leycester has been before mentioned in this volume, as the first Collector of Morádabad, and the gallant defender against the Pindáris of the Morádabad court-house. *Supra*, p. 358.

² Then ruled by the Rohilla Pindári Amír Khán.

provincial battalion and the Rohilla horse, who had faithfully discharged their duty, although in deadly conflict with many of their relatives and friends. The numerous bodies of Muhammadans who were on the march from all sides to join the insurgents at once returned to their homes when news of the result of the action reached them, and the district was gradually restored to its former tranquillity."

A result of the outbreak was the construction of the bastioned British fort in cantonments. The only important event which need be mentioned between this and the next riot was the last settlement of land revenue, already described.¹ The peace of Bareilly was again disturbed in 1837, when the Hindu festival of Rámnauami² and the Musalmán festival of Muharram fell at the same time.

Riots of 1837. On the 6th of the month Muharram, the models of Saints

Hasan's and Husain's tombs were taken out to the places representing the fatal field of Karbala,³ and here the Muslim owners of the models remained. On the 8th the Hindús marched out in their Rámnauami procession. There followed disputes which gave rise to a good deal of angry feeling. Hindu and Muslim refused to hold commerce or communication with one another. At length, after protracted discussion, the two parties were outwardly reconciled by the Magistrate, Mr. Clarke. But ill-feeling still rankled, and some time later the leading Hindu of the city,⁴ who had defrayed the expenses of the Rámnauami festivities, was stabbed by a Musalmán carpet-maker. The assassin was hanged; but the famine of the same year⁵ supplied another motive for disturbance, and gang-robberies or bread-riots ceased only with the return of plenty.

The next great landmark in the history of the district was another revolt, but a revolt beside which that of 1816 was as a mosquito beside a tiger. The rebellion of 1857 was surprising only in degree. Two months of seditious rumours had prepared the authorities for disturbances of a sort. April and May had heard a credulous people told that the British Government intended to destroy venerable customs and Christianize all men by force. About the middle of the latter month disaffection was strengthened by news of the successful rising at Meerut;⁶ and the anxiety of the English community displayed itself by the despatch of ladies

Rebellion of
1857. Premonitory
symptoms.

¹ *Supra*, pp. 610-13

² The Rámnauami commemorates the birth of Ráma, an incarnation of Vishnu.

³ Hasan and Husain, the grandsons of Muhammad, and the great saints of the Shí'a Muslims, were slain at Karbala Irák, 661 A.D. At the Muharram festival the battle is fought over again in pageant, and the saints are supposed to be duly buried in shrines called *tázias*.

⁴ Chaudhari Basant Rái, Kanaujia Bráhmaṇ.

⁵ *Supra* p. 562.

⁶ The exact date when this news arrived is stated neither by Kaye nor the official mutiny narratives. We know, however, that it reached Budaun about the 15th May; and Mr. Alexander mentions that "indistinct rumours" of the catastrophe had disquieted Bareilly on the 12th.

and children to Naini Tál, some 75 miles distant on the heights of the lower Himálaya.

The troops stationed at Bareilly were the 18th and 68th regiments of native infantry, a battery of native artillery, and the 8th Irregular Cavalry. The warnings of 1816 had been disregarded. The district was still known to be filled with disaffected Muslims, but no European troops were quartered at its capital. Though Patháns, living in a country of which their fathers had been dispossessed, the cavalry were believed "true as the steel of their own sabres."¹ Permission had even been given to increase their strength.² The military division was commanded by Brigadier-General H. Sibbald, C.B.; Mr. R. Alexander was Commissioner, and Mr. J. Guthrie Magistrate.

The bad tidings from Meerut visibly changed the demeanour of the soldiery; but to the experienced eye of the second-in-command, Colonel Troup, that demeanour seemed one of fear rather than malignity. The attitude of natives, both in city and cantonments, was one of apprehensive excitement. On the 20th May the Commissioner wrote that a prisoner had murdered an official of the jail; and that the act, being regarded as the prelude to an outbreak, had created much sensation. Native officers had even informed Colonel Troup that they must enter the jail and see their comrades, who were being there maltreated. This was all the more ominous because the jail confined none of their comrades. It was clearly but a pretext for quarrel; and the British authorities saw that something must be done to allay the quarrelsome spirit. At a general parade next day General Sibbald and Mr. Alexander harangued the force, reassuring it of the friendly intentions of Government, and promising forgiveness for the mutinous demeanour excited by delusive rumours. Plastic as ever to the impressions of the moment, the troops were soothed, and in their own words "commenced a new life."³ On the 22nd a Muhammadan professor of the college preached an imprudent sermon (*wauz*) against the legality of a revolt against the British; but for some days there was quiet in the military lines. The Lieutenant-Governor at Agra confirmed the promises of pardon made at Bareilly, but before his orders could reach the latter station, it contained not a living European. For on the 29th some soldiers of the native infantry, while taking their morning bath in the half-dry Nakatia, were overheard discussing the massacre of the English. They had sworn, it appeared, to accomplish the butchery that day, in the dead of the hot summer noon. The irregular cavalry was at once got under arms; and the cheerfulness and alacrity with it obeyed, in full knowledge of the occasion, seemed to show that

¹ Kaye's *Sepoy War*, vol. III., chap. 2.

² *Alexander's mutiny narrative*, para. 15.

³ Thus Kaye; but Mr. Alexander says "a sullen silence characterised all present."

it would be true to the death.¹ No rising occurred that day or the next; but mutineers of the 45th Regiment arrived from Ferozpur with the usual inflammatory rumours. A large body of Europeans, they said, had gathered in the neighbourhood to crush the native brigade. The intending rebel Khán Bahádúr informed Mr. Alexander that the troops had now determined to revolt, and that nothing was left for him but "to look out for his life." A rising was indeed felt imminent, and it was feared that not even the loyal irregulars would interfere to save their officers. Yet it was agreed—for drowning men will catch at straws—to make their lines the place of rendezvous when the rising came. The idea of occupying the fort must have occurred, but if so, was for some valid reason discarded. Its guns, aided by the field pieces of the artillery, might have swept sedition out of cantonments.²

The storm burst on the morning of Sunday the 31st,—a day which some believe to have been fixed as the date of simultaneous ris-
 troops. ing in all our cantonments. An hour before noon firing was heard in the artillery lines. The sound was followed by the no less alarming sight of English homes set ablaze by parties of the 68th Regiment. A shot emptied General Sibbald's saddle as he rode to the place of rendezvous; and before Colonel Troup could walk into the camel-shed where a few Englishmen were already assembled, he had succeeded to the command of the station.

But the mutiny was not yet complete. The cavalry made some show of loyalty, and the 18th were found in their normal state of summer inactivity, naked and unarmed. They seemed, however, bewildered, and were slow in obeying the order to fall in. One of their own officers has³ described them as "a rabble professing devotion and sorrow," but filled with a perhaps unconscious wish to follow the example of their mutinous comrades. The result of the hot and hasty council in the cavalry lines was that the English should retreat northwards to the cool security of Naini Tál. But the cavalry were drawn up on parade, and their officers wished to prove their loyalty. Colonel Troup consented that they should be allowed "a crack at the mutineers." On that smooth parade-ground a charge of horse would have been irresistible,⁴ but it was never made. On fronting the 68th the troopers saw the green standard of Islám flying; and by a perhaps impulsive, perhaps preconcerted, movement rode forward to fraternize with the rebels. A few native officers followed their English leaders to the hill. The mutineers now turned their guns

¹ *Ibid.*

² The garrison of the Allahabad fort just afterwards showed what, granted guns and Europeans, can be done to hold a position of this kind.

³ Captain Gowan,

supra, pp. 124, 126.

⁴ It must be remembered that breech-loading rifles were not then in use.

on the wavering 18th, hitherto kept together by its officers. But that regiment wanted no such cogent argument for revolt, and its almost immediate defection made the mutiny complete. Having nobly waited to the last, its officers were unable to retreat to Naini Tál. More than half of them were killed in attempting to escape, but some, including Captain Gowan, were reserved for a period of exciting adventure and ultimate safety.

The results of massacres on this and the next few days may here be summarized once for all. Several civilians who had taken refuge in the houses of friendly citizens were hunted out and slain. No quarter was given to any once captured person of European extraction. About 55 such persons, including women and children, were slaughtered; and about 85 escaped. Amongst the murdered were Messrs. D. Robertson¹ and G. Raikes of the Civil Service; Major Pearson of the 18th; Surgeons Hay and Hansborough; Dr. Buch of the college; Captains Richardson and Hathorn, and Lieutenants Hunter, Stewart, and Dyson² of the 18th; Ensign R. Tucker of the 68th; and Messrs. Wyatt and Orr, Deputy Collectors.³

Tidings of the revolt travelled swiftly across the district. The British fugitives were seen spurring through Baheri at midnight; and news of their flight reached Pilibhit from that place and Bareilly almost simultaneously next day (1st June). The Joint-Magistrate, Mr. C. P. Carmichael, despatched his family towards Naini Tál, and awaited the course of events. The town had for ten days been in an excited state, and seditious placards had been found posted on the Muslim places of worship. Mr. Carmichael had, therefore, ample cause for anxious suspense; but his suspense was destined to be short. Symptoms of insubordination appeared that day. As their monthly wages were being distributed to Government servants at the tahsili, a petty police official seized a bag of rupees and refused to give it up. His superior officer the Inspector was for shooting him there and then; but the tahsildár wisely intervened, with the remark that any commencement of bloodshed would lead to general revolt and massacre. Meanwhile a surging crowd of Muslims had filled the road in front of the tahsili, with the undisguised intention of plundering its treasure. Mr. Carmichael was riding thither in hot haste when stopped by the Police Inspector, who convinced him that his presence would be not only useless, but fatal. Satisfied that the treasure and the

¹ Not to be confused with Mr. Dundas Robertson of Sahāranpur: see Gazetteer II., 255.

² Or Dixon; the name is variously given.

³ Sir John Kaye says that "nine members of the higher class of civilians" were slain. It would be impossible to number so many, even by including Dr. Hay, who was a military man. Civilians of the upper class, whether private or official, as a rule, escaped. The persons killed seem to have been mostly of subordinate rank, and in many cases of mixed blood. See appendix of Mr. Inglis's "*Mutiny Narrative*."

tahsildár were in great danger, the Joint-Magistrate sent for the leading Muhammadans of the city, who had that very morning professed their loyalty. They at his request consented to take over charge of the treasure, rendering account thereof hereafter. But they had no sooner touched the heavy bags than greed got the better of their honesty. They began carrying the treasure to their houses; but the crowd were unwilling to be thus disappointed, and a free fight ensued. Blood was spilt, and the noise of general uproar and desultory firing reached Mr. Carmichael. The Police Inspector now counselled a retreat. There was indeed no time to be lost, and Mr. Carmichael started with a few faithful followers for Naini Tal. Overtaking his family, and making a detour to avoid Amariya, which was already in insurrection, he reached Haldwani next day. The district was now completely cleared of its British officers.¹

Those who wished to succeed to the vacant government of the country had of course no time to lose. Here, as in other districts, ^{Establishment of a native Government.} the military chiefs showed no desire to embarrass themselves with civil rule. Their want of ambition in this respect, so contrary to European experience, is one of the most striking features in the history of the great rebellion. There were two candidates for the viceroyalty of Rohilkhand, both civilians, and both Rohilla Patháns. Mubárák Sháh was a man of good family and vigorous character. But historical tradition cast all its weight on the side of his less energetic senior, Khán Bahádúr, the grandson of Háfiz Rahmat.² Directly the firing was heard in cantonments, both pretenders started for the chief police-station with imposing trains of followers. They met on the road; and a glance at his rival's party, swollen by the Sayyids of Naumahla³ and all the Muslims of the old city, convinced Mubárák that he must yield. He consented outwardly to become a supporter of Khán Bahádúr. An impromptu throne was erected in front of the Kotwáli. Incense was burnt and the green standard unfurled. And there, on the spot which was to witness his brief triumph and his felen's death, Khán Bahádúr was proclaimed the emperor's viceroy in Rohilkhand.

Khán Bahádúr's first acts were to remove the traces of British rule by burning public records and completing the massacres already begun. A proclamation was issued directing the despatch of all Europeans, and forbidding their shelter under pain of death. Amongst the first to suffer under this order were the shopkeeper Mr. Aspinall and his family, whose murderer was, by an

¹ Carmichael's *Muliny Narrative* for Pilibhit.

² He was a pensioned Subordinate Judge (*Sadr Amin*).

³ The Naumahla quarter was raised after the rebellion, and part of its site enclosed in the grounds of the College, now High School.

impressive example of unforgetful justice, hanged twenty-two years later.¹ Mr. Hansborough, Superintendent of the Jail, who had gallantly defended himself on the gateway of that building throughout the day of revolt, was captured on the 1st June. He was cut to pieces before Khán Bahádur, proclaiming in a loud voice that they might destroy him and others, but could never destroy the British Government. The dead bodies of Messrs. Raikes, Robertson, and others were dragged naked through the city and flung down before the green flag.

And now, to quote the impressive language of Sir John Kaye, "Khán Bahádur began to set his house in order, to organize his difficulties. new government. He had already made proclamation of his assumption of authority. He had paraded the streets of Bareilly on an elephant, with a number of followers, with bands and banners and other properties and paraphernalia of mock-royalty; and now he began to address himself to the establishment of an administration. The various posts in the *súba* (province) were distributed. Justice was administered and revenue was collected in the name of the emperor. It was sound policy to utilize as much as possible of the old agency, and as there were few of our native officers who were not willing to take the rupees of the restored Muhammadan Government,² it was expected that business would go on very much in the old groove. But in this he was disappointed. The turbulent spirit which had been raised did not readily subside. Disorder and violence were rampant everywhere. Men rose against each other as ruthlessly as before they had risen against the white men, and were quite as unscrupulous in robbery and murder.

"The main source of trouble, at the outset, to Bahádur Khán was the presence of the sepoy brigade. The viceroy was afraid of the soldiery. They had shown no disposition, at the beginning of the rebellion, to fraternize with his political party. Their continuance at Bareilly would have been a source of danger to the new Government. The native brigadier was named Bakht Khán, a name afterwards distinguished in the annals of the war, and he had been disposed to favour the pretences of Mubárák Sháh rather than those of his more successful rival. The defeated candidate, however, had not given up the game. He might obtain from the emperor that which he could not secure for himself. So he again opened communications with Brigadier-General Bakht Khán, persuaded him to march the troops to Dehli, and having made a show of

¹ Shams-i-Ahmad, executed at Bareilly in April, 1879.

² Whether unwilling to do so or not, most had to do so. All Government officials were ordered to continue at their posts and carry on their duties under pain of severe punishment.

accompanying them, sent a memorial to the emperor by the hands of his friend, petitioning His Majesty to appoint him viceroy of Rohilkhand; and then he returned to Bareilly."¹

Before Bakht Khán's departure Khán Bahádúr had called upon him in Exactions of the state. After firing on the Viceroy's followers the general soldiery, granted him an interview; but refused to admit his rabble into cantonments, treated him with marked coolness, declined at first to receive his complimentary present (*nazr*), and did not return the call. At a second interview two days later Bakht Khán refused to lend two guns for which Khán Bahádúr had come to ask. But he must have been somewhat conciliated the same night by a present worth Rs. 2,000 which the viceroy's prime minister secretly brought him. The soldiery wisely resolved before their departure to mulct the city of as much ready money as possible. They seized Baijnáth Misra the banker, and Kanjet Lál the Government treasurer. The latter was ordered to produce whatever money he had, and the former whatever money had been deposited with him by British officers. Both refused, and Khán Bahádúr's formal permission for their removal into cantonments was extorted. Here the hapless men of means were made to stand for two whole days in the scorching sun. They were threatened with burning alive and blowing away from guns. But they were at length released on paying Rs. 54,000 to the general and Rs. 4,000 more as a private bribe to one of their principal tormentors. About the same time the troops seized Rs. 14,000, which the tahsildár of Sháhi was bringing in to Khán Bahádúr. Their departure on the 11th June was the cause of unmixed gladness, notwithstanding the outrages which they committed in quitting the district.

Their westward march at length left Khán Bahádúr free to attempt the repression of the disorder now rampant throughout the district. Anarchy in the district. Anarchy had afforded every man an opportunity of wreaking vengeance on his foe, or seizing the land to which he thought himself entitled. The Rájputs of Akha,² for instance, had a dispute about a wall. They had fought, and their ringleaders been imprisoned. Released just before the outbreak, they now renewed hostilities. The victorious party killed the four sons of their chief adversary, cut off his feet and hands, and flung him into the Rámanga with the corpses of his children. As regarded mutilation, the rebel Government itself set a bad example. The right hand and left foot of a noto-

¹ The accounts of Sir John Kaye, Mr. Alexander, and Mr. Carmichael have now been exhausted, and the sole authority for the rest of this sketch is the narrative of Mr. Inglis.

² There is more than one Akha in the district; but this was probably the village so named in pargana Bahia.

rious thief were amputated, notwithstanding the services he had rendered in the slaughter of British officers.

A prime minister had been already found in the person of Soba Rám

A ministry appointed. Káyath, formerly an official of the British Commissariat.

Other officers too had been appointed, and a committee or ministry was now formed to superintend their labours. It included three kinsmen of Khán Bahádur, an influential resident of the Old City, a judge (*kázi*) and a landholder, all Muslims; and two Hindús, a landholder and a doctor of laws (*pandit*). The first question considered by this ministry was that of the finances. The soldiery, who in the absence of a British Government had unquestionably the best right to them, had decamped with all the available funds. To squeeze the peasantry was considered useless, and the only resource left was to squeeze the citizens. With this view a question was propounded to the Hindu doctor and two extra-ministerial Muhammadan lawyers—"If a Rája or Nawáb is in want of money for public purposes, how much of his subjects' moveable property may he take?" The answer was, "a tithe." To assess this tithe a committee of at first entirely Hindu constitution was appointed. The result was an assessment of Rs. 1,07,000, payable in four instalments. The first instalment, Rs. 82,000, was easily collected by seating recusants on heated plates of iron, or placing cow's bones before such as were Hindus. But a bribe to the prime minister remitted the remaining portions.

The hands of the Government were on the 21st June strengthened by a charter purporting to come from the emperor at Delhi, and

Khán Bahádur is confirmed as viceroy of Rohilkhand.

confirming Khán Bahádur in the viceroyalty of Rohilkhand,

Many, however, doubted its authenticity. The viceroy aired his new-born authority by again extorting money from the banker Baijnáth, and by the seizure of Rs. 8,000, lodged with another Hindu by an English gentleman named Berkeley. But, even aided by these windfalls, the lately collected tax was found insufficient to pay for the elaborate establishments, including a gun-foundry, which Khán Bahádur had thought fit to institute. It was resolved, therefore, to make some effort towards collecting the revenue of

Attitude of the those Rájput strongholds where the Muslim power was as Rájputs.

yet scarcely recognized. The relations of the Rájputs to Government had from the first been on a far more friendly footing than in Budaun; and it was hoped that a little diplomacy alone would be needed to entice the land-tax from Bísalpur, Farídpur, and Nawábganj. The Rájputs were profusely belauded at every levee (*darbár*). The Hindu landholder of Khán Bahádur's council, Jaimal Singh, received permission to raise a regiment amongst

his clan of Janghára Rájputs.¹ The same privilege was accorded to Raghunáth Singh of Badauli in Faridpur, and to another Rájput named Sarnám Singh, who seems, however, to have lacked landed influence. Many other Rájputs now came in to present their offerings and tender their allegiance. On Jaimal was bestowed the honorary title of collector, while Raghunáth was made a Rája and empowered actually to collect the revenues of Faridpur. Towards the end of June the latter was despatched to Aonla to eject Hakím Saádat Ali, who had come thither from the loyal state of Rámpur to adjust some dispute between Hindús and Muslims. Saádat had, however, left Aonla before the new regiment arrived.

The raising of these new regiments merely increased the difficulty of

The army clamours for pay, and Raghunáth's regiment mutinies at Faridpur.

managing what was already an almost unmanageable rabble.

Khán Bahádúr's army seems now to have included 4,618 cavalry, 24,330 infantry, and 40 guns. It was inevitable that this force should before long give some trouble. Grumb-

lings arose for pay unpaid ; and when the revenue of Bísalpur at length arrived, it was stopped by two regiments of horse, who helped themselves to Rs. 5,000. To provide pay for his infantry Raghunáth was given an order on the Káyáth tahsildár, who for some reason unknown had been appointed to supersede him in Faridpur. When the order was presented, he was haughtily told that he must wait until the instalments for the spring harvest were collected. From the man whom he regarded as an intruder this provocation was more than Raghunáth could bear. Assembling several thousands of his clan, he slew the tahsildár and the tahsildár's supporters. A regiment of cavalry, which hastened to avenge this contempt of established authority, was defeated with the loss of its Pathán commander and 50 men. These frays excited great anger at Bareilly. Both the viceroy and his prime minister resented the slaughter of their tribal brothers, and the latter caused two Rájputs to be blown away from

The viceroy's revenge estranges the Rájputs.

guns. But calm reflection soon showed the impolicy of breaking with so powerful a body as the Rájputs. A kinsman of Jaimal Singh was released from the unjust confinement

to which vengeance had consigned him, and Jaimal Singh was himself persuaded to return to court. But, though outwardly conciliated, the Rájputs had been irrevocably estranged.

The next jealousy which occasioned disturbance was that of the Naumahla

Quarrel with the prime minister.

Sayyids, who disliked the presence of so large a Hindu element in council. They reported that an English gentleman

was concealed in Soba Rám's house, and that house was accordingly attacked

¹ This regiment does not appear in Khán Bahádúr's army list, and was probably never raised.

and plundered. The insulted minister now refused to attend council ; but as a body, supposed to be that of Mr. Wyatt, was shortly afterwards found in a well, many were convinced of the justice of the accusation against him. Soba Rám's appointment was however far too good to be deserted, and after some show of reluctance he was urged into resuming its duties.

Having thus created an apparent harmony amongst his divided followers,

*Expeditions against
Naini Tal.*

Khán Bahádur resumed the task of strengthening his rule. That rule, he felt, could never be firmly established until the English were ejected from the mountain stronghold which commanded his plains. In July, therefore, he despatched a force under his grandson to attack Naini Tál. But Bani Mír never marched further than Baheri. Afraid to face the English, he reassured himself of his valour by plundering the defenceless country around. In October two officers were sent, with a regiment of foot and some cavalry, to supersede him if he declined to advance. He elected to return to Bareilly, while the troops advanced under Ali Khán Mewáti. After burning Haldwáni and Kot-godown at the foot of the hills, they were attacked and signally defeated by a British force from Naini Tál. It was suspected that information of the rebel movements had reached Naini Tál from some person at Bareilly. All natives who could read or write English were imprisoned for two days, while all Bengális were banished from the city.

This was not the only disappointment which about the same time startled the rebel Government. In August, Khán Bahádur had

*Khán Bahádur pre-
tends to receive a
Ahilut from Dehli.*

despatched costly presents, under a strong escort, to the emperor at Dehli. But the emperor was engaged in a struggle which allowed him little leisure for courtly trifling. Weeks passed, but the robe of honour which was expected in return never came. What did arrive was the disturbing rumour of British victories. To revive the drooping spirits of his followers Khán Bahádur resolved to invest himself with a spurious robe of honour. He caused it to be noised abroad that the imperial gift was on its way to Bareilly, and had reached Aoula. Some horsemen were sent to meet it, and bring it with suitable state to a garden¹ outside the city. On the 2nd October, then, Khán Bahádur proceeded to this garden with as much of glittering pomp as he could muster. His elephants and his followers were arrayed in their best. And as the viceroy was invested with the robe, a royal salute and the shouts of the surrounding crowd proclaimed his doubtful triumph. It is said that at this moment the officer who had conveyed his present to Dehli suddenly stepped forward and whispered to Khán Bahádur that the emperor was a prisoner in the hands of the English. The viceroy's countenance fell.

¹ Then known as Dípchand's.

He went straight to his palace, and afterwards took but little part in the government of the country.

And now the rats began to desert the sinking ship. The farm of the revenues in Bísalpur and Badauli had as a conciliatory measure been granted to Raghunath and other Rájputs. Defections. They had sworn on Ganges water mixed with salt to remain faithful to the rebel Government. But Raghunáth and his kinsman Kailas felt that after the routs at Farídpur they had nothing to gain and everything to lose by fidelity. They hastened furtively to Naini Tál, and afterwards rendered good service in the British cause.

To crown his many worries, the viceroy was again beset with financial difficulties. He had managed by plunder and confiscation to amass a large quantity of silver ornaments. Further exactions from the wealthy. These were now melted and coined into rupees at a mint established in an unjustly confiscated house.¹ But the ornaments produced far less cash than had been hoped, and it was again thought necessary to imprison the unfortunate banker Baijnáth. On this occasion Baijnáth obtained his release by simply bribing his jailor. Nothing could have been simpler than to kill him and confiscate his property, but the murder of a Brahman would have greatly incensed the Hindús. In the same month of October, popular feeling was dangerously stirred by the death of another holy man who had perished on account of his wealth. Spies said that one hundred thousand rupees were concealed in the house of Baldeo Gír, an influential Gosáin of parganá Dúnka; and two Pathán officers rode from Bareilly one night to plunder it. Reaching the Gosáin's home at day-break, they found he had prepared to receive them by barring his doors. They at length obtained entrance through a backyard, and seizing his mistress by the hair, threatened her with further ill-treatment unless she showed where the treasure was concealed. Seated on the housetop, the Gosáin witnessed their ungallant behaviour. He fired at them a musket loaded with small copper coins, killing both at one discharge. For this act the tahsildár of Sháhi arrested Baldeo, sending him and several of his kinsmen into Bareilly for trial. The Muslim Judge before whom the case was tried justly released them, on the ground that they had been unjustly attacked. The reward of this righteous decision was his dismissal; while the kinsmen of the slaughtered Patháns seized Baldeo and cut him to pieces with their swords. A month or two later Baijnáth was again confined and his house searched, on the ground that some Europeans were concealed therein. None being found, Baijnáth was brought before Khán Bahadur and asked for money. On refusal he and his sons were accused of

¹ That of one Rámprashád, who had refused to take office as treasurer.

correspondence with the English at Naini Tál, and loaded with irons. They were at length released, as before, by payment of Rs. 2,800 to the superintendent of the jail.

After the fall of Dehli (September 19) the district was invaded by a swarm of rebel refugees. Chief amongst these was ^{Arrival of rebel fugitives from other districts,} Walídád Khán of Malegarh, to whom Khán Bahádúr granted an allowance of Rs. 15 daily. The presence of such fugitives was awkward, as they were a standing contradiction of the false news which the viceroy from time to time circulated. Troopers were secretly sent out from Bareilly, to return publicly with tidings of victories gained over the English at Lucknow, Dehli, and Farukhabad. To rouse the enthusiasm which these distrusted announcements had failed to excite, the aid of religion was enlisted. The green standard of Muhammad was raised in the Husaini garden, and all true believers were invited to rally beneath it for war against the infidels. So long as food was given to the volunteers, about 200 men of low degree remained around the flag; when the dole was discontinued, they deserted. The same policy was repeated some months later, when the Muslim flag was supplemented by a holy Hindu standard (*patíka*) unfurled on the banks of the Rámghanga. But the result was even more disappointing than before.

Meanwhile another expedition had been made against Naini Tál. ^{The expeditions against Naini Talare renewed.} Ghulám Haidar Khán, with a large force of all arms from Bareilly, was joined at Baheri by Fazl Hakk with the troops from Pilibhit. Advancing to the foot of the hills, they commenced their ascent at night, under the guidance of a man who said that he had just escaped from an English prison, and would show them an undefended path. But they had not climbed far before they were fired on by a picket, and thinking they had been led into an ambush they at once turned and fled; most continued their flight to Bareilly, but a detachment under an officer named Habib-ulláh remained at Baheri. This detachment afterwards surprised the police station at Káládúngi, where the Morádabad and Naini Tál road ascends the hills. Killing the police officer in charge, they despatched his head to Bareilly. Annoyed at the scanty reward which attended this exploit, Habib-ulláh shortly afterwards quitted Bareilly for Lucknow. But before he left, in January, another distinguished refugee had arrived. Only two days after the false announcement of rebel victories at Farukhabad, the rebel Nawáb of that place made his ill-timed appearance. An exactly similar exposure took place towards the close of the same month. A trooper brought news of the complete defeat, at Lucknow, of the British army; and a

few days later letters arrived announcing that the rebel Nána Sáhib was flying towards Bareilly.¹

Feeling that disasters were thickening east, west, and south, Khán Bahádur made one last desperate effort for success on the north. The opening of February saw the whole of his available forces massed at Baheri, under Muhammad Ali, for an attack upon Naini Tál. The army had advanced northwards as far as Charpura, when it was met by an English force and utterly routed, with the loss of General and Lieutenant-General (February 3). A few rebels halted at Baheri, under Mahmúd Khán. The rest fled to Bareilly, where the viceroy received them with indignant reproaches. "Worthless cowards," he explained, "you take ten days to march from Bareilly to Charpura, but only one to return after seeing the English." Fearing that the English might follow up their victory by an advance on Bareilly, he sent guns and men to join Mahmúd Khán in entrenchments at Baheri. At the same time a force of all arms under Fazl Hakk was marched through Pilibhit to Barmdeo, to resist a rumoured British advance from Almora.

The rebel chief felt indeed that the day of aggression was past, and that for the future he must confine his efforts to resistance. Yet as a forlorn hope he despatched an envoy with gifts to the Mahárújas of Patiála and Kashmír, urging them, for the sake of their Sikh religion, to help him against the infidels (6th February). What became of the envoy will never, perhaps, be known. But his despatch clearly shows that Khán Bahádur despaired of converting into valour the religious zeal of his own Hindús and Muslims.

On the 25th of the following month Nána Sáhib arrived. But the rebellion in Bareilly had from the first assumed a Muhammadan character, and he found himself in a false position. Disgusted at the failure of his attempts to suppress cow-butchery in the city, and frightened at the rapid approach on all sides of the British forces, he resolved to desert at the earliest opportunity. When the English Commander-in-Chief arrived at Jalálabad,² the Nána obtained leave to march the forces out to oppose him at Farílpur. But once arrived at Farídpur, the cowardly Hindu fled, by way of Bísalpur, into Oudh. The next refugees were Muslims from the east and west. After the fall of Lucknow (March 15) Prince Fíroz Sháh, who had passed through Bareilly on his way to that city, returned with about a thousand followers. He lingered but a few days in Bareilly, passing on into the Morádabad district. In the middle of April the rebel Nawáb of Najíbabad reached Bareilly on his flight from Bijnor.

¹The Nána had quitted Cawnpore on the 17th July, 1857. Since then, apparently, he had been wandering in Oudh. ²In Sháhjahánpur. Commander-in-Chief was Sir Colin Campbell, afterwards Lord Clyde.

With the close of that month it was clear that no hope was left. British forces were advancing through the adjoining districts of Sháhjahánpur, Morádabad, and Budaun. The rebel administration was at its wit's end. It was at first determined to throw entrenchments across the roads converging from those districts on Bareilly. Forces were sent out and a few defensive works raised. But the idea was soon abandoned; and while no measures were taken to strengthen that city, it was resolved to make the final stand at Bareilly. On the 30th April the British columns of Morádabad and Budaun gained decisive victories at Bisauli and Kakrála respectively. The latter force afterwards joined the column of the Commander-in-Chief, and with it entered this district from Sháhjahánpur. Sir Colin Campbell reached the banks of the Nakatia near Bareilly on the 5th of May, and easily routed the rabble that Khán Bahádúr had sent to defend the bridge. That same evening the late viceroy fled the city which for nearly a year he had misruled. Accompanied by the Najíbabad Nawáb, he reached Pilibhít, and thence made good his escape into Oudh. On the restoration of British order in that province, he fled to Nepál; but, being surrendered by the Nepálese in 1860, was hanged in front of the Kotwáli at Bareilly before an immense crowd of scowling Muslims.

A few of his followers remained at Bareilly, to be defeated on the 6th May by the Morádabad column. On the 7th, British authority was restored in the city, and thence made itself felt throughout the district. Resistance was at an end. Following the example of rebels less bold than himself, Máhmud Khán quitted his post at Baheri and fled into Oudh. Thus ended in Bareilly the rebellion of 1857-58. To the historical observer the most curious symptom of its feverish course was the absence of administrative talent and organising power. Revolutions, elsewhere so fertile in the obtrusion of able men, here served merely to emphasize sectarian prejudices and local jealousies.

During the twenty years succeeding the great rebellion the history of Bareilly has been richer than that of most neighbouring districts. The scarcity or famine of 1860-61 was succeeded in 1869 by a similar calamity;¹ and the peace of the two principal towns was in 1871 disturbed by riots exactly similar in their origin to that of 1837. A cycle of 34 years had again brought round the coincidence of Rámnaumi and Muharram. The former fell on the 30th March, 1871, or the 8th of the Muhammadan month named after the latter. At Bareilly the Rámnaumi is observed by conveying an idol of Ráma to a grove on the outskirts of the

Defeat of the rebels
at the Nakatia bridge,
May 5th, 1858.

Arrival of the Mo-
rádabad column,
May 6th.

Riots of 1871,

At Bareilly.

¹ *Supra* pp. 563-64.

city, where the image is washed, adorned with flowers, and, after ceremonial performances, carried back to its temple. For the progress of this idol the Magistrate¹ had laid down a route which should avoid both the crowded thoroughfares and the course of the Muslim processionists.² The triumph was accompanied by about 400 police and several of the district officers. But the event showed that many of the Muslims had resolved at all costs to interrupt the Hindu festival and to plunder the Hindu citizens. On his way home from the sacred grove, about sunset, the prior (*mahant*) who had conducted the ceremonies was beset and murdered by members of the rival faith. Another Hindu lost his life when the procession, on its return journey, repulsed an attack of Muhammadans. Foiled in their attempt to disturb the Hindu observances, the Muslims broke up into parties and fell back on the city, intent on rapine and bloodshed. Plundering began at once in many of the different quarters. The Magistrate sent parties of police to patrol all places from which disturbances were reported. He also called out the military; but by midnight, when these arrived at the principal police-station, all was quiet. In the morning a few of the ill-disposed attempted to make head again, but were at once dispersed. It was not till the day advanced that the extent of the disturbances became fully known. Seven persons were reported killed and 158 wounded. Among the former was an ascetic who had conducted the ceremonies at another Hindu festival, and was now brutally murdered in his own garden-house.

At Pilibhit the relative position of the Hindu temple and the principal and Pilibhit thoroughfare³ forbade precautionary arrangements such as those enforced at Bareilly. The resident Joint-Magistrate⁴ simply ordered that the Hindu procession should start at 2 p.m., before which the Musalmáns must complete their usual parade.⁵ The day in fact was to be halved between Hindús and Muhammadans, the latter taking the earlier and larger share.

The Muhammadans, however, delayed their procession until too late, and it was altogether forbidden. They then lingered about the principal thoroughfare, hoping to attack the Hindu procession as it came from the temple. In this they were not disappointed. Despite their police escort, the Hindús were driven back on that temple. A scene of great confusion followed. Both the Magistrate and police officer were struck, while several Hindu shops were plundered and burnt. After several vain attempts to disperse the mob, the Magistrate ordered a file of four policemen to fire. Six rioters were wounded,

¹ Mr. Elliot Colvin. ² A Government order passed in January of the preceding year had forbidden religious processions through the main street of Bareilly, and directed that such processions should be confined to the nearest road, right or left, outside the town.

³ Drummondganj.

⁴ Mr. E. White.

⁵ The local custom is to parade a Muhammadan flag for nine out of the ten days of the Muharram; and on the tenth to carry out and bury the models of Hasan's and Husain's tombs.

and the mob melted away without awaiting a second volley. A certain amount of disturbance continued until afternoon next day, when the arrival of some cavalry from Bareilly completely quieted the town. In the course of the riot one person had been killed and 26 persons wounded.

Special inquiries were at once ordered by Government, with the result

Emeute in the jail. of showing that these outbreaks were clearly premeditated.¹

A Judge of the High Court held an extraordinary original criminal sessions at Bareilly, sentencing 5 rioters to death and 8 to transportation for life. Some of those sentenced to transportation were afterwards the ringleaders in a serious *emeute* within the jail. The Superintendent had issued a most injudicious order, directing that the sacred thread should be removed from such Hindu prisoners as wore it.² This induced the Hindús to make common cause with the Muslims; and together they succeeded in breaking out of the barracks. But before they could scale or otherwise pass the main wall they were overtaken by watchmen and armed police. A conflict ensued, the prisoners defending themselves with staves torn from the looms. After three volleys from the police the outbreak was quelled. The casualties amongst the prisoners were 7 killed and 31 wounded.

The memorable facts of the past few years have been the completion of the current land assessment, 1872; the opening of the Oudh and Rohilkhand Railway, 1873; the Prince of Wales' visit, 1876; and the famine of 1877-78. Better communications may perhaps tend to avert a recurrence of such calamities as that last named, and it is hoped that the next event of note may be the opening of a light railway to Pilibhít.

¹ These inquiries were conducted by the late Mr. F. O. Mayne, C.B., Commissioner of Allahabad, and Mr. C. P. Carmichael, then Inspector-General of Police. ² The sacred thread or *zonarium* is a sash of thin strings knotted together and worn, like the sash of a commissioned officer, from the left shoulder to the right side of the waist.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BAREILLY (BARELI) DISTRICT.

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Aonla pargana	708	Karor tahsíl and pargana	777
Baheri	710	Kasganja	783
Baheri tahsíl	711	Khamaria	<i>ib.</i>
Balaikhera	<i>ib.</i>	Mácbu Tanda	<i>ib.</i>
Balia	<i>ib.</i>	Mirganj	<i>ib.</i>
Balia pargana	<i>ib.</i>	Mirganj tahsíl and pargana	784
Bamroli	716	Muzaffarnágur	790
Baraur	<i>ib.</i>	Nawábganj	<i>ib.</i>
Bareilly	<i>ib.</i>	Nawábganj tahsíl and pargana	<i>ib.</i>
Barkhera	729	Neoria Husainpur	796
Basháratganj	730	Pachomi	<i>ib.</i>
Bhamora	<i>ib.</i>	Parasuákot... ..	797
Bharolia	<i>ib.</i>	Piyás	<i>ib.</i>
Bhojupura	<i>ib.</i>	Pilibhit	<i>ib.</i>
Bhúta	<i>ib.</i>	Pilibhit sub-division and tahsíl	802
Bijoria	<i>ib.</i>	Pilibhit pargana	<i>ib.</i>
Bilsanda	<i>ib.</i>	Púranpur	808
Bisalpur	731	Púranpur pargana	<i>ib.</i>
Bisalpur tahsíl and pargana	733	Rathaura	817
Chaubári	741	Ránnagar	<i>ib.</i>
Chaunahla pargana	<i>ib.</i>	Richha	823
Deoraniya	747	Richha pargana	824
Deoria and Dewal	<i>ib.</i>	Saneha pargana	829
Dúnka	752	Sarauli	834
Faridpur	<i>ib.</i>	Sarauli pargana	835
Faridpur tahsíl and pargana	753	Senthal	841
Fatehganj East	759	Sháhi	<i>ib.</i>
Fatehganj West	760	Shergarh	<i>ib.</i>
Gaini	761	Sherpur Kalán	<i>ib.</i>
Gwála Prasiddh	<i>ib.</i>	Shishgarh	842
Háfzganj	762	Shiupuri	<i>ib.</i>
Haldi Kalán	<i>ib.</i>	Sirsawan pargana	843
Hardápur	<i>ib.</i>	Tisua... ..	847
Jahánabád	762		

¹The following list contains all tahsils, parganas, tahsíl or pargana capitals, municipalities, house-tax, towns, villages with over 3,000 inhabitants, sites of police-stations or post-offices, and places of historical or antiquarian interest. It therefore adds or omits many villages mentioned in the now somewhat obsolete Gazetteer of Thornton. Most of Thornton's villages, indeed, possessed no other claim to notice except that they stood beside roads, and could supply the weary occupant of the old staging-carriage with coarse food or water. To remember the existence of such places as Khalípur (Kulletpur), Labera (Labeira), Mahop, or Meori would now-a-days tax the memory of even the district officer.

AHICHHATRA—See RAMNAGAR.

AMARIA, a village in the Jahánabad parganah of the Pilibhit tahsíl, lies near the left bank of the Apsara river, 36 miles from Bareilly. It has a 3rd class police-station and district post-office, but contained in 1872 only 1,542 inhabitants.

AONLA,¹ the capital of the parganah and tahsíl so called, stands on the metalled Budaun road, about two miles south of the railway-station which bears its name. Its distance from Bareilly is 17 miles. The population in 1872 numbered 11,153 souls, distributed at the rate of about 87 to the acre.

The town stands on a well-wooded site, raised in places above the level of the surrounding country. Around it are orchards and sandy lanes hedged with tall grass; and near it, on the east, flows the artificial Nawáb's river. It is divided into four disjointed portions, called respectively Kila, or the fort; Paka Katra, or the brick-built market; Kacha Katra, or the one of mud; and sarái, or the hostelry. These are in fact separate villages, the intervals between them being filled with shady graveyards or the precincts of decaying mosques. Aonla is indeed a city of tombs, relics of the time when it was the capital of Rohilkhand and the court of a powerful ruler. Its inhabitants boast it to possess 1,700 mosques and 17,000 wells. The latter number must always have been a vast exaggeration; but to judge from existing remains the former may have been based on fact. The first objects that attract the attention on quitting the railway-station are the mouldering tomb and ruined palace of one Sayyid Ahmad, a cavalier of fortune under Háfiz Rahmat.² The next are the numerous shrines of the town itself, as they rise above the trees in the distance.

In Kila, Ganj, or Aonla Khás are centred most of the principal buildings.

It derives its name from the small castle, still standing, in which the Rohilla chieftains held their court. This consists of two yards, entered from the street by a plain and unimposing gateway. Along the inner walls of the yards are ranged various brick buildings whose dilapidation is more conspicuous than their size. In the outer court, against the wall which divides it from the inner, stands the *diwán-kháná*, or hall of audience—an open pillared structure which may once have had some claim to beauty. In the inner are some buildings used until a few years back for the accommodation of tahsílí and police-station. Almost opposite the gateway of the castle stands the mosque of the paymaster

¹ From notes taken by the compiler during a personal visit to Aonal. ² This Sayyid Ahmad was a man of sanctity as well as valour. The *Gulistán-i-Rahmat* informs that he was called "Sháhji Miyán," and employed by Rahmat in the negotiations preceding the battle of Daunri. *Supra* p. 108.

Sardár Khán, who died in 1772. But the most conspicuous sepulchre in this part of the town is a lofty three-domed mosque, which, as preserving the remains of some chieftain's wife, is known as the Begam's. The graceful proportions of another tomb in this quarter, the Báraburji, or twelve-domed mosque of the steward Fateh Khán, are insufficient to atone for its shabbiness and want of size. The two principal streets contain some respectable buildings, and show in their new masonry structures signs of returning prosperity. The largest house, or rather collection of houses, is the palace of Hakím Saádat Ali. After filling a subordinate position under the Magistrate-Collector of Budaun, this gentleman attained high office under the Nawáb of Rámpur; and his success in routing the rebels at Islámnagar has been mentioned above.¹ Since his death his family has rapidly decayed.

Paka Katra is a densely crowded village surrounded by a grand old brick wall, which almost entitles it to be called a fort. From the
 Paka Katra. wall, which is ~~now~~ somewhat ruinous, the place probably derives its epithet of *paka*. It has a good many small houses of both baked and unbaked brick, but mud is as usual the prevailing material. Over these small houses in the midst of the Katra towers the lofty residence of one Ajudhya Prashad Bráhmaṇ.

Just south of Paká Katra, in a high-walled enclosure of many acres, lies the tomb of the chief who wrested Rohilkhand from the
 Tomb of Ali Muhammad. dominion of the Delhi emperors. The mausoleum of Ali Muhammad is raised on a high plinth, ascended by a flight of about a dozen steps. A huge tamarind throws its arm across the stair, as if to forbid approach. The tomb itself is a large square building surmounted in the centre by a dome and at the corners by octagonal cupolas. On each wall, between the cupolas, rise two square-shafted minarets. The interior consists of the square dark chamber beneath the dome and its surrounding cloister. On the walls of the former, which contains the grave of the chief, are inscribed several hardly appropriate texts from the Kurán. On those of the latter may be observed the charcoaled signatures of several British and native travellers. The name of Smith has been justly distinguished in many fields; but that is no reason why it should obtrude itself on the walls which shelter the departed great of other families. The tomb offers no exception, as regards material, to the general rule in this part of the country. It is of brick plastered with *chunam*. Interest in an ancestral monument will probably prevent the Nawáb of Rámpur from allowing the building to fall below its present fair state of repair.

On the same plinth as, and on either side of, the greater mausoleum are placed two other tombs. Over one of these is built a neat little mosque; the other, that of Ali Muhammad's son Sádulláh,¹ is enclosed only by a light masonry screen with domed alcoves at the corners. The surrounding enclosure, which is cultivated, contains many other tombs. But the richest collection of such monuments is grouped around a magnificent stair-sided tank which faces the southern gate. Here, amid the tall grass beneath the trees, Rohilla chivalry must have been buried by the squadron.

Kacha Katra and Sarái are large villages of the ordinary agricultural type, their inhabitants living, like swallows, in mud-built sheds. The modern public buildings of Aonla are the police-station (1st class), the tahsílí, the tahsílí school, the dispensary endowed by Hakím Saádat Ali, and the imperial post-office. A telegraph-office is attached to the railway-station.

The Chaukidári Act (XX of 1856) is in force and in 1877-78 the house-tax thereby imposed, added to a balance (Rs. 33) from the preceding year, gave a total income of Rs. 2,195. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 1,686. The number of houses was in the same year reckoned at Rs. 2,097, and of these 981 were assessed with the tax, whose incidence was Rs. 2-2-4 per house assessed, and Re. 0-3-0 per head of population. The local trade is slight, but has increased since the railway made Aonla the nearest station to Budaun. A metalled road now connects the former with the latter, and through the latter with other large cities across the Ganges.

The name of Aonla is in all probability derived from the half-sacred tree so called (*Emblica nugrobalans*, *Phyllanthus emblica*). That name is first mentioned about 1380 A. D.,² when the surrounding country became a royal forest. The forest is again referred to in 1418, when the Katehriyas, who they occupied the town and neighbourhood, were forced to seek its refuge. In the reign of Akbar (1556-1605) Aonla was considered of sufficient importance to be created capital of the parganah which still bears its name. It continued to be held by Katehriyas until about 1730, when the assassination of its chief, Dúja Singh, was procured by Ali Muhammad. Ali shortly afterwards made the town his residence; and its most prosperous era perhaps began with his return from exile in 1748. For more than a quarter of a century Aonla remained the site of the Rohilla court; and here, as already shown, are buried most of the great Rohilla chiefs. Some surprise must undoubtedly be felt that the relics of this period are not more magnificent. Aonla would have been a far finer city if for every half dozen

¹ He died in 1764.

² *Supra* p. 97.

mosques of brick one of stone had been built. But stone was expensive, and the Rohilla commonwealth was too poor to afford it.

After Ali Muhammad's death Aonla fell to the portion of his sons Abdulláh and Murtaza. They however fought in the streets, and the city was plundered. An arrangement was at once (1754) made which transferred its possession to the paymaster Sardár Khán. The death of Sardár in 1772 was the signal for another disturbance. But the elder of his sons, Ahmad, at length succeeded in defeating the younger and retaining possession of the town. The short campaign of 1774 greatly enlivened Aonla. It was occupied first by the advancing Rohilla army, next by defeated Rohilla fugitives, and lastly by the victorious English and Oudh forces. Under the rule of Oudh (1774-1801) Aonla sank into insignificance. But in 1813, after the introduction of British rule, we find it the head-quarters of a tahsil, and this position it has ever since retained.

AONLA, a tahsil of the Bareilly district, with headquarters at the town just described, is bounded on the north-east by the Karor and Mírganj tahsils; on the north-west by Rámpur state; on the south-west and south by the Budaun district; and on the east by the Farídpur tahsil. It occupies, in fact, the south-western corner of the district, and has, according to the latest official statement,¹ a total area of 308 square miles and 155 acres. Its total population by the census of 1872 was 196,236 souls; and its total land-revenue is Rs. 2,43,536. A detailed account of the tahsil will be found in the articles on its four parganahs, AONLA, BALIA, SANEHA, and SARAULI (South).

The system of irrigation from its principal river is, however, a subject common to the whole tahsil. And the following remarks on Irrigation from the Aril. the water-supply of the Aril, in parganahs Aonla, Saneha, and Sarauli, will find appropriate quotation here:—

"In the Bareilly district," writes Mr. E Stack, "its course lies entirely in the Aonla tahsil. The first dam on the river is in the Budaun village of Masíhnagar. Some three miles further down there is another dam, in the Bareilly village of Dalíppur, or Islámnagar Dalíppur, a village of pargana Sarauli. Both these dams are small earthen structures, costing some Rs. 40 each. They are usually not made till January, and they furnish water for the early rice. So far the Aril flows in a deep valley, and its bed is narrow and tortuous, while the rapid slope upwards on either side prevents extensive irrigation. Some five miles below Dalíppur is the first large dam, that of Rámpura-Deokola. In these five miles the Aril valley gradually widens, and the river bed takes wider sweeps and gains greatly in volume of water; so that by the time Rámpura-Deokola is reached, there is considerable scope for irrigation canals. Five miles below Rámpura-Deokola is the large dam of Atarchendi. By this time the Aril has grown to a large deep river, flowing through a level country, and connected with an extensive system of channels and tributaries, partly natural, partly artificial. Five miles below Atarchendi is the small dam of Kudha. In this interval the Aril almost loses its character of a river and becomes an ordinary *nala*, dry in the hot season and containing but little

¹North-Western Provinces Government Circular No. 70A., dated 4th July, 1878.

water in the winter. The bed is narrow and very tortuous, but less marked by ravines than in the upper course of the river from the Budaun frontier to Rámpura-Deokola, while the surrounding country is level and the river valley imperfectly defined. A couple of miles below Kudha the river passes into Budaun again. Thus it will be seen that the Aril is dammed in four places in this district, viz., (1) Dalíppur, (2) Rámpura-Deokola, (3) Atarchendi, and (4) Kudha. The first and fourth of these, i. e., the highest dam and the lowest, where the river enters and where it leaves the district, may be left out of consideration for the present. The other two dams must be treated together as belonging to one system of irrigation.

At Deokola the Aril receives an affluent, the Pairiya. This river rises in the north-western corner of the Aonla tahsíl. It has a course of about twelve miles. At Bhímlaur, some four miles above Deokola, it is dammed, and affords water to two or three villages. The combined stream of the Pairiya and the Aril flows about half a mile before it is stopped by the Rámpura-Deokola dam. This dam holds up a very large area of water, filling the Khangawán *jhil*, as well as the lowlands on either side of the river. The fall on the other side of the dam is very great. As one approaches the dam from the lower course of the river, the water has all the appearance of a great lake raised above the level of the surrounding country. The dam lies east and west, Rámpura being at the eastern, and Deokola at the western extremity. The escape channel which gives water to the river below used to be at the Deokola end, but is now at the Rámpura end. It has a rapid fall, and cannot continue to be used for many years longer.

Between Rámpura-Deokola and Atarchendi the Aril receives an affluent called the Katra, near the village of Mánpur. This river, or rather drainage channel, has its beginning a few miles further north. Its own volume of water is inconsiderable. At Girandnagar (called Mazra on the survey map), two miles above Mánpur, the Katra is dammed, but not so as to raise the water to the level of the fields. Half a mile below Mánpur the Aril is crossed by the bridge on the Bareilly and Aonla road. From this point to the Atarchendi dam the river is a very fine stream, broad and deep, with beautifully clear water. This year (1878-79) its depth at the bridge was 13 feet, and it deepens all the way to the dam.

Under the village of Darwápur, three-quarters of a mile above Atarchendi, a stream called the Pairiya, but which has no connection with the Pairiya mentioned above, and which is in fact a large drainage channel parallel to and west of the Aril, approaches so close to the Aril that it has been used for many years past as an outlet for the flood water of the Atarchendi dam in the rains. To prevent a similar escape of water in the winter and hot season, a dam is thrown across the mouth of the discharge channel, which by constant use has become almost as broad as the Aril itself. This Pairiya runs westward about half a mile, when it turns south, and is dammed at Sendha, about five miles south-west of Atarchendi. As for the Aril itself, the Atarchendi dam stops all the water, and the river below is perfectly dry. If there is water to spare, a little is let out and finds its way to Kudha. There is a small dam at Kirpia, not quite half way.

The distribution of water from the Aril is managed as follows. By the Rámpura-Deokola dam enough water is held up to admit of irrigation by basket-lifts as far up the river as Mau, where the Aril is crossed by the old Nawábi bridge, on the road from Aonla to Rámnagar, and no doubt also for some distance above this. About a mile below Mau a deep ~~nala runs~~ back from the river to the south, which is filled with water as far as the village of Ajúdhia, and serves as an irrigation reservoir. The first free irrigation channel (without a basket-lift) is in Deokola, above the dam. Between Rámpura and Khangawán there is another, which joins the Kuli nala. This nala also gets filled from the backwater held up by the Atarchendi dam. It is a drainage channel running north and south between the Aril and the Katra, and, though for the most part lost in *dhák* jungal, helps to water a number

of villages in this intermediate region. Another nala runs southwards from Deokola, above the dam, towards Turkunta. Thus the villages watered wholly or in part from the Rámpura-Deokola dam and the channels connected with it may be enumerated as below :—

- | | |
|---------------------|------------------|
| 1. Rámpura. | 8. Barákhera. |
| 2. Deokola. | 9. Púranpur. |
| 3. Khangaván Shyám. | 10. Anandpur. |
| 4. Kadauna. | 11. Rámnagar. |
| 5. Ajúdha. | 12. Bajhera. |
| 6. Champatpur. | 13. Rahgaván. |
| 7. Mau. | 14. Girandnagar. |

" The irrigation system of the Atarchendi dam is much more extensive. It begins with the Katra, which is really in the lower part of its course a backwater of the Aril. The villages along the Katra and the Aril get their water direct from both rivers. Proceeding down the Aril after its junction with the Katra, the first large irrigation channel is that which runs from the Lohari bridge along the north-western border of the Aonla road, and subsequently crosses under the road and continues its south-westerly course till it joins a channel leading to Bilauri, through several other villages. About three-quarters of a mile below the Lohari bridge a wide and deep nala runs back from the Aril eastwards, and subsequently breaks into three channels—one running south-east towards Nisoi, another eastwards towards Ismáilpur, and the third and largest, turning northwards and crossing under the Aonla road three-quarters of a mile north-east of the Lohari bridge. This nala, where it leaves the Aril, is called the Manau-na Khazána. About a mile further down the Aril is crossed by the railway bridge. Along the southern side of the railway is a water-course made to protect the embankment. It is the common 'chaugaza' of the country. This water-course carries water eastwards as far as a drainage channel called the Khalási nadi, which should give water to Gudauli and the adjacent villages. Finally, there is a channel on the left bank of the river near the dam, and two on the right bank. These give water to Atarchendi and Sadulláhganj. The villages watered wholly or in part are as follows :—

- | | | |
|---------------------|-----|---|
| 1. Khajúr Dándi | ... | } Along the banks of the Katra or the Aril. |
| 2. Ghunsi | ... | |
| 3. Rahgawan | ... | |
| 4. Shádnagar | ... | |
| 5. Mánpur | ... | |
| 6. Lohári | ... | |
| 7. Darwápur | ... | |
| 8. Dhakaura | ... | |
| 9. Atarchendi | ... | |
| 10. Phulási | ... | } By the channel which sets off at the Lohari bridge. |
| 11. Paiga | ... | |
| 12. Bhámpur | ... | |
| 13. Bahjuia | ... | |
| 14. Chakarpur | ... | |
| 15. Bihta Chauhán | ... | |
| 16. Kamaria Dándi | ... | |
| 17. Bilauri | ... | |
| 18. Maraura | ... |  | } By the Manáuna Khazána and the railway water-course. |
| 19. Ismáilpur | ... | |
| 20. Amrauli. | ... | |
| 21. Nohora Hasanpur | ... | |
| 22. Nórpur Buzurg | ... | |
| 23. Pahládpur | ... | |
| 24. Nisoi | ... | |
| 25. Jalálganj | ... | |
| 26. Rawánagar | ... | |
| 27. Bihta Buzurg | ... | |
| 28. Sadulláhganj | ... | |
| 29. Fálhganj | ... | |

- 30. Gudkuli
- 31. Muhammadgani
- 32. Rutia
- 33. Husainpur
- 34. Chingr
- 35. Bhindaure
- 36. Kirpia
- 37. Malgawan
- 38. Jagmanpur

...
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} By the Khalási nadi and its connected channels.

Not all these villages were watered this year. The last year when the system was in good working order was 1283 fasli (1875-76 A.D.) In that year the lands of 32 villages were watered, comprising a total area of Government bighas 6,909.

Such being the nature and extent of the Aril irrigation system, the objections to its present state fall under two main heads, viz., (1) the uncertainty of the water-supply, and (2) the wastefulness of distribution.

(1) The Rámpura-Deokola dam has been regularly made year by year. But the Atarchendi dam has not been made properly since 1283 fasli; and even in that year the supply of water was not at all equal to what it should be. As explained above, there are two dams in Atarchendi—one to hold the Aril up, and one to prevent the Aril from backing down into the Pairiya. These dams are made by the zamindars of Atarchendi, a community of Thákurs who have multiplied on what was once a fine estate until they have for the greater part sunk into indigents. According to the *wajibularz*, it is their business to build the two dams, and they are allowed to recover water-rates at two per cent. on the revenue of 44 villages watered. This provision has, however, for many years remained practically a dead letter. The cost of the two dams is about Rs. 350. They are both built of earth with straw mixed to hold it.

"The dam on the Aril proper is supposed to last for a term of years; while that across the mouth of the Pairiya should be broken every rainy season, so as to afford relief to the flood water, and renewed immediately after the end of the rains, so as to catch a good supply for the winter and hot seasons. The Thákurs, however, have neither the means nor the public spirit to perform this duty efficiently. Bábu Girdhári Lal, of Bilauri, has recently obtained by purchase the rights of some of these men in the dams, but without co-operation from the Atarchendi zamindars there is no certainty that he will be able to carry the work through year after year. In 1284 and 1285 fasli there was no dam at all, and great suffering and loss to the cultivators was the result. In 1286 fasli the dams were not built till November (1878), and the supply of water was insufficient.

"My diaries for December and November contain mention of the expedients which had to be employed in order to get a supply of water. Briefly, I had to go several times to Rámpura-Deokola and cut the dam there at its eastern end. At last by January the Atarchendi dam was tolerably full, and a considerable area was under irrigation. But the water never reached the Khalási nadi, and all the villages dependent on that nadi have been left dry; and similarly with the group of villages dependent on the channel from the Lohári bridge. The rains of the present year (1879) will undoubtedly sweep away the dam on the Aril proper, as well as that on the mouth of the Pairiya, and the whole business will be to do again next year, with probably the same amount of trouble in cutting the Rámpura-Deokola dam, and the same danger of a collision between the Thákurs of Rámpura and those of Atarchendi. Besides, it is not certain that the Rámpura-Deokola dam will always have water enough to spare. This happened to be the case in the present year, and the villages dependent on that dam were in no way prejudiced. But in other circumstances it would obviously be unjust to insist upon their doing without water that the Atarchendi system might have it.

* Another and very important point is the increasing difficulty of making a good dam. This applies both to the Rámpura-Deokola and to the two Atarchendi dams, but especially to the two latter. Where the dam breaks, the flood water scoops a great hole in the bed, and next year's dam has to be built either higher or lower down the river. The Rámpura-Deokola dam has been gradually moving higher up, while both the Atarchendi dams have been moving lower down. These changes, besides throwing land out of cultivation, conduce to the insecurity of the dams, and discourage the zamindars from attempting to rebuild them if they are casually broken by late showers, as was the case with the Atarchendi dam of 1284 fasli.

"Again, if the dam is a solid structure and lasts several years, there is a new difficulty in the shape of escape channels. They have always a tendency to become the main stream in course of time. This has happened to one escape channel of the Rámpura-Deokola and to one of the Atarchendi dam, while a second escape channel of the latter has had to be stopped to prevent a similar result, and, as above noted, the present new escape of the Rámpura-Deokola dam cannot for the same reason continue to be used many years.

"(2) The wastefulness of distribution is very great. Below the Rámpura-Deokola dam, half a mile of water is wasted in filling up the old escape channel above mentioned, which is now a deep backwater, perfectly useless, irrigating nothing. The Káli nadi is a similar backwater which serves only as a useless absorbent. The systems of the Lohári bridge channel, the Manauna Khazāna, and the Khalási nadi are all wasteful in the extreme. The water is supposed to find its way from one nala to another through a succession of shallow basins (*dabri*); and unless the river is fairly flooding its banks, these nalas and basins swallow up all the surplus before it reaches the group of villages it is meant for. It has already been noted that this was what happened this year as regards the Lohári and Khalási branches. The new railway water course which has taken the place of one of the old drainage lines affords a striking contrast to this wasteful system. It has carried water this year much further than would ever have been the case according to the old plan.¹ One of the zamindárs of Gudauli wanted to make a new straight cut to his village this year, but was prevented by their opposition, and the consequence was that the village never got any water at all. In Atarchendi itself they like to see the streets flooded by way of ensuring a good supply of water."

AONLA, a parganah of the tahsíl just mentioned, is bounded on the north by parganah, and tahsíl Mírganj, the frontier sometimes coinciding with the variable course of the Rám-ganga river; on the west by parganah Sarauli and the Budaun district, being in places divided from the former by the Aril and Pairiya rivers; on the south, again by Budaun, from which it is severed for a short distance by the Nawáb nadi; and on the east by parganah Sanaha, the Aril again supplying, with its affluent the Katra, an occasional boundary. Its total area, according to the official statement last quoted, was 127 square miles and 618 acres, a measurement which is a few acres larger than that of the scientific revenue survey. Details of its population and revenue will be hereafter given. The parganah contains 268 *maháls* or estates, distributed amongst 225 villages or *mauzas*.

¹ The Atarchendi zamindárs absolutely object to any interference with these old drainage lines.

Like all other parganahs of the same tahsíl, Aonla may be roughly divided into two portions—the *khádir* or Rámghanga flats in the north, and the *bánger* or uplands in the south and centre. The basin of the sluggish Aril, which crosses its area from north-west to south-east, is too small to be treated as distinct from the rest of the uplands. The Aril is joined by the Pairiya near the western, and quitted by the Nawáb nadi near the eastern boundary. It receives also on its northern bank the Kuli and the Katra, two intermittent tributaries rising, when they rise at all, within the parganah itself. The name of Pairiya is applied not only to the stream properly so called, but to an old water-bearing bed of the Aril which quits the latter just north of the castled Atarchendi, to join at last the Nawáb nadi. The Nawáb nadi was originally a canal dug by the Nawáb Ali Muhammad Khán (17 30-49). It flows south and west, to rejoin the Aril on the south-eastern border.

The Rámghanga khádir of Aonla occupies in fertility a place midway between that of the western Sarauli and eastern Sancha. The difference in elevation between it and bánger tracts is generally small; indeed, the latter can show hollows lower than any in the Rámghanga basin. The lowest recorded points are 528 feet above the sea at Mahtia Dándi and the deserted site of Dánpur; the highest is 779 feet at Mutlakpur or Gúlargáon. The flatness of the upland landscape is relieved solely by low sandhills, or by the shallow ravines which fringe the banks of streams. The lowlands by the Rámghanga are of course an unadulterated plain, chased only by beds which the fickle river has deserted, to revisit in times of flood. But the scenery is not without its beauties. Sombre groves and green guava-orchards supply a verdure even when the crops have been cut and summer has parched the land. There are sandy lanes hedged with tall pampas-grass, and in the south-eastern portion of the uplands wide patches of what was once an unbroken *dhák* forest. But the bright scarlet flowers of this tree are becoming yearly a rarer sight; and the demands of the fuel-eating railway may before long have deprived the blue-bull of his last remaining cover. The last leopard was shot here in 1871. Bare or uncultivated patches are scarce. But it is said that on the great *úsar* plain, south of Islámabad and Sendha in the same tract, not a blade of grass will grow. On other waste plots marketable grasses are luxuriant enough, selling at good prices to the lumberers of Aonla. Amongst such growths is the fragrant gándur (*Andropogon muricatum*), whose root supplies the *khaskhas* used in making door-screens (*tatti*).

The soils of this fertile parganah are as usual divided into loamy (*dúmat*), clayey (*mattiyár*), and sandy (*bhúr*) moulds, occupying respectively 54·0, 21·1, and 24·9 per cent. of the cultivated area. Their productiveness is increased by a fair allowance of irrigation, chiefly from rivers and wells. In the year of measurements for the current settlement it was ascertained that 26·8 per cent. of the total area was actually watered. Or, deducting from the total area the *khádír*, which requires irrigation only in exceptional years, we find that of the remainder 31·7 per cent. is watered, and 47·5 irrigable from existing sources. In the Rámghanga basin water is found within 8 or 9 feet from the surface, and in the upland within from 16 to 26 feet. The system of irrigation from the Aril was described in the last article. The wells of the uplands are worked with bullocks and leathern buckets.

The products of the parganah are as usual almost entirely agricultural, and important manufactures there are none. The principal staples are, for the autumn harvest, *bajra* millet and rice, with a little cotton and indigo; for the spring harvest, wheat, barley, and chick-pea or *gram*. Indigo cultivation is extending, and several small factories have been started by natives since the rebellion of 1857. The rice grown are coarse in variety and inferior in outturn; but about a quarter of the total area is *dosáhi*, a term which here means land sown with spring crops after bearing rice in autumn. The average outturn of wheat per acre (1,079 lbs.) is much greater than that of France or Prussia, and slightly greater than that of Ireland in 1780. In one village (Katsári), indeed, the outturn was found to exceed the general average of England (1,680 lbs.). A sale for the local produce is found at the chief towns or villages, Aonla, Gurgáon, Shiúpuri,¹ and Manauna. At the two former weekly markets are held. But the communications of the parganah are not such as to foster trade. The Oudh and Rohilkhand Railway, with a station at Aonla, passes through its centre; and a metalled road connects the station with Budaun. But the unmetalled line from Bareilly which joins this road is the only remaining highway. West of the Nawáb nadi are the usual village tracks. But between that river and the Saucha border lies a most difficult country, imperfectly reclaimed from its primitive jungle, and intersected by a network of water-courses which during the rains renders traffic almost impossible. The Rámghanga provides during the same season a temporary trade route.

¹ Shiúpuri lies on the frontier of Sarauli, and in the table of distances at page 532 was by an oversight entered as part of that parganah.

In comparing the condition of the parganah at the openings of the past and present revenue settlements, the report on the latter classifies the area as follows:—

Area.				IX., 1833, settlement.	Present measurements.	Increase, per cent.	Decrease, per cent.
				Acres.	Acres.		
Total	...	...	...	79,174	82,107	3.7	...
Barren	...	...	...	5,091	9,767	91.8	...
Revenue-free	...	...	...	6,730	762	...	88.7
Total	{	Old waste	...	34,296	15,560	...	54.6
		New fallow	...	763	461	...	40.0
		Cultivated	...	32,289	55,557	72.0	...
		Assessable	...	67,253	71,578	6.2	...

The increase in "barren" area is due merely to a difference in the system of classification. We learn from Mr. Conolly's report, that at last settlement "the surveyor's account of land capable of cultivation included groves, roads, and all land which he could not affirm to be absolutely incapable of tillage. In this way much was included which was not properly culturable." The increase in cultivation is real and encouraging. But as the railway now drains the parganah, a still larger advance under this head must be expected.

The current settlement was effected by Mr. S. M. Moens. His general method of assessment has been described above,¹ and we need here mention only the special details which affected this parganah. He divided it for purposes of assessment into four circles—(1) the khádir, (2) the 2nd class bángar, (3) the jángal, and (4) the 1st class bángar. The first speaks for itself; the Pairiya, the Aril, and the nawáb Nadi formed a continuous river boundary between the second and the fourth; and the third included 22 villages in the wooded south-eastern portion of the uplands. The fourth circle was by far the largest and highest. The relative fertility of these divisions may be seen from the rent-rates which Mr. Moens assumed for the various soils of each, thus:—

Soil.	RENT-RATE PER ACRE IN CIRCLE.											
	I.—Khádir.			II.—Bángar, 2nd class.			III.—Jángal.			IV.—Bángar, 1st class.		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Dámat	5	4	0	3	10	0	2	10	0	3	10	0
Do. irrigated	...	...	...	4	8	0	3	10	0	4	12	0
Mattiýár	4	0	0	2	10	0	2	0	0	3	0	0
Do. irrigated	...	...	...	3	6	0	3	3	0	4	0	0
Bhúr ²	3	0	0	2	6	0	1	9	6	2	8	0
Do. irrigated	...	...	...	3	4	0	2	6	0	3	8	0
Do. 2nd class ¹	...	...	...	...	...	...	...	...	...	1	12	0
Do. 2nd class, irrigated.	...	...	...	...	...	...	...	...	...	3	0	0

¹ Supra p. 612.

² The first class *bhúr* was level, growing a spring crop one year and an autumn crop the next. The second class *bhúr* was hummocky and irregular, growing usually a coarse autumn crop alone.

Notwithstanding that prices had since 1838 risen about 44 per cent. all round, there had been little increase in the rental rates actually paid.¹ Applied to the taxable area, Mr. Moens' assumed rates gave the parganah a total rental of Rs. 1,92,368;² and deduced from this sum at 50 per cent., the demand would have reached Rs. 96,184. The figure actually proposed was Rs. 93,530, or including the 10 per cent. cess, Rs. 1,02,883. The results and incidence of the new assessment may be thus compared with those of the old.

Settlement.		INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CESSES.	
		Cultivated area.		Assessable area.		Total area.			
		Initial.	Final.	Initial.	Final.	Initial	Final.	Initial.	Final.
		Rs. a. p	Rs. a. p	Rs. a p	Rs. a. p.	Rs. a. p	Rs. a. p	Rs.	Rs.
Former	...	1 14 8	1 2 11	0 14 6½	0 14 8½	0 12 2	0 12 6½	60,554	63,908
Present	...	...	1 14 3½	...	1 7 6	...	1 4 0	...	93,530
Increase	...	...	0 14 4½	...	0 8 9½	...	0 7 5½	...	29,623

Though not yet sanctioned by Government, the new demand is provisionally in force. A slight alteration has in 1878-79 reduced its figure to Rs. 92,769.

Amongst the proprietors who pay this revenue, Rājputs are more than

Landholders and three times as numerous as any other caste. Amongst

their tenants Kisáns and brother-Rājputs predominate.

The following table will, however, show how landlords and cultivators were at settlement found distributed between the various classes:—

Landholders.				Tenants.			
Rājputs ...	...	...	827	Kisáns ...	...	...	1,993
Shaikhs ...	...	...	246	Rājputs ...	...	...	1,730 ³
Kayaths ...	...	...	233	Muráos ...	...	...	1,389
Brahmans ...	...	...	154	Chamárs ...	...	...	960
Cowherds (Ahir) ...	...	...	102	Brahmans ...	...	...	838
Sayyids ...	...	...	84	Sweepers ...	...	...	426
Mahájans ...	...	...	81	Shepherds ...	...	...	287
Patháns ...	...	...	50	Kahárs ...	...	...	234
Other castes (less than 50 members each) ...	...	...	124	Cowherds ...	...	...	211
				Carpenters ...	...	...	200
				Other castes (less than 200 members each) ...	...	...	...
Total ...	...	1,901		Total ...	...	9,637	

¹ This is as striking a proof as any of the fact that this part of India rents are regulated by custom rather than competition.

² In 1872, the census reckoned the sum paid by tenants to landlords as rent and cesses at Rs. 1,59,215. This seems far too low.

³ Though numerically inferior to the Kisáns, Rājput tenants hold most land.

Speaking of the Rájputs, Ahírs, Kisáqs, Chamárs, and Muráos, Mr. Moens says:—"The two former are lazy and turbulent, the three latter, as usual, thoroughly good cultivators. The Ahírs are here, as elsewhere in Bareilly, notorious as a caste for being *facile princeps* in lying, fraud, and ingratitude. There are numerous proverbs on these points. They have all got a mental twist ; and I have long given up all hope of getting the whole truth out of an Ahír, even when it is his interest to tell it."

The number of joint proprietors was on some estates very large, and in two cases exceeded 100. Of the total area 7,636 acres were returned as cultivated by the owners themselves, and 77,099 acres by tenants with rights of occupancy. The average holding, including all classes of cultivators, was 6·4 acres.

During the term of the last settlement 28 per cent. of the parganah permanently changed hands. The details for transfers of all
 Alienations. sorts are, by private sale, 14,566 acres, at Rs. 4-7-5 an acre ; by sale in execution of decree, 8,778 acres at Rs. 7-6-4 ; and by mortgage 7,440 acres at Rs. 3-11-9. Mr. Moens attributes the lowness of the prices partly to the number and strength of the Rájput village communities. "No capitalist," he writes, "would risk money in a share in a village with the knowledge that he would have half a dozen suits to fight through the civil courts to get even nominal possession of his purchase, and the subsequent certainty of an annual suit for even the small share of profits assigned to him in the village papers. As an instance of these difficulties we may note that the well-known Hakím Saádat Ali Khán, an unusually strong, wealthy, and intelligent landholder, bought numerous shares in this *parganah*, of which neither he nor his successors were ever able to obtain possession."

According to the census of 1872 parganah Aonla contained 158 in-
 Population. habited villages, of which 53 had less than 200 inhabitants ; 65 between 200 and 500 ; 26 between 500 and 1,000 ; 9 between 1,000 and 2,000 ; 3 between 2,000 and 3,000 ; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants is Aonla, with a population of 11,154.

The total population in 1872 numbered 80,413 souls (37,522 females), giving 628 to the square mile. Classified according to religion, there were 67,649 Hindús, of whom 31,414 were females, and 12,764 Musalmans, (6,108 females). Distributing the Hindu population amongst the four great classes, the census shows 4,215 Brahmans, of whom 1,973 were females ; 6,768 Rájputs, including 2,836 females ; and 2,598 Baniyas (1,253

females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 54,068 souls (25,352 females). The principal Brahman sub-divisions found in this parganah are the Gaur (427), Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (2,936), Gaur (284), Katehriya (2,545), Janghára, Gautam, Ráthor, Shiúbansi, Bais, Bargújar, and Sakarwar. The Baniyas belong to the Agarwál (338), Barasaini, Chausaini, Dasa, Purbiya, and Gurwála subdivisions. The most numerous amongst the other castes are the Koli (1,297), Gadariya (2,096), Káyath (1,495), Kahár (4,365), Dhobi (1,255), Chamár (9,924), Barhai (1,329), Ahír (3,164), Nai or Hajjám (1,151), Bhangi or Khákrob (1,500), Kisán (11,695), and Káchhi (6,965). Besides these, the following castes comprising less than one thousand numbers are found in this parganah:—Máli, Lohár, Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Patwa, Kumbár, Gújar, Bairági, Pási, Kurmi, Bhát, Dhánuk, Khatik, Darzi, Ghosi, Ramaiya, Chuna, and Ahar. The Musalmáns are distributed amongst Shaikhs (10,103), Sayyids (456), Mughals (92), and Patháns (2,103) or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the
 Occupations. male adult population (not less than fifteen years of age), 333 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,666 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 834 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 15,901 in agricultural operations; 3,774 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,396 persons returned as labourers, and 239 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,597 as landholders, 47,053 as cultivators, and 30,763 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,396 males as able to read and write out of a total male population numbering 42,891 souls.

The general and fiscal histories of the parganah can be gathered from
 History. those of the district, already given. We here deal only with the changes of Aonla, the administrative unit. In the *Ain-i-Akbari* (1596) it is entered as a *mahál* of the Badáyún government and Dehli province, with an area of about 71,688 acres and a rental of about 17,265 rupees. Under the succeeding government, that of the Rohillas (1748-74), the parganah became the favourite domain of Ali

Muhammad, and its changes of ownership were identical with those of its capital. During the rule of Oudh (1774-1801) we hear nothing of Aonla, except some casual mention by the traveller Tennant of its desolate condition. On its cession to the Company (1801) the parganah was included in the Morádabad district; and at this time it was sometimes called Manauna, its collections being made at the suburb so named of its capital. In 1805-06 it was transferred from Moradábád to Bareilly, the district in which it has ever since remained. And after the last settlement of land-revenue 14 villages in the Rámghanga basin, including Ajáon itself, were added to this parganah from that of Ajáon.

ATARCHENDI, a village beside the Aril, on the western frontier of parganah Aonla, lies $10\frac{1}{2}$ miles south-west of Bareilly, and had in 1872 a population of 1,108 inhabitants. From the latter detail it will be seen that the place has little present importance. Its historical associations are in fact its only claim to notice here. Guarded on one side by the Aril, and on the others by the *dhák* forest which stretched from that river to near Aonla, it was in the fourteenth century chosen as the site of a Katehriya stronghold. The spot once occupied by the old Thákurgarh or Rájput's fort is still shown. The fort itself must have fallen to ruin before the time of the Rohillas, for Sadulláh Khán, the son of Ali Muhammad, founded here a second castle. The remains of this brick-built fastness cover $13\frac{3}{4}$ acres, its foundations and the towers on its river-face being still distinctly traceable. A further relic of Sadulláh exists in the village of Sadulláhganj, on the opposite or Saneha bank of the river. The forest which once made Atarchendi defensible is fast disappearing, and even ceases to harbour game; but a wild pig or two are occasionally shot by the Katehriyas who still hold the village. The name of Atarchendi may perhaps show that the Aril here flows in an old bed of the Rámghanga. It is said to be derived from *Ataria*, the remaining fragment of a village swept off by diluvion, and *chendi*, equalling *chhora húa*, left. Atarchendi possesses a large irrigation dam on the Aril, and a good camping grove beside that river.

BAHERI, a village of parganah Chaumabla, is the headquarters of the Baheri tahsíl. It stands on the metalled Naini Tal road, 31 miles north of Bareilly, and about one east of the Kichaha. Between that river and the village intervenes the Baheri distributary of the Kichaha-Dhora canal, and about the same distance off on the opposite or eastern side flows the main line of the canal itself.

The population amounted in 1872 to 1,019 only. But Baheri has a tahsili, a first-class police-station, a tahsili-school, an imperial post-office, a dispensary, a staging-bungalow, an inn for natives (*sarái*), and a market on Sunday,

Tuesdays, and Thursdays. There is little trade, but a considerable through traffic. The village is mud built. Of its three wards, Baheri, Shaikhúpur, and Tándá, the last is, as its name shows, the headquarters of the Banjásas.

BAHERI, a tahsíl of the Bareilly district, with court and treasury at the place just described, is bounded on the east by tahsíl and subdivision Pilibhít; on the north by the Taráí district; on the west by the native state of Rámpur; and on the south by tahsils Mírganj, Karor, and Nawábganj. It occupies, in fact, the north-western corner of the district; and has, according to the official statement of 1878, an area of 349 square miles and 373 acres. Its total population by the census of 1872 was 197,393 souls; and its total land revenue is in 1878-79 Rs. 3,34,832. A detailed account of this tahsíl will be found in the articles on its four parganahs, CHAUMAHLA, KABAR, RICHHA, and SIRSAWAN.

BALAIKHERA or Balaiya-Pasiápur—See JAHANABAD.

BALIA, a village near the right bank of the Rám-ganga, is remarkable only as giving its name to the parganah in which it lies. Its distance from Bareilly is 13 miles, and its population amounts by the census of 1872 to 2,540 souls. It can boast only two or three brick-built houses, but has a market twice weekly and an elementary school.

BALIA, the most eastern pargana of the Aonla tahsíl, is bounded on the east by pargana and tahsíl Faridpur, and on the north-east by pargana and tahsíl Karor, the boundary at times and places coinciding with the shifty course of the Rám-ganga river; on the west by pargana Sancha of its own tahsíl; and on the south by the Budaun district. Its total area according to the official statement of 1878¹ was 37 square miles and 306 acres; and according to the earlier revenue survey² some 3 square miles less. Details of its area and revenue will be hereafter given. The pargana contains 84 *maháls* or estates, distributed amongst 50 villages or *mauzas*.

The physical features of Balia need not detain us long. The pargana lies

almost entirely in the flat alluvial plain of the Rám-ganga; and the only upland or *bánger* is a small patch in the centre of the southern border. The height of this patch, as compared with that of the lowlands, it is impossible to say. No elevations were taken thereon by the revenue survey; but the highest and lowest observed points in the pargana, 569 and 523 feet respectively above the sea, lie just outside its eastern border. The pargana is in fact as devoid of hills as it is of forests, lakes, and rivers. The Rám-ganga is without it rather than of it, and the only natural reservoirs

¹ North-Western Provinces Government Circular No 90A., dated 4th July in that year.
² Not to be confounded with the unskilled settlement survey, whose areas will be hereafter given.

are pools in deserted beds of that river. A succession of such pools is furnished by the Andhariya or blind water-course, which in the rains becomes a stream, flowing through the south-western corner of the pargana. But for purposes of irrigation rivers and lakes are hardly required.

The *khádir* flats, *i.e.*, the bulk of the pargana, suffer rather from over-saturation than drought; and when this is not the case, can be moistened from unbricked wells which tap water from 9 to 12 feet below the surface. On the edge of the Rámanga itself, where inundation is dreaded or the soil is poor, patches of tamarisk or tall grass may be sighted; but as both are saleable, such land is not to be considered utterly barren. The soils are throughout the pargana of the usual description, loamy (*dúmat*), clayey (*mattiyár*), and sandy (*bhúr*). The first is returned as occupying 55·2, the second 22·6, and the third 22·2 per cent. of the cultivated area. The *báugar* patch in the south has a surface of almost pure clay, which, though productive, is difficult to work. Hence its villages are comparatively uninhabited.

The pargana has no towns, and therefore no manufactures. Its only products are agricultural. *Bajra* millet occupies about 3,600 out of the 8,600 acres sown for the autumn, and wheat about 6,100 out of the 9,200 acres sown for the spring harvest. The next places are taken in autumn by rice and *juár* millet, and in spring by chick-pea or gram. These products find a sale either in the local markets at Balia and other villages, or at Sadulláhanj, just over the border in Budaun.¹ The communications are, however, limited to one metalled highway, the Budaun and Háthras road. After crossing the Rámanga this enters the pargana at Sardárnagar, and spans its north-western corner. As it narrows to a point the same corner is traversed by the Oudh and Rohilkhand Railway, which, however, has no station in Balia.

The following table shows the comparative areas of the pargana at the time of the past and present settlements, as given in the report on the latter :—

Measurement.	Unassessable.	Assessable.			Total.
	Barren, revenue-free, &c.	Culturable waste.	Cultivated.	Total.	
Last settlement ...	5,775 acres.	3,432 acres.	14,061 acres.	17,493 acres.	23,268 acres.
Current settlement,	3,522 „	2,629 „	17,956 „	20,585 „	24,107 „
Increase or decrease,	—2,253	—803	+3,895	+3,092	+839

¹ *Supra* p. 138.

The increase in total area is explained by alluvial gifts from the Rám-ganga. The decrease in revenue-free and culturable waste is almost sufficient to account for the increase of cultivation according to the later measurement. 15·4 per cent. of the cultivated area is watered.

The current assessment was effected by Mr. F. W. Porter, under the supervision of Mr. S. M. Moens. The general method of assessment, already described at page 612, it is useless to recapitulate, but special details affecting this pargana must be given. Mr. Porter divided the pargana, according to its natural divisions already described, into two circles of assessment, and for the various soils of each he assumed the following rental rates :—

Circle.	Dumat or loam.	Mattiyár or clay.	Bhúr or sand.
	Per acre.	Per acre.	Per acre.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
I.— <i>Khádír</i> or Rám-ganga basin...	4 8 0	3 8 3	3 4 0
II.— <i>Bángar</i> , 2nd class, in southern centre of pargana.	4 0 0	2 14 0	2 10 0

The application of these rates to the ascertained areas gave the pargana a total rental of Rs. 70,780.¹ Deducted from this sum at 50 per cent., the demand would have reached Rs. 35,360. The figure actually proposed was Rs. 33,680, or including the 10 per cent. cess, Rs. 37,048. The following table contrasts the results and incidence of the new demand with those of the old :—

Settlement.	INCIDENCE PER ACRE						TOTAL DEMAND, EXCLUDING CESSSES.	
	On assessable area.		On cultivated area.		On total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former	1 4 0	1 3 0	1 9 11	1 5 8	0 15 9	1 0 3	23,339	24,402
Present	...	1 12 10	...	2 0 11	...	1 8 8	...	33,680
Increase	...	0 9 10	...	0 11 3	...	0 8 5	...	12,646

An increase of 51·8 per cent. was undoubtedly large, but the demand of the former settlement was extraordinarily light. Though not yet formally

¹ The 1872 census estimates the sum paid by tenants to landlords as rent and cesses at Rs. 58,980. This figure is far below the mark.

sanctioned by Government, Mr. Porter's assessment is provisionally in force. A slight alteration has reduced it in 1878-79 to Rs. 32,324.

Almost two-thirds of the landholders who pay this demand are, as will be seen from the marginal list, Rájputs. These belong chiefly to the Janghára, Pramár, Ráthor, and Chauhán tribes. The traditions of the Pramárs assert that Akbar (1556-1603) granted their ancestor Mahípat a fief of seven villages in this pargana, then held chiefly by Goblas, Katehriyas, and Jangháras. In one of these villages, then called Kariaon, but now Sardárnagar, Mahípat built a castle. The castle was stormed in the time of his son Pratáb Singh by the jealous clans just mentioned. Returning from Dehli when he heard of the disaster, Pratáb defeated the intruders, and drove them to the forests at the foot of the Himálayas. He then built a new castle at Badri, the next village to Sardárnagar; and until ousted by the Oudh Government his family retained their former possessions. Badri they still hold. A very large proportion of the cultivating class is supplied by the kinsmen of the Rájput and Brahman proprietors. To each plough was an average of 2 cultivators and 7·5 acres cultivation.

Of the whole pargana but 5,636 acres changed owners during the term of the last settlement. Of this area 2,717 acres passed by private sale, at an average price of Rs. 11-4-2 each; 843 by mortgage at Rs. 10-2-0 each; 1,747 by sale in execution of civil decree at Rs. 8-15-2; and 329 by other orders of civil courts at Rs. 9-3-0. That there should have been no sales for arrears is a strong proof of the lightness of assessment. The estates sold by decrees of civil courts were chiefly those of Brahmans and Káyaths, whose litigious character and bad management are here notorious. Of the prices just quoted, those returned for private sales are likely to be least accurate. Such transfers were in most cases conveyances from one member of a Rajput clan to another, the prices being merely nominal.

According to the census of 1872 pargana Balia contained 49 inhabited villages, of which 11 had less than 200 inhabitants; 19 between 200 and 500; 15 between 500 and 1,000; 3 between 1,000 and 2,000; and one between 2,000 and 3,000; the total population in 1872 numbered 23,950 souls (11,212 females), giving 647 to the square mile. Classified according to religion, there were 21,620 Hindús, of whom 10,133 were females; 2,329 Musalmáns, whom 1,080 amongst were

Landlord and tenant.

Rájputs	...	817
Káyaths	...	201
Brahmans	...	147
Baniyas	...	10
Other castes (less than 10 members each)	...	29
Total	...	1,204

females ; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 1,832 Bráhmans, of whom 871 were females ; 1,539 Rájputs, including 655 females ; and 968 Baniyas (474 females) ; whilst the great mass of the population is comprised in " the other castes " of the census returns, which show a total of 17,281 souls (8,133 females). The principal Brahman sub-divisions found in this pargana are the Gaur, Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (460), Ráthor (203), Janghára, Gaur, Katehriya, Gautam, Shiúbansi, Bais, Pramár or Ponwár, Tomar, and Raikwár. The Baniyas belong to the Agarwál, Mahár, and Chausaini sub-divisions. The most numerous amongst the other castes are the Kabár (2,645), Chamár (2,511), Ahír (1,361), Kisún (2,130), and Káchhi (2,703). Besides these, the following castes comprising less than one thousand members are found in this pargana :—Koli, Máli, Lohár, Gadariya, Káyath, Dhobi, Ját, Barhai, Bharbhunja, Nai or Hajjam, Bhangí or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Patwa, Kumhár, Gújar, Bairági, Kurmi, Bhát, Dhánuk, Khatík, Beldár, Darzi, and Jogi. The Musalmáns are distributed amongst Shaikhs (2,318), Sayyids (3), Mughals (4), and Patháns (104), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 57 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 520 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 241 in commerce in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 5,047 in agricultural operations ; 1,098 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 622 persons returned as labourers, and 108 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 830 as landholders, 4,683 as cultivators, and 8,437 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 214 males as able to read and write out of a total male population numbering 12,737 souls.

Since its first appearance about the middle of the last century the territorial changes of pargana Balia have been few. In the time of Akbar it had been a part of Sancha ; but the Rohillas (1748-74) attached it to what was left of Akbar's parganah Bareli, thenceforward known as Karor. From Karor it was after the fourth British settlement of land-revenue (1814) transferred to Salúmpur ; and when in 1824 the

remainder of Salimpur was contributed towards the formation of the Sahaswán (Budaun) district, Balia remained in Bareli as a distinct pargana of the Aonla tahsil. Such it has ever since remained. After the last settlement 19 of its villages were transferred to Saneha, while four were annexed from Salimpur.

BAMROLI or Bamrauli, a large mud-built village of Bisalpur, stands at the end of a cross-country track which connects it with the capital of that pargana. Its distance south-east of Bisalpur is 11, and east-south-east of Bareilly, 36 miles. The population by the census of 1872 is 3,139 souls.

Bamroli holds market twice weekly and possesses an elementary Government school. The Chaukidári Act (XX. of 1856) is in force here; and during 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 35) from the preceding year, a total income of Rs. 330. The expenditure, which consisted chiefly of police and conservancy charges, amounted to Rs. 294. In the same year the town contained 455 houses, of which 301 were assessed with the tax, the incidence being Re. 0-15-8 per house assessed and Re. 0-1-6 per head of population. The chief commodity of the market is its sugar.

BARAUR, a considerable village of pargana Nawábganj, stands on the right bank of the east Bahgúl river, 22 miles from Bareilly. Near it, on the west, flows the Churaili right tributary of the Bahgúl irrigation canal. The population amounted in 1872 to 2,478, but the village contains few brick-built houses. It has a fourth-class police-station or outpost and an elementary school.

Here, also, the house-tax under Act XX. of 1856 is in force. It in 1877-78 yielded, with miscellaneous receipts and a balance (Rs. 28) from the preceding year, a total income of Rs. 5,386. The expenditure, which was chiefly on police and public works, amounted to Rs. 390. In the same year the village contained 301 houses, of which 243 were assessed with the tax, the incidence being Re. 1-7-7 per house assessed and Re. 0-2-4 per head of population.

BAREILLY, or more correctly Bareli, the capital of the district so named and of Rohilkhand, is situated in north latitude $28^{\circ} 22' 9''$ and east longitude $79^{\circ} 26' 38''$, 312 miles by rail from Allahabad. Its population was 92,208 in 1847, 1,11,332 in 1853, and 1,05,649 in 1865. The census of 1872 gives its site an area of 1280 acres, with an average of 80 persons to the acre. There were in the same year 102,982 inhabitants, of whom 59,036 were Hindús, 43,463 Musalmáns, and 483 members of the Christian and other faiths.¹ Distributing

¹ From notes taken by the compiler on a personal visit to Bareilly; and others by Messrs. E. Stack, C.S., F. L. Petre, C.S., and Lakshmunáráyan Káyath, Honorary Magistrate.

the population amongst the rural and urban classes, the returns show 972 landholders, 2,456 cultivators, and 99,554 persons pursuing occupations unconnected with agriculture. The number of houses according to the same returns was 22,800, of which 6,800 were built "with skilled labour," i.e., of masonry, and 15,900 of mud. Of the former dwellings 4,442, and of the latter 8,495, were occupied by Hindús. Taking the male adult population, who numbered 37,020 persons over fifteen years of age, we find the following non-agricultural occupations pursued by more than fifty males:—servants, 13,978; labourers, 3,736; shopkeepers, 2,349; weavers, a class common in the old city, 1,306; shoemakers or sellers, 820; beggars, as numerous as elsewhere in a country where mendicity is unrestrained, 703; *purohīts* or family priests, 695; water-carriers, 626; tailors, 576; brick-layers 531; goldsmiths,¹ 526; butchers, 487; potters, 482; *pandits* or doctors of Hindu divinity and law, 476; sweepers, 467; carpenters, 465; merchants, 450; washermen, 376; cloth-sellers, 367; blacksmiths, 360; grain-dealers, 359; wire-drawers, 343; confectioners, 336; persons of unspecified trade, including probably many bad characters, 308; cotton-cleaners, 270; grocers, 262; dyers, 250; grain-parchers, 249; flower-sellers, 238; fishmongers, 225; blanket-weavers, 220; oil-makers, 209; pedlars, 167; singers and musicians, 154; tobacco-sellers, 131; greengrocers, 125; lac-workers and sellers, 108; money-changers, 107; sellers of *pán* or betel-leaf, 103; milk and butter sellers, 102; cart-drivers, 101; inn-keepers, 95; doctors, 88; schoolmasters, 67; cooks, 65; tinmen and tinkers, the same number; and money-lenders, 60.

The city and station stand on a plateau slightly raised above the fertile basin of the Rámanga, which now flows some miles south-west of their site. On east and west respectively two streams, the Nakatia and Deoraniya, wander past towards that river. So well watered a spot is of course green and shady also. The station belongs to the verdant rather than the dusty order, and affords a grateful contrast to the visitor fresh from the parched sward and sandy breezes of Allahabad or Cawnpore. Its wealth of vegetation gives it, despite its flatness, a picturesque and park-like appearance. Many of the roads are fringed with bambus and great trees, the resort of the redheaded parroquet. From its bambus, indeed, the town has derived the soubriquet (*báns*) by which it is distinguished from the Chieftains (*rádi*) Bareli of Oudh. Devoid as it is of ancient buildings, Bareilly has several modern towers, which, rising above the foliage, indicate its position to the surrounding country. The town is approached on south-east and south by the

¹ This should probably be "metallurgists." The term *sundr* or goldsmith is applied to workers in other precious metals besides gold.

Sháhjahánpur and Chandáusi branches of the Oudh and Rohilkhand Railway; by the metalled roads from Sháhjahánpur on the south-east, Pilibhít on the north-east, Naini Tál on the north, Morádabad on the north-west, and Budaun on the south; and by unmetalled roads from Bísalpur on the east and Aonla on the west.

Northernmost between the two streams just mentioned lies the native city, and southernmost the British cantonment. Between the two is sandwiched the civil station. The centre of the city, and almost its entire breadth, are traversed by a long and well-kept street, skirted on either side by a continuous line of neat and even handsome masonry shops. This, which may be called the High Street, is about a mile and a half in length; and in different parts of its fairly straight course from east to west goes by various names. Such names are often those of the square or circular markets into which it at intervals widens out. Thus, starting from the junction of the Pilibhít and Sháhjahánpur roads on the east, the street pierces and takes the name of two circuses called Golganj, two squares known as Sháhámátganj and Zulfikárganj, and a third named the Kotwáli Chauk. On quitting this last square, which lies somewhat west of its centre, the street is crossed from north to south by the Naini Tál road. It then passes through the Chándni Chauk or Moonbeam square,¹ and enters its finest and most western stage, called after a former Magistrate ²Inglisganj. Before reaching its end at the junction of the Aonla and Moradabad roads, it traverses two other squares, the Kila or Katra (fort or market) and the Kila-ka-bázár.

The buildings of this street are two-storied constructions of brick coated with white plaster. They are mostly low in height and uniform in character; but in the squares their loftiness increases, and their plaster is sometimes worked into tracery of a not unpleasing effect. Beside or near the street are ranged the principal public buildings of the town. The Kacha sarái or unbaked hostel, so called because partly built of unbaked brick, opens into it on the south between Zulfikárganj and Kotwáli chauk. The Paka sarái or baked hostel, again, opens into the south of the Chándni chauk by a richly designed plastered gateway facing a similar structure on the opposite side. Both these inns are large walled quadrangles of the customary type, with buildings grouped along the inside of the walls. Their interiors are fairly shaded with trees, under which may be seen the usual litter of carts, bullocks, fowls, ponies, and straw. The town has several other native hostels. Behind,

¹ The term *chándni* is applied to anything white or shining, and the Chándni Chauk is skirted by white plastered buildings. But it is probably named after the Chándni Chauk at Dehli, or some other city possessing a street thus called. ² Mr. John Inglis, C.S.I., who before his retirement in 1877 was officiating as Chief Commissioner of Oudh. Most, if not all, of the streets under description were built during his magistracy.

i. e., south of, the Kacha sarái stands the chief (*sadr*) dispensary of the district, an unambitious masonry structure built on escheated land. The kotwáli (chief police-station) and tahsili form respectively the northern and southern sides of the Kotwáli chauk. Both are large two-storied buildings with spacious courtyards and imposing frontage, and both are monuments of Mr. Fleetwood Williams' magistracy. Just south of the tahsili, in the corner between the Naini Tal and another road, rises a triangular edifice occupied by the municipal hall, Rohilkhand Literary Institute, and tahsili school. This is a not ungraceful, though perhaps somewhat pretentious, essay in a mixture of the Gothic and Saracenic styles. It is faced by a garden. Also south of the tahsili, and beside the building just mentioned, stands an united church and school belonging to the American Methodist Mission. The church is a whitewashed novelty of slight architectural merit, but possesses a clockless clock-tower which forms a conspicuous feature in a distant view of Bareilly. Before quitting the neighbourhood of the principal street we may note that the only mosque and temple worth mentioning adorn respectively its south-western and north-eastern sides. The mosque known as Gudri-ka-masjid has, besides domes, two towers plastered with serrated tracery; and on the top of that nearest the road grows a *pákar* (*Ficus cordifolia*) tree of considerable size. So large a tree cresting so large a tower is perhaps an unique sight; and the fact of a sacred Hindu tree being allowed to flourish on an unabandoned Muslim shrine is perhaps a little surprising.¹ The Hindu temple of Jwála Prashád is remarkable only for its brightly painted exterior and its great popularity during the Janamashtumi festival. South of the Kila-ka-bázár is the similarly decorated dwelling of Altáf Ali Khán Kamboh, which contains some curious portraits of the Nawáb Vazírs, afterwards kings, of Oudh. A few paces west of the same market the Morádabad road crosses the Deoraniya on a solid masonry bridge, built in 1842 by a landholder named Bahádur Singh, and bearing his name. Both bridge and river, however, are more frequently called Kila, a title which recalls the old mud fort built near them by Governor Makrand Rái. Not the slightest vestige of this stronghold now exists, and its site has been occupied by other buildings, notably those of the Kila and Kila-ka-bázár markets.² The gateway connecting the Paka Sarái with Chándni Chauk has already been mentioned. It is faced by one of the same design leading into the Sahukára quarter, and another fine plastered gateway spans the road as it passes westward out of Katra square.

¹For the history of this mosque see below, "antiquities." ²The Imperial Gazetteer (1877) is mistaken in naming this fort amongst existing buildings. We know from Hamilton's Gazetteer that it was already "crumbling to ruin" about 1820; and Mr. Inglis' improvements must have removed its last traces.

In describing the chief street of the city we have described also its principal buildings. The only structure which remains to be noticed is the new central jail, built west of the Naini Tál road, on the northern outskirts of the town. In the same direction lie, surrounded by their gardens, several fine suburban residences. The chief is the Kashmíri kothi built by Mr. Hawkins, a Judge of the provincial court and the host of Heber.

A swarm of tributary alleys, some paved with brick and all more or less tortuous, open into the principal street. Amongst the narrow by-ways on the north may be mentioned one lately converted out of a fetid water-course (*Ganda nála*). Reform has not, however, extended to its name, and it is still known as the Stinking Ditch. The larger roads of the city are of course metalled. The following list of the principal *muhallas* or quarters¹ will supply also the names of many thoroughfares :—

	Name of quarter.		Translation or derivation of that name.
New city.	1. Chhípitola	...	Cotton-printers' quarter.
"	2. Bazaría Motílál	...	The little market founded by Motílál Baniya.
"	3. Zakhíra	...	The treasury or store-house.
"	4. Bákarganj	...	Bákar's market; a village absorbed by the city.
"	5. Kanghítola	...	Comb-makers' quarter.
"	6. Katchar	...	Inhabited by Katchriya Rájputs.
"	7. Kila khás	...	The fort proper, i.e., the site of Governor Makrand Rái's fort.
"	8. Sahúkára	...	Inhabited chiefly by money-lenders, who on the <i>lucus a non</i> principle are called <i>sahúhars</i> or upright dealers.
"	9. Chaddha ním ²	...	Ním-tree knoll.
"	10. Kauwátola	...	Crows' quarter, so called because crows used to roost or build in a ním tree which stood here. ³
"	11. Pul kázi	...	Judge's culvert, so called because it contains a small bridge, built near the house of the city kázi.
"	12. Gadhaya or garhaiya	...	The pond. ⁴
"	13. Kanaujiya muhalla	...	The ward founded by a carpenter who was Kanaujiya by name or nationality.
"	14. Chaudhari muhalla	...	Headman's quarter.
"	15. Ganda nála	...	Explained above.
"	16. Gulábnagar	...	The town of Rosewaters the mendicant, who dwelt here.
"	17. Gadhi or garhi	...	The castle built by Ráo Pahár Singh, prime minister to the Lord Protector Rahmat.

¹ The city contains altogether no less than 291 of such divisions. ²It is characteristic of Forbes that while giving the quaint and less decent sense of this word, his dictionary omits to mention that it means a mound or knoll. ³One of the most striking features of evening in an Indian city is the manner in which birds of the same feather flock outward to the same roost. All the parroquets of the neighbourhood screech past hurriedly in one direction, towards some suburban grove. ⁴For some idea of the great wealth of Hindi words bearing this meaning see Elliot's *Glossary*, art. "Ahári." The word *digi* might be added to the list there given.

	Name of quarter.		Translation or derivation of that name.
New city.	18. Zakáti muhalla	...	Alms-takers' quarter ; so called after a pensioned Káyath family who lived here under some Muslim Government.
"	19. Mirchiatola	...	Pepper-sellers' quarter.
"	20. Cháh Báí	...	Bái's well.
"	21. Kúcha Moti Singh	...	The street of Moti Singh Baniya.
"	22. Jasauli	...	A village absorbed by the city.
"	23. Mulúkpur	}	The towns of Mulúk, Kunwar, and Bihári, brothers of Governor Makrand Báí.
"	24. Kunwarpar		
"	25. Biháripur		
"	26. Makrandpur	...	The town of Makrand himself.
"	27. Bámhanpuri	...	Brahmans' town.
"	28. Muhalla Khatriyán	...	Khattris' quarter.
"	29. " Kharawan	...	The quarter of Khare Sribástab Káyaths.
"	30. Gali Zargarán	...	Goldsmiths' lane.
"	31. Khwája Kutb	...	Called after a <i>Khwája</i> or merchant prince named Kutb-ud-din—that is, pole star of the faith.
"	32. Gali Mirdaha	...	Surveyor's lane, named after a wealthy land-surveyor named Iláhi Bakhsh—that is Theodore.
"	33. Manaiántola	...	So called after a class of Baniyas who live there.
"	34. Gali Bhátán	...	The Hindu minstrel's lane.
"	35. Gali Khair-ul-láh	...	The lane of Khair-ul-láh the mace-bearer.
"	36. Katra Mán Rác	...	Mán-Rac's market ; so called because Mán Rác, the minister of Ali Muhammad, built here a house and a gateway. The latter still stands.
"	37. Madári Durwáza	...	The gate of Madári Lal Káyath.
"	38. Kúcha Sítarám	...	The street of Sítarám Baniya.
"	39. Darzi chauk	...	Tailors' square.
"	40. Barhimpur	...	Probably the name of a village absorbed by the city ; and possibly a corruption of Ibrahimpur or Bahrámpur.
"	41. Alamgíriganj	...	Founded by Governor Makrand Báí in honor of his master, the emperor Alamgír or Aurangzeb (1658-1707).
"	42. Muhalla Kánúngoyán	...	The quarter of the pargana-registrars.
"	43. Bágh Birkatán	...	Said to have been so called after a garden (<i>bágh</i>) in which a mendicant named Birkat built a temple. But it is difficult to see why this individual should have been given a plural termination, and the derivation bágh <i>bargulán</i> , or garden of Indian fig-trees, is suggested as equally probable.
"	44. Bágh Ahmad Ali Khán	...	The garden of Ahmad Ali Khán, a rich bur-gess.
"	45. Kasáitola	...	Butchers' quarter.
"	46. Ináyatganj	...	Ináyat's market. Founded by Ináyatulláh, the unfortunate son of Háfiz Rahmat.
"	47. Bánsmandi	...	The market of bambus, which are still sold here.
"	48. Zulfikárganj	...	The market built by Zulfikár or Excalibar Khán, son of Háfiz Rahmat.
"	49. Faltinganj	...	Mr. Fulton's market.
"	50. Gangápur	...	Gangá's town, so named after a resident named Ganga Báí.
Old city.	51. Kázitola	...	Judge's quarter.
"	52. Kasáitola	...	So called for the same reasons as their namesakes in the new city.
"	53. Ináyátganj	...	The circle of Jafar Khán, a well-known land-surveyor (<i>mirdaha</i>).
"	54. Gher Jafar Khán	...	

<i>Name of quarter.</i>			<i>Translation or derivation of that name.</i>	
<i>Old city.</i>	55.	Katra Chand Khán	...	Chand Khán's market.
"	56.	Sahaswánitola	...	The quarter of emigrants from Sahaswán (<i>supra</i> page 199.)
"	57.	Jagatpur	...	Jagat's town, the name of a village absorbed by the city, and by some said to have been founded by Jagat Singh Katehriya, father of Bāsdeo.
"	58.	Cháh Baljáti	...	Baljāti's wells, so called after three wells built by a Banjára woman named Baljáti.
"	59.	Kot	...	The castle, so named after the earthen fort built here by Bāsdeo Singh Katehriya, reputed founder of Bareilly.

The last eight quarters here named belong to the Old City. This is now a shabby and decayed suburb of the new, which it adjoins on the south-east. It is inhabited chiefly by Muslims, and shaded in many places by their favourite tamarind. Ruined or ruinous mosques and houses are numerous. Here are far more open spaces and graveyards, far less appearance of business and a crowded population, than meet the eye in the new city. The only buildings of note are the Mirzái Masjid and tomb of Sháhdána, which will both find further mention in the paragraphs on the city antiquities. In both old and new cities drinking water is supplied by manifold brick wells with raised parapets. The spring-level is indeed some 20 feet only below the surface.¹

South of the city, amidst their well-grown enclosures or compounds, lie the houses and public buildings of the civil station. About the houses there is nothing remarkable. They are one-storied buildings of the usual type, with great thatched rooves, suggestive to English eyes of an over-grown barn. The principal bungalow is that belonging to the Náwab of Rámpur, who places it sometimes at the disposal of distinguished visitors. The public buildings are somewhat numerous. On the southern outskirt of the old city stand the Cowieganj Mission Church and lunatic asylum. The former and most eastward is a thatched and towerless building adjoining the Sháhjahánpur road; and the name of its site is derived from that of Mr. Cowie, a missionary clergyman. The latter is as usual a square walled enclosure containing detached barracks. South, again, of the Cowieganj Church, in the corner between the Sháhjahánpur and Bísalpur roads, revolves the race-course. Between the more westerly Budaun and Naini Tal roads, not far south of the municipal hall, stands the high school. This is a

¹ An analysis of the water of the Rám-ganga when that river flowed past Bareilly was made by Dr. Whitwell. But the subject has, so far as this city is concerned, lost its importance, and will not be reverted to until the article on Moradabad is written.

palatial bungalow which until lately housed the abolished Bareilly college. A boarding-house for the reception of its pupils is supplied by a gabled and two-storied brick building further southwards beside the Budaun road. Pursuing our course in the same direction along that road, we come next upon the premises of the American Methodist Episcopal Mission. To the right of the highway are its residences; to the left a theological seminary and church. The seminary, a whitewashed structure of two stories, is one of the handsomest buildings in Bareilly, and a credit to missionary enterprise. The church is a plain-red brick edifice with a tower, and perhaps claims, like most churches in the station, to be classed as Italian Romanesque. Further down the road, on the right-hand side, is a small and shady cemetery, containing memorials to the Highlanders of the Black Watch (Her Majesty's 42nd) who fell in 1858.

On the south-western outskirt of the civil station stand side by side the Judge's and Magistrate's courts and district treasury; all are large, and by comparison with those at other stations, imposing buildings. West of the Magistrate's court, and separated therefrom by a road leading to the railway-station, is the lock-up (*havalât*) for under-trial prisoners. Still further to the west is the district jail for prisoners whose trial has resulted in conviction. This, formerly the central jail, consists of two blocks of barracks radiating from centres and surrounded by a high square wall. Between the western side of this wall and the city branch of the Budaun road lie the police lines; on the other side of the road some large kilns, which when deserted will wear the appearance of small hills. The success of the native brick-makers some years ago encouraged Government to set up in the same locality a kiln on the more scientific principles of Hoffman. The experiment was unsuccessful, and its only result has been to enrich Bareilly, like Meerut, with one of the tall brick chimneys so seldom seen in India. On the south-eastern outskirt of the civil station stands the old church, a towerless building, remarkable only as containing in its churchyard the tomb of that distinguished administrator Sir James Thomason.¹ The church dates from 1836; the tomb was destroyed during the Mutiny, but rebuilt afterwards by Government. The station has for its places of amusement the public gardens, a swimming-bath, a large racquet-court, and a billiard-room. The two latter are but a short distance north of the Magistrate's office. The civil station is the headquarters of the Rohilkhand Commissioner.

The cantonments, which, as already mentioned, form the most southern suburb of the town, are bounded on the east, and at places indeed traversed, by the Nakatia. They contain, of course,

¹ Lieutenant-Governor of the North-Western Provinces from 1843 to 1853.

more public buildings than any other part of Bareilly ; and chief amongst such buildings are the fort and the church. The former, separated from the artillery lines by the cantonments branch of the Budaun road, is a square fossed building with flanking bastions at the north-west and south-eastern corners. Being small, it would require no very numerous garrison. Its armament has lately been augmented, and were the adjacent trees and barracks removed, it might prove a valuable place of refuge. As such it was built after the insurrection of 1816. The church is a large brickwork effort in Italian Romanesque, with clerestory, side-aisles, and a couple of towers. Near it is a large cemetery. The Roman Catholic Chapel, a humbler structure, also of red brick, has an apsidal termination. The railway-station lies towards the south-west of cantonments ; and just outside it, on the road to the civil station, stands the railway sarái, an one-storied gabled quadrangle of brick, containing many shops.¹ The other buildings are such as might be expected in a large military station, where the ordinary force consists of a regiment of British infantry, a battery of artillery, a regiment of native horse, and another of native foot. There are the cavalry, infantry, and artillery barracks, a hospital, the commissariat yard and rum stores, and the mess-houses of the various regiments. Vegetables for the British troops are supplied by the soldiers' gardens, and books by the Outram Institute. "I should say," writes Dr. Planck in 1878, "that for cleanliness, for well-laid out and ample space, for commodious well-built barrack accommodation, and for its many shady trees, the Bareilly cantonment would be hard to match in India. A few pine-trees near the artillery lines deserve special mention, as their species (*Pinus longifolia*) is but rarely met with elsewhere in the plains. The cantonment is the headquarters of the General Commanding the Bareilly Brigade.

Its comparatively modern origin, and still more modern rise to importance, prepare one to expect a dearth of antiquities in Bareilly.

Antiquities.

But it is strange that the oldest building of any real mark should be little more than a century old. The tomb of the Lord Protector (*Hafiz-ul-Mulk*) Rahmat Khán stands near the Aonla road, a short distance south-west of the city. Its precincts are entered by a rather handsome gateway, adorned with stencilled patterns whose colouring is now somewhat faded. In

Tomb of Bahmat Khán.

this gateway may be seen some Corinthian half columns and capitals, proving that European details had before the British occupation begun to mingle with the Muslim architecture of Rohilkhand. Entering, we traverse first a group of ruinous brick walls long forsaken

¹ Its position, not its ownership or foundation, gave this hostel the name of the *Railway Sarái*; it was built by Government during the magistracy of Mr. C. Moore.

by their plaster, and afterwards a cemetery of small tombs overshadowed by brambly jujubes and tall grass. From the graveyard we pass into the shrine itself, an elegant but shabby domed building of plastered brick with gilded finials. Over the door is a Persian inscription recording its foundation by Rahmat's daughter in 1839 (1256 H.) This inscription is, however, altogether misleading. Rahmat was buried here by his prime minister, Pahár Singh, in 1774. His son Zulfikár placed the canopy and inscriptions over his tomb in the following year. When the wall which he had built round Pilibhít was demolished, the money derived from the sale of the materials was devoted to the construction of the dome and precincts, either by the Oudh Government at the suggestion of the British, or by the British Government itself. It was reserved for Rahmat's daughter in her old age to repair the building and take the credit of the whole to herself.

Within, in the dark space beneath the dome, lies the tomb of the great regent himself, plain with the severe simplicity of most Muslim graves. That tomb is covered by an ornamental canopy of plaster on an iron frame. The plaster has in too many places fallen from its metal skeleton. Above the arches of the canopy are several Arabic and Persian legends, including one yielding the date 1775 (1188 H.), and that other which Sadi tells us was inscribed over the arched entrance of the palace of Farídún¹ :—

*"Jahán, ai baráddar, na mánad bahas,
Dil andur Jahán-áfarín band o bas!
Ma kun takiya bar mulk-i dunyá va pusht,
Ki bisyar kas chún tú parvard o kush.
Chu dhang-i raftan kunad ján-i páh,
Chi bar takht murdán, chi bar rúe khák?"*

"This world, oh brother! shall with none abide,
Fix all thy heart on God, and none beside!
Trust not to earthly rule—such hope were vain,
For hosts like thee the earth hath nursed and slain.
When from the corse her flight the pure soul wings,
The bare earth lends a couch meet as the throne of kings."²

The building was repaired during the Lieutenant-Governorship of Mr. Thomason, himself, as already mentioned, buried at Bareilly; and the municipality have lately devoted Rs. 400 to some superficial renovations. Its decay dates from the rebellion of 1857-58, when most of Háfiz Rahmat's descendants "went out" under their chief, Khán Bahádur Khán. They had received in many cases small pensions, whose forfeiture for treason deprived the building of the repairs that family pride had hitherto afforded to bestow. A small

¹ *Gulistán*, chap. I., ¹ Farídún, the seventh monarch of the first or Peshdádian dynasty of Persia, is said to have flourished about 750 B.C.

² Translated by Mr. R. H. T. Griffith. The translations by Bishop Heber and Mr. Platts were not considered worth the transcription.

patch of glebe land (*wakf*) repays a blind old sacristan (*mutawalli*) for his care of the shrine. The profits of this land are eked out by a fee of one melon in every cartload brought for sale to a market sometimes held thereon, while a further trifle is supplied by the sale of the graveyard grass.

Close to Rahmat's tomb is that of Muhammad Yár, son of Ali Muhammad. This was built during the lifetime of the person interred therein.

The Jámi Masjid or cathedral of the Shíás, with its tree-crowned tower, has been already mentioned. It was built by Governor Jámi Masjids of the Shías and Sunnis. Mirza Hasan Ráza Khán under orders of Asaf-ud-daula, Nawáb of Oudh (1774-97); and was repaired about three years ago by Kasim Ali Khán, uncle of the Nawáb of Rámpur. The cathedral of the Sunnis, beside the road leading south from the eastern gate of Inglisganj, was built by Governor Makrand Rái (*circa* 1667), but is a less conspicuous building. Attached is an orchestral gateway (*naubatkhána*), about half a century old. This mosque too was restored about three years ago at the cost of the Sunni community.

Partial traces of the first earthen fort, built early in the sixteenth century by Básdeo, the somewhat mythical founder of Bareilly, are still to be discovered in the Kot muhalla of the old city. The castle itself was destroyed by a lieutenant of Akbar's (1556-1605). The later fort built in the new city by Makrand Rái has, as above told, left not a rack behind. But the high bank of the Deoraniya, now occupied by the Kila police-station, perhaps marks its site.

The Mirzái Masjid and tomb of Sháhdána have been named as the only remarkable buildings of the old city. The former was built by Governor Mirza Aín-ul-mulk by the order or leave of Akbar. A chronogram of Faizi, engraved on the mosque, remarks in Arabic that "praise is due to God alone," and thereby gives the date of construction as 987H. or 1579A.D. Near the mosque the founder laid out a garden known as the Mirzái Bágh, but of this pleasaunce the name alone remains. The tomb of the Muslim hermit Sháhdána was built by Makrand Rái in the reign of Aurangzeb (1658-1707). During the riots of 1816 it became the rendezvous of the insurgents, many of whom, when slain, were buried in its precincts. Amongst minor Muslim shrines may be mentioned the tombs of Governor Badr-ul-Islám Khán and Bibíji. Badr-ul-Islám was a native of Oudh, whom the emperor appointed governor after the imprisonment of Ali Muhammad, in 1745. He is said to have been an ancestor of the Prince of Arkát, but was certainly not an ancestor in the direct male line. Bibíji is said to be corruption of Búbúji, *búbú* meaning

amongst the Afgháns an elder sister. The lady in question was the elder sister of Rahmat Khán.

The báradari or twelve-doored summer-house of Governor Husain Ali Khán stands between city and Rámanga, in the garden known as the Husain Bágh. Husain Ali ruled Bareilly under Asaf-ud-daula. Another garden much frequented by Hindús is that of Champat Rai, younger brother of Pahár Singh. He is said to have laid out these grounds, and built the temple therein, in 1854 (1167H).

The manufactures of Bareilly are mostly of the same type as those of other large cities in the North-Western Provinces. A good deal of coarse cloth seems to be woven, more especially in the Old City; and the amount of metal worked into simple vessels, tools, and personal ornaments, is proportionate to the demands of the population. A brisk grain trade exists in Shahámatganj, Zulfikárganj, the kotwáli-chauk, and other markets; while a large weight of unrefined sugar is imported, but more for re-exportation than refinement at Bareilly itself. The experiment of starting a glass manufacture was in 1868 tried by an European, but failed. The Government attempt to bake improved tiles met, as already mentioned, with the same fate, though tiles and earthenware on native methods are produced as abundantly as required. But the speciality of Bareilly is its lacquered black-and-gilt furniture, which may be seen in reception rooms, Native or European, all over these provinces.

The following register of imports, compiled for two years from the returns of the municipality's outposts, may give some idea of the local trade:—

Article.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s. c.	Rs. a. p.	Mds. s. c.	Rs. a. p.
Grain ...	6,52,224	...	5,73,040	...	7 5 8	...	5 25 11	...
Sugar, refined ...	9,477	...	18,264	...	0 4 4	...	0 4 1	...
Do., unrefined ...	1,97,596	...	2,35,686	...	2 7 13	...	2 27 3	...
Ghi ...	6,676	...	7,072	...	0 3 0	...	0 3 4	...
Other articles of food, ...	8,83,523	1,19,710	8,55,677	1,24,135	10 1 3	1 5 7	8 29 6	1 6
Animals for slaughter, ...	hd. 12,543	...	...	...	...	...	...	...
Oil and oil-seeds ...	34,309	...	29,296	...	0 15 0	...	0 6 10	...
Fuel, &c. ...	34,309	61,117	29,296	73,644	0 15 0	0 11 1	0 6 10	0 13 3
Building materials ...	...	1,52,058	...	1,90,687	...	1 11 0	...	2 0 0
Drugs and spices ...	...	1,58,767	...	1,61,871	...	1 12 3	...	1 8 11
Tobacco ...	2,455	...	3,671	...	0 1 2	...	0 1 10	...
European cloth ...	...	6,20,837	...	6,19,631	...	6 12 2	...	6 10 8
Native do. ...	...	1,17,602	...	1,08,437	...	1 5 4	...	1 3 11
Metals ...	...	1,90,647	...	1,59,263	...	2 1 9	...	1 10 6

The corporation or municipal committee consist of 24 members, whereof 8 sit *ex officio*, and the remainder by election of the Municipality. rate payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-12-11 per head of population. The various heads of income and expenditure for two years may be thus shown :—

Receipts..		1876-77.	1877-78.	Expenditure.		1876-77.	1877-78.
		Rs.	Rs.			Rs.	Rs.
Octroi.	Opening balance ...	13,186	7,707	Collection ...	...	6,543	6,587
	Class I.—Food and drink.	40,421	53,860	Head-office...	...	810	811
	" II.—Animals for slaughter.	2,004	1,838	Supervision ...	...	...	...
	" III.—Fuel, &c. ...	5,011	9,246	Original works ...	...	4,466	5,196
	" IV.—Building materials.	5,959	4,334	Repairs and maintenance of roads,	...	...	7,844
	" V.—Drugs and spices.	5,058	4,647	Police ...	...	24,357	29,007
	" VI.—Tobacco ...	450	372	Education ...	...	4,882	4,722
	" VII.—Textile fabrics.	8,830	5,575	Registration of births and death.	...	...	...
	" VIII.—Metals ...	2,389	1,667	Lighting ...	...	4,072	5,270
Total ...		70,131	81,539	Watering roads ...	...	273	162
Rents ...		937	978	Drainage works ...	...	1,776	3,065
Fines ...		25	138	Water-supply ...	...	486	...
Pounds ...		1,744	9,353	Charitable grants ...	...	1,481	2,103
Miscellaneous ...		...	...	Conservancy ...	...	540	10,279
Total ...		72,887	92,008	Miscellaneous ...	...	15,653	13,627
Total ...		72,887	92,008	Total ...	...	63,341	88,673

The chief events in the history of its capital will be found in the history of the district at large, and we need here do little more than name those events in chronological order. The History. Old City is said to have been founded in 1537, and to have derived its name of Bâns Bareli from its founder or founders, Bâs the Barhela, or Bâs and Barel the Katehriyas. The fort, again, which Bâs built therein is said to have been captured from that rebellious chief by Abbâs Ali Khân, an officer of the emperor Akbar. But the improbability of these legends, so far at least as they refer to the foundation of Bareilly, has been elsewhere pointed out. It can only be asserted with certainty that the town became the seat of a subordinate Government early in Akbar's reign, and that it is first mentioned by history in 1573. A few

years later the founder of the Mirzái Masjid and Mirzái Bágh, Áin-ul-Mulk, was governor, and by the close of Akbar's rule, in 1596, Bareilly had become the headquarters of a great *mahál* or *pargana* (see KAROR). The next governor of any mark was Rája Makrand Rái Khatri, appointed towards the close of Sháhjahán's reign (1657). He founded the new city, a new fort therein, the tomb of Sháhdána, and the cathedral of the Sunnis. To him and his brothers are ascribed the quarters of Makrandpur, Alamgíriganj, Mulúkpur, Kunwarpur, and Biháripur. During his incumbency (1657), in the reign of Aurangzeb, the governments of Sambhal and Badáyún were united, and Bareilly attained its present position as capital of Kátehr. The town fell into the grasp of the Rohilla Ali Muhammad about 1740, and thereby suffered some loss of importance, for Ali fixed his headquarters at Aonla. Under the rule of his successor Rahmat, Pilibhit was the favoured city, but Bareilly again rose into prominence. The chief event of this period was the rebellion of Ináyat, above described. To Hindu ministers of Ali or Rahmat the town owes the Katra-Mánrac and Gadhi quarters. To the sons of Rahmat are due those of Ináyatganj and Zulfikárganj. The other monuments of this period are, it will be remembered, the mosques of Badru-i-Islám and Bibíji and the garden of Champat Rái. Other relics of the Rohillas, though built during the succeeding régime of Oudh, are the tombs of Rahmat and Muhammad Yár.

On the defeat of the Rohillas in 1774, Bareilly was occupied by the Nawáb Vazír and its future masters, the British. The English forces again passed through it in 1794, to defeat the Rámpur troops at Bhitaura. Meanwhile, or at about the same time, the town had been enriched by the Shía cathedral and the summer-house of Governor Husain Ali. In 1801 it was ceded to the East India Company, and became the capital of the Bareilly district. The salient points in its later history are the revolts or riots of 1816, 1837, 1857, and 1870. To its present rulers Bareilly owes the bulk of its public buildings.

BARKHERA, a village of *pargana* Bísalpur, stands on the unmetalled road from Bísalpur to Pilibhit, 32 miles from Bareilly, and not far from the left bank of the Deolia river. The population amounted in 1872 to 1,516 souls only, but Barkhera has a second-class police-station and district post-office. It is said to have been founded by a mythical Rája named Harmal. Its own name means the mound of banyan trees; but is perhaps, like that of Báríkhār or Barkhera in the adjoining Kheri, derived from that of Vairát, the nephew of Vena.¹

¹ Cunningham's *Archæological Survey Reports*, I., pp. 356, 351. Báríkhār seems to have been overlooked by the Oudh Gazetteer.

BASHARATGANJ, Bisháratganj, or Ahmadnagar, the most central market village of pargana Saneha, stands beside the Oudh and Rohilkhand Railway, 11 miles south-west of Bareilly. The railway has here a station and a telegraph-office.

The population amounted in 1872 to 2,764. In the village are an elementary school and a mud-built hostel (*sardí*) for travellers. The market is held twice weekly, and the Chauhídári Act (XX. of 1856) is in force. During 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 12) from the preceding year, a total income of Rs. 279. The expenditure, which consisted chiefly of police and public works charges, amounted to Rs. 251. In the same year the village contained 301 houses, of which 149 were assessed with the tax, the incidence being Re. 1-12-9 per house assessed and Re. 0-1-6 per head of population.

The village was founded by Bashárat Khan, Rohilla Súbadár of pargana Saneha; and probably derives its second name of Ahmadnagar from the paymaster Ahmad, son of Sardár Khán.

BHAMORA or Bhamaura, also in pargana Saneha, stands on the metalled road between Bareilly and Budaun, 14 miles south-south-west of the former. It in 1872 contained 812 inhabitants. Here are a first-class police-station, district post-office, and fine road bungalow. Near the village on the east flows the Bajha watercourse.

BHAROLIA or Bharaulia, a frontier village of pargana Karor, stands on the metalled Bareilly and Sháhjahánpur road, 7 miles from Bareilly. Its population is 292 only, but Bharolia contains a fourth-class police-station or outpost.

BHOJUPURA, also in pargana Karor, stands on the metalled road between Bareilly and Naini Tál, 11 miles north of the former. Near the village on the east flows the Deoraniya river. The population amounted in 1872 to 540 only, but Bhojupura has a third-class police-station, a district post-office, and an encamping-ground for troops.

BHUTA or Ummédpur Bhútaha, a frontier village of pargana Farídpur, stands on the unmetalled road between Bareilly and Bísalpur, 12 miles east of the former. Here are a third-class police-station and district post-office, but the population amounted in 1872 to 1,950 only.

BIJORIA or Bichauria—See NAWABGANJ.

BILSANDA, a market village of Bísalpur, lies near the eastern frontier of that pargana, 34 miles east-south-east from Bareilly. It had in 1872 a population of 2,625 inhabitants. In the village are a second-class police-station, district post-office, and elementary school, besides several brick-built houses and temples. Near it, on the east, flows the Khanaut river. •

The market is held twice weekly, and is one of the two largest of such gatherings in the district.¹ Its speciality is sugar. The Chaukídári Act (XX. of 1856) is in force at Bilsanda; and in 1877-78 the house-tax thereby imposed yielded, with miscellaneous receipts and a balance (Rs. 26) from the preceding year, a total income of Rs. 426. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 347. In the same year the village contained 331 houses, of which 326 were assessed with the tax, the incidence being Re. 1-3-8 per house assessed and Re. 0-2-5 per head of population.

BÍSALPUR, a municipality and the head-quarters of the tahsíl so named, stands on the junction of the unmetalled Pilibhít-Sháhjahánpur and Bareilly-Bisalpur roads, 24 miles east-south-east of Bareilly. The town stands in north latitude 28°18', east longitude 79°52', about 550 feet above the sea. It had in 1872 a population of 9,250 inhabitants, occupying a site of 142 acres, at a density of about 65 to the acre.

That site crests the low watershed between Deoha and Amerhi rivers, standing about 2 miles east of the former and $1\frac{1}{2}$ west of the latter. But about half-way between town and Deoha intervenes the small Rapatua watercourse. To Amerhi and Rapatua, therefore, flows the surface drainage of the city. On all sides except the south the site is shadily skirted with groves; but even on the south such plantations are not altogether wanting. The town itself has the general appearance of an overgrown agricultural village, with few brick-work buildings to relieve the tawny monotony of mud walls and thatched roofs. But within the last ten years its centre has been adorned with a tidy market-place of uniform and durably built shops. In this *ganj* meet four well-kept metalled roads, skirted by saucer drains; and it may be called the business quarter. The official quarter is on the southern outskirt, where are collected a tahsílí, first-class police-station, tahsílí school, branch dispensary, and imperial post-office. The fashionable quarter, again, seems to lie on the northern outskirt. Here is a fine square masonry tank, surrounded by hostels (*dharmaśála*), temples, and other Hindu buildings, amongst which the great house of one Shámcharan Dúbe is conspicuous. A few other temples and several serviceable wells may be seen elsewhere in the town. As usual in a large mud-built settlement, the number of excavations filled with stagnant water is large. Such pools are most numerous on the southern and eastern edges, where they are called Badhera.

An annual fair for cattle and country produce was started at Bísalpur in 1862, and markets are held weekly. Grain and coarse sugar are the principal staples of trade. But the following register of imports, compiled for two

¹ The other being Gunhán Hatu in Richha.

years from the returns of the municipality's octroi outposts, may serve to give some idea of the local commerce :—

Article.	NET IMPORTS IN				CONSUMPTION PER HEAD IN			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Mds. s. c.	Rs. a. p.	Mds. s. c.	Rs. a. p.
Grain ...	28,595	...	32,924	...	3 2 5	...	3 20 6	...
Sugar, refined ...	201	...	114	...	0 0 14	...	0 0 7	...
Do., unrefined ...	12,349	...	10,829	...	1 12 13	...	1 6 2	...
Ghi ...	297	...	256	...	0 1 4	...	0 1 1	...
Other articles of food ...	42,184	4,630	44,578	3,685	4 20 9	0 8 0	4 30 12	0 6 3
Animals for slaughter ...	...	...	1,473	...	...	...	...	...
Oil and oil-seeds ...	898	...	593	...	0 3 11	...	0 2 8	...
Fuel, &c. ...	1,022	8,985	731	9,109	0 4 3	0 15 4	0 3 0	0 15 7
Building materials ...	463	2,319	369	1,922	0 2 0	0 4 0	0 1 9	0 3 3
Drugs and spices ...	...	12,079	...	4,767	...	1 4 8	...	0 8 1
Tobacco ...	801	...	847	...	0 3 3	...	0 3 8	...
European cloth ...	...	34,557	...	21,133	...	3 6 2	...	2 4 2
Native do. ...	...	27,398	...	23,301	...	2 15 0	...	2 7 11
Metals ...	...	8,911	...	7,165	...	0 15 3	...	0 12 3

The corporation or municipal committee consists of 9 members, whereof 3 sit by virtue of their office, and the remainder by election Municipality. of the rate-payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-5-2 per head of population. The various heads of income and expenditure for two years may be thus shown :—

Receipts.		1876-77.	1877-78	Expenditure.		1876-77	1877-78.
		Rs.	Rs.			Rs.	Rs.
OCTROI.	Opening balance ...	714	138	Collection ...	...	635	545
	Class I.—Food and drink ...	1,706	1,531	Head-office ...	...	126	116
	" II.—Animals for slaughter, ...	106	216	Supervision ...	...	...	...
	" III.—Fuel, &c. ...	221	206	Original works ...	...	291	500
	" IV.—Building materials ...	119	97	Repairs and maintenance of roads.	...	...	25
	" V.—Drugs and spices, &c. ...	149	129	Police ...	...	978	1,059
	" VI.—Tobacco ...	183	168	Education ...	...	96	96
	" VII.—Textile fabrics ...	444	252	Registration of births and deaths.	...	...	...
	" VIII.—Metals ...	72	38	Lighting ...	...	...	...
Total ...		3,000	2,755	Watering roads ...	...	...	...
				Drainage works ...	...	100	...
				Water-supply ...	...	...	...
Rents ...	...	4	21	Charitable grants ...	...	320	120
Fines ...	...	7	23	Conservancy ...	...	3,794	556
Pounds ...	...	414	9,353	Miscellaneous ...	...	247	265
Miscellaneous ...	...					
Total ...		3,425	12,152	Total ...		6,517	3,082

Bísalpur is said to have been founded by one Bísu, an Ahír chieftain who flourished in the reign of Sháhjahán (1628-58). But this History. legend fails to account for the *l* in the name of the town, and is perhaps merely a clumsy expedient locally invented to explain that name. In his note on Dewal Mr. H. S. Boulderson gives Visalapur as the original spelling, and the great orientalist Prinsep allows that orthography to pass without comment. Visala Deva or Bísal Deo was a Chauhan king of Dehli who took a Tomar wife; and the name Bísal is probably not uncommon amongst the Jaughára Tomars of the neighbourhood. It may at least be said, therefore, that the town is as likely to have been founded by one Bísal Singh as by one Bísu Ahír. Under the rule of the Rohillas (1748-74) one Sher Khán built a fort at Bísalpur, which thereon became, as now, the headquarters of a tahsíl. The peace of the town and neighbourhood was, shortly after the introduction of British, disturbed by a Janghára revolt (1805). But few events of any importance have since then occurred.

BÍSALPUR, a pargana and tahsíl of the Bareilly district, is bounded on the west by parganas and tahsils Nawábganj and Farídpur, a frontier being in places afforded by the Deoha river; on the south by the Sháhjahánpur district; on the east by the Khanaut river, which divides it from Sháhjahánpur and pargana Páranpur of the Pilibhit tahsíl; and on the north by Páranpur and pargana Pilibhit of the tahsíl last named. It contained, according to the official statement of 1878, 370 square miles and 315 acres, but according to the earlier revenue survey more than 5 square miles less. Details of area, as furnished by the settlement survey, and also of population, will be hereafter given. The pargana contains 656 estates (*maháls*), distributed amongst 456 villages (*mauzas*).

Lying as it does just below the swampy Pilibhit, the pargana is traversed by several considerable streams, whose general direction is from north to south. Of these the Khanaut on the east, the Mála or Katna in the centre, and the Deoha on the west, are the most important. The Khanaut runs in a deep bed, with a narrow *khádir* or "carse" on either side. Its high banks are, like those of its sister streams, locally known as *dhaia*. The Kháwa, Kau, or Katni, a branch which quits the Mála just after entering this pargana, flows south-eastwards to join the Khanaut somewhat above the centre of its course along the frontier. General Cunningham identifies this Katni with the artificial canal, or *Katha nadi*, which Rája Lalla cut¹ between the two rivers towards the close of the tenth century. The Khanaut has no other noticeable affluent. The Mála is joined about the

¹ *Katna*, to be cut. See article on *Deoria and Dewal*.

centre of its course through Bísalpur by the Amerhi, and the united stream is thereafter known as the Katna. The Amerhi has, itself, two small local tributaries—the Narhara and Bhageya. Rising as it does in the lower Himálaya, the Deoha is a strong and rapid river, which easily and frequently gnaws deep new beds through its broad and sandy basin. Its principal affluents in Bísalpur, which all however join it after quitting this district, are the Khaimua and Khandui, Katna and Rapatua. After receiving the Chakreri nála in the south of the pargana, the last named becomes a deep and considerable stream. During the rains the Deoha is joined also on its right bank by the Lúncra brook.

The watersheds which divide the principal streams are of no great height; and though the country between Katna and Deoha undulates, the pargana contains no hills. The loftiest observed

Elevations. elevation is 586 feet above the sea in the forest to the north-east, and the east 506 feet at Bhagwantpur. The sandy strip which extends several villages deep along the bank of the Khanaut is in general the highest part of the pargana. Its northern portion is occupied by the forest just

Forests, mentioned, a continuation of the Bilahri and Pilibhit woodlands. This is composed chiefly of stunted sál (*Shorea robusta*) or shisham (*Dalbergia sissoo*), and less frequently of haldu (*Adina cordifolia*) trees. Useless for constructive purposes, the timber serves only as fuel. The same poverty and dryness of soil which prevent the forest from producing good trees would forbid it, if cleared, to grow good crops. Scanty population and the attacks of graminivorous beasts debar from prosperity the few good villages in its neighbourhood. Though swarming with blue-bull (*Portax pictus*) and spotted deer (*Axis maculatus*), the jungle is too dense for successful shooting. The south of the pargana is shaded by the remains of another forest, consisting mostly of dhák (*Butea frondosa*) and thorny scrub.

The sterile soil of the Khanaut *dháia* find its counterpart in five outlying patches elsewhere. These always adjoin rivers, and never exceed seven or eight villages in extent. They are situated on the southern border (1) between the Khaimua and a small tributary water-course called the Sakri;¹ (2) between the Khandni and Katna and (3) between Katna and Rapatua; on the western border (4) between Deoha and Lúncra rivers; and towards the northern border (5) between the Amerhi and an affluent. The characteristics of the soil are in every case the same. Low ridges of sand (*bhúr*) or sandy loam (*dúmat* or *doras*) alternate with stiff poor clay (*mattiyár* or *khápat*) in the hollows; and the substratum is too loose and sandy to admit

¹ Sakri is also a name of the Khanaut in its upper course through Púranpur.

of permanent wells. Such tracts were at settlement classed in the second circle of assessment.

The remainder of the pargana west of the Khanaut *dhaia*, and outside the five patches just mentioned, is fertile enough. Except on the higher lands, there is little soil so siliceous as to be called sandy (*bhār*). Water is sometimes found at from four to ten feet from the surface, the average depth throughout the pargana being about $11\frac{1}{2}$ feet. The banks of the Katna show an especially good loam, which produces fine wheat and sugar. The basin of the Deoha alters in fertility according to the character and extent of the yearly floods¹, but is generally superior to the valleys of the Khanaut and Katna.

It is perhaps in the valley of the Katna that the crops receive the largest share of water. The Deoha and Khanaut traverse too
 Irrigation. sandy a soil to be dammed, and flow too far below the level of the surrounding country to afford much irrigation by other methods. But the first-named river is blocked by two great dams: (1) between Dhakwāra and Pahārganj on the Katna, and (2) at Mundia Semnagar on the Māla. The system on which these dams are maintained has been described above (p. 549). The landholders who manage the first or larger dam make a profit of Rs. 300 or 400 yearly, the contributions they receive having remained unaltered since fixed by Mr. Boulderson in 1828.

Lagoons. Numerous ponds and lagoons, dotted all over the pargana, provide a similar source of irrigation. The chief seem to be those at Akbarabad, Bamroli, and Nawāda Sāni. The horseshoe or serpentine shape of many show them to be deserted beds of rivers. The winch-wheel (*charkhi*) wells of the second circle are usually destroyed by the downfall of the rains less than a year after their construction. In other parts of the pargana, where the level of water is lower, the wells are worked by lever or by large leathern buckets. In the latter case the buckets are drawn up by gangs of men, as in Oudh.

The only noteworthy manufactures are those of sugar and indigo. In 1872 the pargana was found to contain 156 sugar-boiling establishments, and a few villages are held by an indigo concern of the next district², but the bulk of the pargana trade is in raw agricultural produce. Sugarcane, rice, and wheat are the principal staples, a larger percentage of the cultivated area being sown with the former crop than in any other pargana. The following list

ECONOMICAL FEATURES.

Products.

¹ *Supra* p. 516.

² The Mīna factory in Shābjahānpur.

will, however, show in what proportion that area is occupied by the chief spring and autumn crops.

AUTUMN HARVEST.				SPRING HARVEST.			
		Percentage of cultivated area.				Percentage of cultivated area.	
Rice ...	...	30	04	Wheat ...	...	27	64
Sugarcane ...	...	8	63	Chick-pea (<i>chana</i>) ...	...	2	56
And land left fallow for sugar crop of following autumn (<i>pandra</i>) ...	...	8	63	Other crops ...	...	5	01
Bajra millet ...	...	6	43				
Cotton... ..	...	4	34				
Other crops ...	...	6	72				
Total ...	...	64	79	Total ...	...	35	21

Of rice, some twenty different kinds are grown, but the commonest are *anjana*, *banki*, *seorhi*, and *sathi*.¹ Being grown on the lower levels, such as river basins, this crop is often exposed to damage from floods.

For the local sale of these products there is but one large town, the capital, Bísalpur; but several smaller village marts, such as Bilsanda, Bamroli, Barkhera, Deoria, Mundia-Bilahra, Kareli, and Maraui,² should also be mentioned. Bareilly, Pilibhít, and Khudáganj (in Sháhjahánpur) are the chief markets for the surplus produce; but trade with distant places is checked by inferior communications. The unmetalled road from Pilibhít to Sháhjahánpur passes north and south through the parganah, being joined at its capital by a similar line from Bareilly. There are no other highways, and the numerous unbridged streams offer the greatest obstacles to traffic. But by way of compensation, the Deoha is, during the rains, navigable by vessels of 400 maunds³ burthen.

Classification of area.

The areas of the parganah, at the time of the past and present revenue settlements, may be thus compared:—

		At last settlement.	At present settlement.	Increase per cent.	Decrease per cent.
		Acres.	Acres.	Acres.	Acres.
Total area ...	...	232,159	235,176	1.29	...
Barren ...	...	32,633	31,340	...	3.9
Revenue-free ...	...	7,599	2,846	...	62.51
Assessable.	{ Old waste ...	...	48,167	...	17.59
	{ New fallow...	...	1,830	...	74.72
	{ Cultivated ..	...	121,239	19.60	...

¹ *Supra* p. 557.

² Maraui has no claims to be described in a separate article; and the only facts which need be added about it here are that its foundation is ascribed to May-yuradhivaja, and that it was once the capital of a parganah bearing its name.

³ *I. e.*, some thing over 14½.

It may be added that according to the later measurements 51·3 per cent. of the cultivated area is watered.

The current settlement of land revenue was effected by Mr. S. M. Moens.

Settlement of land revenue. Dividing the parganah into the two circles of assessment already mentioned, he assumed the following rent-rates for the various soils of each :—

Circle.	RENT-RATE PER ACRE ON						
	<i>Dāmat, doras, or loam.</i> (67·1 per cent. of cultivated area).		<i>Mattiṃyār, khāpat, or clay land</i> (22·9 per cent.)		<i>Bhūr or sandy soil</i> (10·0).		<i>Khādir</i> or alluvial flats (which require no irrigation).
	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	Irrigated.	Unirrigated.	
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
I ...	5 10	3 6	5 0	3 3	3 8	2 2	3 10
II ...	4 3	2 10	4 0	2 6	2 14	1 12	3 6

The application of these rates to the assessable area gave the whole parganah a gross rental of Rs. 6,17,246; and deduced from that figure at 50 per cent., the demand would have reached Rs. 3,08,623. The sum actually proposed was Rs. 3,07,930, or including the ten per cent. cess and fees (*naṣṛāna*) on revenue-free lands, Rs. 3,39,190. The results and incidence of the new demand may be thus compared with those of the old:—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND (EXCLUDING CESSES.)	
	<i>Cultivated area.</i>		<i>Assessable area.</i>		<i>Total area.</i>		Initial.	Final.
	Initial.	Final.	Initial.	Final.	Initial.	Final.		
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Past ...	2 3 10	1 13 4	1 7 6½	1 7 8	1 3 4	1 2 9	2,80,995	2,77,782
Present	...	2 3 9	...	1 13 8	...	1 6 10	...	3,07,930
Increase.	...	0 6 5	...	0 6 0	...	0 4 1	...	30,148

Though not yet finally sanctioned by Government, this demand is provisionally in force. A slight modification had in 1878-79 increased it to Rs. 3,08,155.

Amongst the proprietors who pay this revenue, the principal castes are Landlord and tenant. Rājputs, Brahmins, Kurmīs, and Kūyāths. The tenures are extremely simple, the *zamindāri* form being apparently

nearly six times as common as any other. The tenantry are chiefly Kurmís, Brahmans, Kisáns, Chamárs, Rájputs, and Muráos. Of the total cultivated area, 77,108 acres are tilled by tenants with rights of occupancy, many of

whom are also tenants-at-will. The total rental of the parganah by village papers, excluding the hypothetical rent of lands tilled by the proprietors themselves, was at settlement returned as Rs. 5,10,474; and adding manorial cesses, the census of 1872 increases the figure to Rs. 5,16,514. The variety which formerly existed in the local standards of area caused some uncertainty as to the amount of rent due from the tenant. A *bigha* cultivated with crops which paid money rents measured less than one grown with crops paying in kind; and the area was determined not by measuring-line, but by paces actually stepped. In 1828 the Collector (Mr. Boulderson) directed the use of a uniform measure by rope. But the landholders still find means to protect themselves against the loss which certainty of mensuration involved. "Traces of the old customs," writes Mr. Moens, "are still found in the practice of most of the zamíndárs either to claim 'dobiswai,' or one-tenth extra rent on sugarcane, or to measure it up with 18 kadams (paces) instead of 20 to the side of the bigha. It is needless to say that the extra rent so gained is never shown in the patwáris' papers. As far as the zamíndárs are concerned, this cannot be characterized as a fraud or extortion: it is only an attempt to maintain old customs against modern innovation where measurements are made with a rope. However, numerous frauds are knowingly practised; for instance, measuring in the heat of the sun, when the rope shrinks, while the sir is measured when the dew is on the ground and the rope has stretched; lengths are omitted: the measurer holds the rope over his shoulder with his hand at his waist, and so on, the result being always against the cultivators. The latter have now discovered their rights and their losses under the old system, and energetically claim to pay rent on the Government measurement." The same writer calculates that during the term of the last settlement rents rose 12 per cent. in the first, and 18 per cent. in the second circle of assessment.

The following table gives the official estimate of the extent to which the
Alienations. land of the parganah changed hands in the same period:—

Nature of transfer.	Entire villages.	Rights in portions.	Area in acres.	Demand.
				Rs.
By private sale ...	64	128	47,141	67,947
Sales in execution of decrees...	33	134	15,371	57,122
Mortgages still in force ...	...	...	17,540	20,140

It seems therefore that, excluding a few confiscations for rebellion, about 27 per cent. of the area passed from its former proprietors. Four villages were sold, and 44 farmed for arrears of revenue. These facts do not speak well for the last assessment.

According to the census of 1872 parganah Bísalpur contained 506 inhabited villages, of which 162 had less than 200 inhabitants; 209 between 200 and 500; 102 between 500 and 1,000; 20 between 1,000 and 2,000; one between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Bísalpur, with a population of 9,250.

The total population in 1872 numbered 205,538 souls (94,148 females), giving 555 to the square mile. Classified according to religion, there were 185,420 Hindús, of whom 85,067 were females; 20,117 Musalmáns, amongst whom 9,081 were females; and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 16,135 Brahmanas, of whom 7,138 were females; 7,404 Rájputs, including 3,033 females; and 4,064 Baniyas (1,854 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 157,817 souls (73,042 females). The principal Brahman sub-divisions found in this parganah are the Gaur (214), Kanaujiya (6,397), and Sáraswat (190). The chief Rájput clans are the Janghára (1,308), Chauhán (1,967), Katehriya (1,372), Gautam (246), Ráthor (453), Gaur (192), Shiúbansi, Bais, Bhadauriya, Báchhal, Kachh-wáha, Kathiya, Ponwár, Chandola, and Kásyap. The Baniyas belong to the Agarwál 830, Mahár (723), Ummar, Dirhammáz, Kuártani, Manai, Kashmiri, Chausaini, Kasaundhan, Audhiya, and Simali sub-divisions. The most numerous amongst the other castes are the Koli (7,028), Máli (11,522), Gadariya (3,463), Káyath (2,499), Kahár (8,265), Dhobi (4,132), Chamár (15,912), Barhai (3,067), Bharbhúnja (2,682), Ahír (4,354), Nai or Hajjám (3,899), Bhangí or Khákrob (1,655), Sonár (1,361), Kisán (23,603), Teli (5,330), Kalwár (2,823), Kumhár (1,171), Gújar (1,233), Pási (3,715), Kurmi (29,830), Dhánuk (2,875), Darzi (1,481), and Lodha (5,980). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Lohár, Ját, Dakaut, Gosain, Nat, Patwa, Tamboli, Bairági, Bhát, Khatík, Káchhi, Beldár, Bári, Miamár, Radha, Bánsphor, Halwái, and Siklígár. The Musalmáns are distributed amongst Shaikhs (16,568), Sayyids (266), Mughals (118), and Patháns (3,037), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 371 are

employed in professional avocations, such as Government servants, priests, doctors, and the like; 6,790 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,466 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 47,169 in agricultural operations; 8,190 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 3,769 persons returned as labourers, and 743 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,578 as landholders, 140,808 as cultivators, and 62,152 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,212 males as able to read and write out of a total male population numbering 111,390 souls.

For the general and fiscal history of the parganah the reader is referred to that of the district already given. It remains only to sketch the vicissitudes of Bísalpur as an administrative division.

History.

As shown by the inscription discovered at the former Dewal and Deoria were in 992 A.D. the seat of a powerful Hindu dynasty. But the traditions of the Janghúra Rájputs assert that at the beginning of the fifteenth century the country was again a forest, dotted only with a few Ahír, Banjárá, and Bhíl strongholds. Entering the parganah in 1405 under one Mahrúp Sáb, the Janghúras captured Madra and Chiti (Intgáon) from the Ahírs, and Kareli and Marauri from the Bhíls. In 1570, at the beginning of Akbar's reign, their chief, Basant Sáb, founded Deoria on lands seized from the Banjáras, and expelled the Bhíls from Garha Khara.¹ In 1596, towards the close of the same reign, what is now Bísalpur formed a portion of the Bareli *mahál*, Badáyún *sarkár*, and Dehli *suba*. Its separate area and revenue at this period cannot be shown, as Bareilly included also several other large modern parganahs. The Ahírs continued to hold many villages; and in the reign of Sháhjahán (1628-58) the capital, Bísalpur, is said to have been founded by one Bísu, a chief of their clan. Traces of their rule are still preserved in such village-names as Ahirwara and Ahirpura. Parganah Bísalpur was severed from Bareilly during Rohilla rule (1748-74), when the fort at Bísalpur was built by Shor Khán. His name lingers in that of Sherganj, a village on the Púranpur frontier. The Rohillas afterwards divided Marauri from Bísalpur, granting the former pargana revenue-free to their prime minister (*diwán*) Pahár Singh. He has left a memorial in Pahárganj, already mentioned as the site of a large dam. The grant to Pahár was resumed by the Oudh Government (1774-1801), but the 35 villages of which it was composed remained for near a century a separate parganah. On the

¹ See article on *Deoria* and *Dewal*.

cession to the British in November, 1801, both Bísalpur and Maraúri were included in the Bareilly district, and in 1813-14 Maraúri was detached to form a portion of Sháhjahánpur. In 1841-42, a large part of the latter parganah, including the village of Maraúri, was, with several fresh villages from Sháhjahánpur, reannexed to Bareilly. At the last settlement under Regulation IX. of 1833 Maraúri was still regarded as a separate parganah, but it has now been reabsorbed by Bísalpur. At a revision of boundaries in 1852-53 the area of the united parganah was considerably altered by exchanges with Sháhjahánpur, annexations from Farídpur, and transfers to Nawábganj.

CHAUBARI, a small frontier-village of parganah Karor, stands on the banks of the Rámghanga, 5 miles from Bareilly. The two branches of the metalled road wending from that city to Budaun meet in the village, which contains a fourth-class police-station or outpost. The population amounted in 1872 to 443 only.

Chaubári was founded by Katehriya insurgents who had been expelled from Bareilly by Governor Makrand Rái (1657).

CHAUMAHLA, a parganah of the Baheri tahsíl, is bounded on the north by the Tarái district; on the west by the Native State of Rámpur, the frontier sometimes coinciding with the course of the west Bahgúl river; on the south by parganahs Sirsáwan, Kábar, and Richha of its own tahsíl; and on the east again by Richha and the Tarái. Its area, according to the official statement of 1878, was 92 square miles and 527 acres, but according to the earlier revenue survey rather more than one square mile less. The details of area given by the settlement survey, and of population given by the census, will be hereafter shown. The pargana contains 131 estates (*maháls*) distributed amongst 75 villages (*mauzas*).

The prevailing feature of Chaumahla is its dampness. Lying just below the swampy Tarái, its soil is naturally moist, and water always lurks within a few feet of the surface. Owing, moreover, to the neighbourhood of the sub-Himálayan forest, the rainfall is greater than in other parts of the district. In ordinary seasons the monsoon and the winter rains give sufficient water to the crops, and even sugarcane is grown without irrigation.¹ But this excessive moisture has its disadvantages. In the north of the parganah fever is endemic throughout the year, and the inhabitants are stunted creatures with yellow skins, enlarged spleens, and diminished families. It has been more than once indeed suggested that the central and eastern portions of the northern border derived their name of *iláka már* from the extreme deadliness of their climate.² The remainder of the

¹ 47·9 per cent. of the cultivated area is, however, returned as irrigated. apparently a mistake. *Supra* p. 50c.

² But this is

parganah, to south and west, is less malarious, and its population suffer from fever only at the close of the rains.

The parganah is a flat plain, sinking very gradually from north to south; and in this direction, of course, wind its principal rivers.

Slope and rivers.

The highest observed level is 658 feet above the sea on the northern, and the lowest 603 feet on the southern border. Of many rivers, the Dhora on the east, the Kichaha in the centre, and west Bahgúl on the west, are most important. The Dhora and Deorania, here an insignificant stream, form in places the eastern boundary. The Andhalla and the Khalwa supply the Kichaha with an eastern and western affluent respectively. The west Bahgúl is joined by the Barai,¹ Baraur, and Madmi. The Bahgúl

Canals.

and Barai are dammed for irrigation at Terha and Khamaria; and the pargana is watered also by the distributaries of the Páha and Kichaha-Dhora canals. Of the former's two branches, one tails into the Kichaha at Richholi, while the other crosses the southern border at Khánpur. Its distributaries are the Cháchait, tailing into the Baraur at Itauwa; the Gurbojh, ending at the village of that name in the Khalwa; and the Daulatpur, which passes the southern frontier at the village so called. The main line and Tursampur distributary of the Kichaha-Dhora canal pierce the pargana from north to south; and the former throws out at Pirohi a second distributary, the Baheri, which also passes onwards into Kábar. Many small watercourses, besides the rivers and canals already mentioned, traverse Chaumahla in the rains. But, in spite of its canals, the parganah hardly requires irrigation in ordinary years. "*Bhijwa* sowings of rice," writes Mr. Moens, "of course must be irrigated, but the *patiha* or ordinary sowings require, as a rule, no irrigation, unless the rains are unfavourable. The *rabi* (spring crop) usually receives a sufficient supply from the 'Christmas' rains. It is only in seasons of drought that there can be a general demand for canal water." Mr. Moens goes on to show that in his time but 32 per cent. of the area irrigable by canals was, as a rule, watered from those sources. In most villages unbricked wells are practicable, but, except in the gardens of Muráos, are seldom dug. The reasons are partly the excessive saturation of the soil, and partly the fact that rents are paid in kind.²

The crops of the parganah are its only important product; the chief staples being maize,* rice, and *joár* millet at the autumn, and wheat at the spring harvests. Sugarcane and cotton are grown to a small extent only. The former is almost all of the kind known

¹ Otherwise Barei and Baroi.

² *Supra* p. 547.

ECONOMICAL FEATURES.

Products.

as *kharik*.¹ Moisture of soil makes its juice too thin and watery to fetch good prices. Chaumahla possesses no mart large enough to absorb and distribute its surplus local produce. Superfluous grain is carried by Banjāras for sale at Haldwāni, Rīchha, or Bareilly. Traces of this clan's occupation may be found in the names of places called Tānda,² and of Banjaria, where weekly markets are held. The remaining market villages are the capital, Baheri, Chāchait, and Karīnganj. But except Chāchait, which possesses a cattle-fair, none of these places do much more than supply the demand for small necessities brought from Bareilly by pedlars. The metalled road from Bareilly to Naini Tāl, which passes northwards through the pargana, and is met at Baheri by an unmetalled line from Kābar, supplies Chaumahla with its one good highway. A wide earthen track connects Baheri and Chāchait; but this is unbridged, and therefore impassable by carts at most times of the year. In the east of the pargana there are no roads, and a net-work of water-course and stream during the rainy season forbids all travel, except on the back of an elephant.

The following table contrasts the areas of Chaumahla at the times of measurement for the past and present settlements of land-revenue:—

				At last settle- ment.	By new measure- ment.	Increase per cent.	Decrease per cent.
				Acres.	Acres.		
Total area	...	...	...	58,011	59,408	2·4	...
Revenue-free	...	...	...	11,867	429	...	96·6
Barren	...	...	...	4,245	6,949	49·9	...
Assess- able.	Old waste	...	...	13,125	7,287	...	44·8
	New fallow	...	...	2,850	909	...	68·1
	Cultivated	...	...	25,924	43,844	69·2	...
	Total	...	...	41,899	52,030	24·1	...

The large decrease in revenue-free and increase in assessable area is due to the taxation of the Chāchait ilāka (16 villages), surrendered to Government by the Rāja of Kāshipur in exchange for other lands in Bijnor.³ The same reason partially accounts for the advance in cultivation, whose area on revenue-free estates the earlier survey neglected to detail.

The current settlement was effected by Mr. S. M. Moens. His general methods of assessment, having once been described, need not be recapitulated; and we shall here notice only his special treatment of this pargana. He divided it into two circles: (2) the *mār*, and (1) the remainder of the area, or *dés*. As rents are paid almost exclusively

¹ P. 561. ² *Supra* p. 289. ³ Pp. 322, 323, and article on pargana Barhāpura. Of the 16 Chāchait villages, 14 were, on becoming Government property, sold by public auction or otherwise. Proprietary right in the remaining two was conferred on two persons, to whom Government deemed itself under obligations.

in kind, he first ascertained the average value per acre of the landlord's share in the outturn of the various crops. His inquiries yielded the following results :—

Crop.	RENT-RATE PER ACRE IN					
	Circle I., <i>Dés.</i>			Circle II., <i>Már.</i>		
	Rs.	a.	p.	Rs.	a.	p.
Sugarcane	8	0	0	6	6	0
Cotton	6	0	0	5	0	0
Vegetables	6	8	0	5	12	0
<i>Joár</i> for fodder and maize	3	3	0	2	8	0
Melons	4	0	0	3	0	0
Hemp	4	0	0	3	0	0
Rice	3	2	0	3	8	0
<i>Joár</i> millet	2	10	0	2	4	0
<i>Bajra</i> millet and other coarse autumn crops... ..	2	6	0	2	0	0
Wheat	3	6	0	2	12	0
Barley and oats	2	14	0	2	4	0
Mixed wheat and barley	2	14	0	2	4	0
Gram or chick-pea	2	12	0	2	0	0
Lentils (<i>masúr</i>)	1	9	0	1	4	0

Dosáhi at half *pural* rates in both circles.

Such were the crop-rates or average value in money of the rents in kind paid by different crops. By applying these crop-rates to the areas under each crop of the various soils, soil-rates, or rent-rates according to soil, were deduced. Striking an average so as to include both circles, and wet as well as dry land, we may give these latter rates as follows:—for *dímat* or loamy soil, Rs. 3-11-0 per acre; for *mattiyár* or clayey soil, Rs. 3-1-9; and for *bhúr* or sandy soil, Rs. 2-12-10. The assessable area showed 55·4 of the first, 44·1 of the second, and 0·5 of the last-named soil.¹

Applying his rates to that area, Mr. Moens assumed for the whole pargana a rental of Rs. 1,51,240; and halving that sum in the usual manner, proposed a demand of Rs. 75,620, or 83,214 including cesses. The following statement compares the amount and incidence of new demand with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CASSES.	
	Cultivated area.		Assessable area.		Total area.		Initial.	Final.
	Initial.	Final.	Initial.	Final.	Initial.	Final.		
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 6 0	1 5 8	0 13 8	1 2 4	0 12 3	1 0 0	44,531	59,579
Present ...	...	1 14 4	...	1 9 7	...	1 8 1	...	75,620
Increase ...	...	0 8 8	...	0 7 3	...	0 8 1	...	16,041

¹ What little *bhúr* exists is moist sandy land in the beds of rivers, very different from the high and dry *bhúr* of the southern parganas. The *dímat* lies chiefly along the *dhaia*s or high banks of rivers, and the *mattiyár* in intervening villages.

Until sanctioned by Government, the new demand is in provisional force. A revision by Mr. Robert Currie, and other causes, had by 1878-79 reduced its amount to Rs. 73,315.

The landholders who pay this revenue are chiefly Káyaths (133), Patháns (113), and Brahmans (34). Other castes supply that Landlord and tenant. proprietary body with less than 30 members each. Of 9,059 tenants, 2,358 are Kurmis, 903 Chamárs, 592 Játs, 582 Dhobís, and 557 Muráos. No other caste can produce much more than 350 cultivators. With the very trifling exception of two estates, the whole parganah was at settlement found to be held in *zamindári* tenure. And this is the more surprising because at cession (1801) that tenure was altogether unknown.¹ The census of 1872 returns the sum paid by tenants to landlords, in rent and cesses, as Rs. 1,35,991.

The following table professes to show the extent to which land changed owners during the currency of the last settlement. But in furnishing it Mr. Moens remarks that it is of little value :—

	Total area in acres.	Demand.	Sale price.	Number of years' purchase.	Average price per acre.
		Rs.	Rs.		
By private sale ...	51,878	49,314	5,39,589	10·9	13·6
Under civil court decrees,	9,381	9,247	94,345	10·2	10·05
Total ...	61,259	58,561	6,33,934	10·8	10·3

If correct, these figures show that the whole parganah changed hands, and part of it more than once.

According to the census of 1872 Chaumabla contained 142 inhabited villages, of which 54 had less than 200 inhabitants; 668 between 200 and 500; 17 between 500 and 1,000; and 5 between 1,000 and 25,000.

The total population numbered in the same year 44,480 souls (20,857 females), giving 483 to the square mile. Classified according to religion, there were 31,733 Hindús, of whom 14,841 were females; and 12,747 Musalmáns, amongst whom 6,016 were females. Distributing the Hindu population amongst the four great classes, the census shows 938 Brahmans, of whom 385 were females; and 1,285 Rájputs, including 535 females; whilst the great

¹ Mr. Seton's letter of 1802, quoted in Mr. Moens' rent-rate report for Chaumabla.

mass of the population is comprised in "the other castes" of the census returns, which show a total of 29,122 souls (13,746 females). The principal Brahman sub-divisions found in this parganah are the Gaur (114), Kanauiya, and Sáraswat. The chief Rájput clans are the Katehriya (245), Ráthor (371), Janghára, Chauháa, Gaur, Gautam, Shíubansi, Bais, and Sengarh. The Baniyas belong to the Agarwál, Mahár, Tíwála, Mahesari, and Dasa sub-divisions. The most numerous amongst the other castes are the Máli (3,636), Kahár (1,485), Dhobi (1012), Chamár (4,917), Ját (1,328), Gújar (1,010), Kurmi (7,526), and Beldár (1,325). Besides these, the following castes comprising less than one thousand members are found in this parganah :—Koli, Lohár, Gadariya, Káyath, Barhai, Bharbhúnja, Ahír, Nai or Hajjám, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Kisán, Teli, Kalwár, Chhápi, Patwa, Kumhár, Tamboli, Bairági, Bhát, Dhánuk, Darzi, Lodha, and Kanjar. The Musalmáns are distributed amongst Shaikhs (11,228), Sayyids (87), Mughals (35), and Patháns (1,407), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 104 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,601 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 237 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 2,596 in agricultural operations; 8,709 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,038 persons returned as laborers and 242 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 236 as landholders, 26,723 as cultivators, and 17,521 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 401 males as able to read and write out of a total male population numbering 23,623 souls.

The history of Chaumahla as a distinct parganah is short. The village of Hátmána, in its north-eastern corner, was, towards the close of Akbar's reign (1596), the head-quarters of a *mahál* or parganah of the Sambhal Government and Dehli province. The area of this mahál was 3,565 acres, and its revenue 6,250 rupees. Under the government of the Rohillas (1743-74) the bulk of the modern parganah seems to have been included in *chakla* Rehar, the fief of the commander-in-chief, Dúndi Khán; and in the fort of Najíbabád, south of Cháchait, we have

perhaps a souvenir of his son-in-law, Najib-ud-daula. The Patháns ejected the Hindu possessors of the soil, and are still almost the principal land-holders. On the fall of the Rohillas (1774), Chaumahla, not yet known under that name, became a part of the Rámpur fief of Faizulláh Khán. The old mahál of Hátmana must by this time have been absorbed in either Sirsáwan, Richha, Kábar, or Rudrpur; for from portions of these four parganahs (*chau mahál*) Faizulláh founded the modern Chaumahla. After the death of its founder and the revolution at Rámpur (1794), the new parganah passed into the hands of the Oudh Government. By Oudh it was ceded (1801) to the British, who placed it in the district of Bareilly; and in 1860 a large portion of its western area was retransferred to Rámpur in recognition of the services rendered during the great rebellion by the chief of that state.

DEORANIYA, a village of parganah Richha, perhaps gives or takes its name to or from the neighbouring river so called. It stands on the metalled road between Bareilly and Naini Tál, 19 miles from the former. Here are a third-class police-station, district post-office, and encamping-ground for troops. But the population amounted in 1872 to 1,065 only.

DEORIA and DEWAL, themselves unimportant villages, have an united interest as the modern fragments of an ancient but nameless city. Both lie in parganah Bísalpur, and both are divided in twain by the originally artificial Kau, Kháwa, or Katni river; but the homesteads of Deoria are on the west or right, and those of Dewal on its east or left bank. The larger village,

Deoria, stands about two miles south or downstream of

Dewal, at the end of a cross-country track wending north-eastwards from the town of Bísalpur. It is 30 miles from Bareilly, and contained in 1872 a population of 1,675 inhabitants. The revenue survey map honours it with a police-station, but this neither existed in 1872 nor exists now.

Dewal is now known to Musalmáns and officials as Iláhábás or Iláhabad

Dewal. It contains several plain brick rooms called temples; and in one is deposited the famous inscription of which more hereafter. But both the inscription and the figure of

Vishnu's boar incarnation, which may be seen in the same place, were originally found in the adjoining village of Garh-Gájana.

Gajena-Sadarpur or Garh-Gájana, "the bastioned castle," lies on the

Garh-Gájana. west bank of the river, immediately between Dewal and Deoria. The ancient fortification from which it

derives its name is a large ruined mound about 800 feet square, and containing on its eastern side two small tanks. "But although called a *garh* or fort,"

writes General Cunningham,¹ "it was most probably only the country residence of Rája Lalla, who founded it." The inscription and boar figure were discovered in another mound of temple ruins, about 200 feet square at base; but the brick and limestone walls of the building whose site it marks have been gradually carried off as materials for the dwellings of village Vandals. Round the principal mass of ruin may be traced the remains of at least six other temples; and Garh-Gájana has besides two other mounds, the remains of some ancient village or town.

Below Deoria the Kháwa takes a sharp eastward bend, encircling three sides of a large ruined fort called Garha-Khera "or the castle-mound."² This stronghold stands on the lands of Deoria. Approachable only from the southern or landward side, it has been deserted for many centuries, and is overgrown with dense jungle, in which during the past twenty years tigers have been shot. Its walls have afforded material for nearly all the buildings in Deoria. "The exact extent of the fort," adds the writer last quoted, "is not known; but the position enclosed by the Katni nala is about 6,000 feet in length from north to south and 4,000 feet in breadth, and the fort is said to be somewhat less than half a kos, or just about half a mile in length." The bricks are of a size (13"×9"×2") which shows considerable antiquity, and the limestone statues are all Brahmanical. "But such figures are said to be discovered only in the foundations of the buildings, which, if true, would seem to show that the existing remains are the ruins of Muhammadan works constructed of Hindu materials."

Garha-Khera is attributed to the somewhat mythical King Ben;³ and General Cunningham believes Ben's son Vairát to be identical with Vira Varmma, the uncle of that Lalla who towards the close of the tenth century founded Dewal and Garh-Gájana. The foundation of the younger Deoria will be mentioned later; and this seems the place for the quotation of the inscription which records Lalla's works.

Uncarthed and copied about 1826 by Mr. Collector Boulderson, it was some three years later copied again by Colonel Stacy, and translated under the supervision of the famous orientalist James Prinsep.⁴ It is a singularly perfect example of the Kutila character, which occupies a position chronologically midway between the modern Devanágari and old Gáuri type. The name of kutila or "bent" is derived from

¹ Archaeological Survey Reports, I., 353.

² General Cunningham remarks (*ibid*) that the river "thus forms a *natural* ditch to the old stronghold of the *Báchhal* Rájas." But that river is, by his own showing, artificial; and it is extremely doubtful in the second place whether the *Báchhals* ever ruled here. See above, in the general history of the district.

³ *Supra* pp. 241, 342.

⁴ J. A. S. B., 1839, p. 777. A photozincograph of the original will be found in General Cunningham's report.

the fact that the perpendicular stroke of each letter is at bottom bent or turned to the right. The following is the translation of Prinsep's "youthful assistant," altered only in a few places where good English seemed to demand the simplification of construction or language :—

Translation by Saroda Prasād Chakravartti.

1. May he to whom the astounded inhabitants of the three worlds offered solemn hymns and prayers (when the jewelled hood of the serpent chief Ananta bent under the weight of the far falling mountains, impinging on the lap of the yielding earth) on his easy effort to check the outrages of the wicked (giants), and who humbled the ten-headed (Ravana), vain of his strength and valour, save you from a multitude of sins !

2. May Girija (the mountain-born goddess), fairly adorned with a string of pearls fallen from the heads of the Danava-like elephants, seeming to spread a moonlike halo round her lotus face, sanctify the universe.

3. May the royal race of Chhindu, of erst the scene of Lakshmi's pastime and dalliance, the field of war and exercises of well-disciplined soldiery, the sea of delight of famous princes, the lake wherein Lakshmin disported as a swan, the moon of repose of those who had completed the career of heroes, and a consuming fire to their enemies, be honourable.

4. A Mahārishi, named Chyāvan, he whose frown restrained the pride of the chief of gods (Indra) when he had committed the well-known crime, who by his fame was celebrated in all quarters of the world, was the founder of this race.

5. Of this family, famed for many good actions, was born Viravarmma, who was the ornament of the world and the crown jewel of kings, in whose house Lakshmin took up her abode, foreseeing in it the birthplace of many future heroes who would be her protectors.

6. This Viravarmma in noble qualities well resembled the kings of the Solar line. He was powerful, pious, beautiful, famous, pure, serious, venerable, voracious, moral, surrounded by the learned, attended by virtuous men ; his court was the seat of heroism, integrity, patience, and other virtues.

7. From him descended Māns (Chandra Pratāpa, a man of warm spirit, who annihilated his foes as mud dried up by his rays,¹ who was the ornament of all people—nay, of the whole world ; before whose armies a multitude of heroic foes, depressing the earth with their heavy tread, retreated, gasping, into the abode of serpents (Patala), and bore it down with their weight.

8. The juice exuding from the temples of his odorous elephants in moonlike crystals, so spread over the forest tanks, that neither the wild elephants nor those of his enemies durst quench their thirst therein.

9. His footstool was worn with the crowns of the numerous princes crowding to do him homage. He was the lord of the earth whom the three great oceans encircle as a waistband (rashana). He dried up the ocean by the continual intercourse of foreign princes, as Rama of old. He occupied the ocean like the mountain on the seashore.

10. His kingdom, rivalling the habitation of the chiefest gods with its magnificent buildings, shining bright and beauteous as the moonbeam with its white tenements, and charming with its Naodana-like gardens abounding in pleasant trees of dark emerald hue, is become white with the high temples of the anointed gods.

11. A younger brother, the stout-armed Malhana, the devoted worshipper of Siva, willingly received charge of the world : and his kingdom filled with a multitude of princes proportionately vast as the kindness received from his elder brother.²

¹ Here is probably intended a play on Māns Chandra's name, which the translator wished to read Martenda Pratāpa, i. e., powerful as the sun. ² From the facts that he conducted the government, and that his son Lalla succeeded to the throne, it is possible that Malhan was an usurper.

12. Though gaining such a vast prize as Lakshmin, he always retained his devotion to the gods, his spiritual parent, and the Brahmans. He was born for the joy of his friends, intimates, and kinsmen, and spread delight among his subjects by destroying the wicked.

13. His wife Chuluki, adorned with shining qualities, was the peerless of her age, and like the new moon to the lotus faces of his other wives. She was descended from the royal line of Iswara.

14. From her was born a moonlike heroic prince, Lalla, who soon mastered the world. On all sides shone the purity of his virtues, as the white kumuda flower, the moon, or ivory. He was the Sumeru¹ amidst the mountain-circle of his warriors. On his arm Lakshmin cast a fond glance as he quitted the house of his enemies. He was the root of the Chindu line.

15. Strange was it that at his birth flowers were strewed from heaven on the palace of Malhana, and bees swarmed to sip their honey, seeming by their hum to announce his future greatness.

16. His words were full of pleasantness, exceeding far the full-blown lily or the company of wise men, or the shrubs bowing with the load of full-blown flowers or the fields of bending corn, or the inspiration of the poet, or the moonbeam of autumn, or even the sacred words flowing from the mouths of the Vedāntis.

17. By what respected hero lord of the world was earth defended in his time? The goddess (Lakshmin), whom none other can restrain or enjoy, is to him as a wife. No princely jewel of the crown of kings ever lived, lives, or shall live, to equal him in beauty and joyousness.

18. He dwells in a halo of glory like the sun in his summer brightness, and fills the world with his power. His beauty is reddened by the vermilion of the heads of his enemies' war elephants. His fame, like the moon's, has been the theme of praise. He destroys his enemies as the rays of the sun dispel the darkness.

19. His spreading fame encircles the world as a necklace of pearls, or as Ganges around the highest peak of the Himālaya, as the moonbeam on the sky, as the wreath on the elephant's head, the white pennant on the temple of the gods, and the wild geese on the banks of the rivers.

20. On his advent, although the earth now groans under the Iron age, the Golden again visited this town, adorned with wells, lakes, tanks, and neighbouring parks stocked with various animals; whose inhabitants are always rejoicing, and which is borne on the crest of the earth.

21. He presented these sacred villages, inhabited by the wealthy and civilized, shaded by pleasant trees and watered by pellucid streams,² in a chartered gift to the Brahmans.

22. He caused to be dug near his palace a beauteous and holy canal, himself a director of the right course to his subjects, as Bhāgiratha was to Ganga.

23. His wife, named Lakshmin, was as affectionate as her namesake to Madhusudana. She was regarded as a second goddess descended from the sea, came of a sinless family, and was like a snow-shower to the lily faces of other women in the inner apartments.

24. By her love and gentleness she stole the heart of her husband; by her accomplishments she retained his affections. Their mutual love was equal to that of Siva and Pārbati.

25. Whose many virtuous deeds already done, or yet to be performed, are visible in groves, gardens, lakes, and many other extensive works.

26. All the luxuries enjoyed daily by multitudes of Brāhmans are bestowed by her whose heart pities the poor, the helpless, and afflicted.

¹ Sumeru, a mythological mountain in the Himālaya, was believed to be 84,000 *yojans* or 336,000 *kos* high; that is, according to the varying value of the *kos*, from 504,000 to 672,000 miles! ² General Cunningham thinks that Nirmala nadi, or Pellucid Stream, is the ancient name of the Māla itself.

27. The minds of husband and wife being thus sensible of the instability of earthly possessions, and the stain of the iron age having been removed by their growing virtues, the one (*i. e.*, the Rāja) caused this temple to be established in honour of the god who wears a crescent on his brow, while the other (*i. e.* the Rānī) did as much in honour of Pārbati.

28. Whose heart is not filled with astonishment at these two divine temples, which may compare in grandeur with the two lofty peaks of Kailāsa, which are beautified by their handsome stairs, and whose banners, fluttered by the winds, have dispersed the gathering clouds?

29. As long as the Kaustabha diamond rests on the breast of Madhu's destroyer (Vishnu), and the head of Sambhu is adorned with the crescent, as long as Indra and all gods tarry with the wives of the moons, so long shall the fame of this act endure.

30. May prosperity always attend him and his equally endowed lady Lakshmin; him, the chief hero of the Chhindu line, who with sword, besmeared with the mud formed by sweat from the brows of hostile elephants, has carved out praise on all sides.

31. May Devi, who dwelleth among mankind to promote their prosperity and avert evil, destroy the sins of Lalla, of his family, children, and intimates.

32. The village of Mayuta in Bhushana, with its adjacent lands, was consecrated to the abovementioned god and goddess under the denomination of Devapalli.

33. The famous Lalla granted by charter one-fourth of his revenues to the same deities for their worship and other ceremonies.

34. This inscription was composed by the poet Nihāl, son of Siva Rudra, of the race of Vatsyāmuni, an attendant at the court of the Rāja, whose character was worthy of his name.

35. May Nihāl's wreath of mellifluous verses shine on the bosom of the learned like a string of pearls,¹ the source of general delight, adorned with flowery metaphor, and tied with the string of Lalla's virtues.

36. This composition was copied by the son of Vishnu Hari, an inhabitant of Gaur, a proficient in the Kutila character.

37. It was engraven by Somanāth, the son of Kāmadeva, who came over from Kanyākubja,² well-skilled in the use of the instruments of engraving. In the samvat year 1049, on the seventh of the dark half of the month of Marga (Agrahana), Thursday (6th November, A. D. 992).

In verse 22 we have a reference to the Katni river or canal, cut by King Lalla from the Māla to the Khanaut; in verses 27 and 28, to the buildings whose ruins may be seen on the temple mound at Garh-Gājana; and in verse 32 to Dewal, then called Devapalli. Apparently basing his conclusion on the fact that the Bāchhal Rājputs claim descent from Ben, and on the probability that the Katehriyās ejected the Bāchhals from some part of the neighbouring Shāhjahānpur, General Cunningham decides that Lalla was a Bāchhal, and that the Bāchhals made a stand against the Katehriyās in the forests adjoining Garh-Gājana and Garha Khera. We only know, however, that in 1570 Garha Khera was held by other reputed descendants of Ben, the Bhils, and the rest of Deoria by half gipsy Bānjāras. The Janghāras in that year ejected both

¹ A commonplace of Eastern poets, when placing their names at the end of their compositions. It is from Sir William Jones' translation of a similar metaphor at the close of one of Hāfiz's odes that we derive our well-known quotation of "like orient pearls at random strung."

² That is, Kanauj.

tribes and founded Deoria. The only event of importance in the later history of that village was its capture and burning by the Mushims in the course of a Janghára rebellion (1679).

DUNKA, a village of parganah Mírganj, stands on the unmetalled Sháhi and Shishgarh road, and near the right bank of the west Bahgúl river, 23 miles north-north-west of Bareilly. Its population amounted in 1872 to 2,000 souls. It holds market twice weekly, and has an imperial post-office, elementary school, and a few Hindu temples. From 1824 to 1863 the village was the headquarters of the tahsíl now known as Mírganj.

FARÍDPUR, the headquarters of the parganah and tahsíl so named, lies on the metalled Sháhjahánpur road and beside the Oudh and Rohilkhand Railway, 14 miles south-east of Bareilly. Though excluded by the census from the list of towns with over 5,000 inhabitants, it in 1872 contained a population of 5,660.

The fact is that it consists of two villages, Bhartpur and Sarái, which that census considered as separate. The town is situated in the midst of a flat

but fertile country which will be described in the next article. Encamped at Farídpur in 1824, Heber called that country "this Eden"; and the reasons which prompted such a enthusiastic praise may be given in his own picturesque language:—
 "The morning was positively cold, and the whole scene, with the exercise of the march, the picturesque groups of men and animals round me, the bracing air, the singing of birds, the light mist hanging on the trees, and the glistening dew, had something at once so oriental and so English, I have seldom found anything better adapted to raise a man's animal spirits and put him in good temper with himself and all the world." On the outskirts of the town are several ponds and some fine groves. The town itself is long and narrow, with few brickwork houses, but many well-built mud structures of the better class. How tidy a mud house can be made when washed with clay-water may be seen in the Brahmans' quarter. The town is essentially a town of Hindús, but shows few signs of active business, and can boast no important manufacture. The market is held twice weekly.

A deepish ditch surrounds the tahsíl and police-station (first class). They are described by Dr. Planck as model buildings of their kind, furnishing sides to a courtyard shaded by *ním* and other trees. There are two *saráis* or hostels, both rectangular enclosures of the usual type, with chambers grouped along the inside of the walls, and wells and trees within. An imperial post-office, tahsíl school, road bungalow, and several temples, complete the tale of public buildings. Outside the town,

Appearance.
Heber's description
of the neighbourhood.

Public buildings.

on the west, are the station and telegraph-office of the railway; and on the south, beside the Sháhjahánpur road, an encamping-ground for troops.

The Chaukídári Act (XX. of 1856) is in force at Farídpur. In 1877-78

House-tax.

the house-tax thereby imposed yielded, together with miscellaneous receipts and a balance (Rs. 45) from the preceding year, a total income of Rs. 910. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 690. In the same year the town contained 623 houses, whereof 558 were assessed with the tax; the incidence being Re. 1-8-9 per house assessed and Re. 0-2-5 per head of population.

History.

Farídpur, formerly called Pura, was founded by insurgent Katchriya Rájputs who had been ejected from Bareilly City between 1657 and 1679. It derives its present name from one Shaikh Faríd, a mendicant, or, according to others, a governor, who built a fort here in Rohilla times (1748-74).

FARÍDPUR, a parganah and tahsíl of the Bareilly district, is bounded on the east by the Sháhjahánpur district and parganah—tahsíl Bísálpur, the rivers Deoha and east Bahgúl supplying in places a frontier; on the north again by Bísálpur, and by parganah-tahsíl Nawábganj; on the north-west by parganah-tahsíl Karor; on the west and south-west by the Rámghanga river, which divides it from parganah Balia of the Aonla tahsíl, and from the Budaun district; and on the south once more by Sháhjahánpur. According to the official statement of 1878 it contained 249 square miles and 361 acres; but according to the earlier revenue survey, more than 3 square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 560 estates, distributed amongst 388 villages. The latter, as compared with those of other parganahs, are small.

Farídpur is at once the most southerly and the most unproductive parganah in the district. It is for the most part a plateau

PHYSICAL FEATURES.
Uplands.

with light siliceous soil, undulating in places into gleaming sandy ridges which present the appearance of low hills. In years of abundant rain such soil often yields a good autumn crop. But when no facilities of irrigation exist, its produce hardly repays the labour of expenses of cultivation. To the general sterility however, two tracts, the basins of the Rámghanga and Bahgúl Kailás, are exceptions. The former, locally known as the Taráín or moist tract, extends from one to three villages deep along the western and south-western border. Here the soil is a rich deep loam, whose natural humidity renders irrigation even in seasons of drought superfluous. Towards the lip of the river, indeed, villages sometimes suffer from diluvion, or from the sand which floods have deposited;

Rámghanga, and

but general inundations are rare. Partly in this basin, and partly on the sandy upland, which they ascend by a well-defined bank, lies a belt of villages known as the *adhkacha* or half-ripe land. As the sandy substratum of their upper portions forbids the construction of wells, such villages contrast the

extremes of fertility and sterility. The basin of the East
Bahgúl-Kailás basins,

Bahgúl and lower Kailás, a wedge-shaped tract formed by the fork of those rivers, has for its base the whole northern frontier, and for its apex the centre of the parganah. It is composed of excellent loam and clay, which is watered both from dams on the rivers and from earthen wells annually excavated.

The general slope of the country, as followed by its streams, is from north-

Elevations, rivers, north-west to south-south-east; but a line drawn between
&c. the highest and lowest levels would lie in the opposite

direction.¹ The highest is the Great Trigonometrical Survey station at Gajnera on the northern frontier, 616 feet above the sea; and the lowest 505 feet on the brink of the Rámghanga near Kádirganj. The Rámghanga bounds the parganah, and does not, at least on the map, stray within it. Its old beds may, however, be distinguished for some 5 miles east of its present course, and that course is by no means consistent. Almost every rainy season sees some fresh though perhaps slight alteration of channel. The favourite process of the river is to work a loop, and afterwards cut across its neck. A recent example of this change occurred at Harharpur, in the south-west corner of the parganah. The lower Kailás and Bahgúl flow respectively south-westwards and south-eastwards from the northern border to their junction at Busaha; and continuing its south-easterly course, the reinforced Bahgúl strikes the eastern frontier, where it is joined by the Gauneya. The latter stream, which rises in the parganah itself, has already formed for some distance the border. The Lúncia crosses the north-eastern corner to join the Deoha, which, as already mentioned, skirts the frontier, but never comes within it. The Nakatia passes through the west corner to join the Rámghanga.

The parganah is dotted with a large number of lagoons (jhíl) whose serpentine form often shows them to be the old beds of rivers.

Lagoons.

Besides those at Jehar and Daulatpur already described,² those crossed by the railway at Sarenda and Badalia may be mentioned.

Water lies at an average depth of 13 feet $4\frac{1}{2}$ inches from the surface, and 48·2 per cent. of the cultivated area is returned as watered; but the par-

Irrigation.

ganah is not conspicuous for its irrigation. Masonry wells, even if sufficiently cheap, would be in most places impracticable. The loose and sandy nature of the subsoil allows in most places merely of small lever or winch wells about two feet in diameter.

¹ I. e. from north-north-east to south-south-west.

² Supra p. 529.

With the first downpour of rain, however, these melt into crater-shaped depressions ; and to last even so long must often be protected by a coiled lining of twisted *arhar* stalks. This device has, in addition to the advantages above noticed,¹ the merit of preventing the saturation of the sandy soil around. In a few villages to the extreme south-east wells are sufficiently stable to admit of working with large earthen buckets (*charsa*). The irrigation dams on the Bahgúl and Kailás have been already mentioned. It was at one time proposed to water the parganah with canals named the Farídpur, Deoha, and Pilibhit, and to prolong hither the existing Kailás canal. But the project has been up to the present time in abeyance.

The soils are, as usual, loam (*dúmat*), clay (*mattiyár*), and sand (*bhúr*).

Soils.

The cultivated area contains, according to settlement returns, 39·1 per ce t. of the first, 11·4 of the second, and 49·5 of the third ; but a good deal of land which is entered as second-class loam (*dúmat*) should have been recorded as first-class sand (*bhúr mildóni*). Not a ninth of the whole area is barren. There are no forests, but many noble plantations.

ECONOMICAL FEATURES.
Communications.

The Oudh and Rohilkhand Railway, with stations at Fatehganj East and Farídpur, crosses the parganah north-westwards on its way to Bareilly. Parallel to it at a short distance runs the metalled " Fatehgarh section " of the Rohilkhand Trunk Road ; and the unmetalled Bareilly-Bisalpur line, which traverses the northern border, is the only remaining highway. The principal weekly markets are held at the chief towns, Farídpur, Tísua, and Fatehganj East, all on the trunk road. Good nodular limestone (*kankar*) is found at the last-named place and elsewhere in the parganah. There are no important manufactures ; and trade is confined chiefly to the sale of agricultural raw produce. Surplus grain is bought up for exportation by Bareilly merchants, or carried off by small retailers (*beopari*). The principal staples of the autumn harvest are *bájra* millet, which covers 34·88 per cent. of the yearly cultivated area ; and rice (10·87 per cent.) The most conspicuous spring crops are wheat (29·05 per cent.) and gram (4·23).

The areas of the parganah, as ascertained at the surveys for the past and present land-revenue settlements, may be thus compared :—

Settlement.	Unassessable.		Assessable.			Total.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Former	5,045	16,696	43,515	89,523	133,038	154,779
Current	849	16,688	29,321	1,13,279	142,600	160,137
Difference	- 4,196	- 8	- 14,194	+ 23,756	+ 9,562	+ 5,358

¹ *Supra* p. 275.

The current settlement was the work of Mr. S. M. Moens. He divided the parganah into five circles of assessment, corresponding chiefly with the natural divisions already described, thus :—(1) The Taráin ; (2) the Adhkacha ; (3) the Bhúr west, and (4) Bhúr east, or sandy uplands west and east respectively of the Bahgúl ; (5) the dúmat mattiyár, or loamy and sandy basin of the Bahgúl and Kailás. The two bhúr divisions were afterwards united, and the following rent-rates per acre assumed and sanctioned for the various soils in each of the four circles thus left :—

Circle.	<i>Dúmat.</i>			<i>Mattiyár.</i>			Second class <i>dúmat</i> and best <i>bhúr.</i>			The worst <i>bhúr.</i>		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
I. Taráin	4	0	0	4	0	0	2	6	0	...	...	...
II. Adhkacha	4	0	0	4	0	0	2	6	0	...	...	...
III. Bhúr	3	4	1	2	9	5	2	1	1	1	9	6
IV. Dúmat	4	9	6	3	6	9	2	3	9	1	8	10

Rents being universally paid in money, no rates according to crop were found necessary. The application to the assessable area of the figures just shown gave for the whole parganah a gross rental of Rs. 3,11,668 ; and, deduced from this sum at 50 per cent., the demand would have reached Rs. 1,55,834. The amount actually fixed was Rs. 1,61,604, or, including the ten per cent. cess and fees (*nazrána*) on revenue-free land, Rs. 1,77,815. The result and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CASSES.		
	Cultivated area.		Assessable area.		Total area.				
	Initial	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.	
	Rs. a. p	Rs. a. p	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.	
Former	...	1 9 7	1 4 7	1 1 2	1 0 4	0 14 9	0 14 7	147,434	145,694
Current	1 9 2	...	1 3 11	...	1 1 9	...	161,604
Increase	0 4 7	...	0 3 7	...	0 3 2	...	15,910

Until sanctioned by Government, the new demand is in provisional force. A slight reduction had by 1878-79 lessened its amount to Rs. 1,60,323.

Amongst the proprietors who pay this revenue, Janghára Rájputs are by far the most numerous. They claim descent from two Landlord and tenant. chiefs, named Hathi Singh and Japan Sáh, who, ten generations ago, ejected the Ahír Rájás of Bísalpur, settling at Púra (now Farídpur), Siseya, and other places. "Their internal jealousies and dissensions," writes Mr. Moens, "alone prevent them from acquiring power and influence. Combined, they would be a match for all the Muhammadans in the district. Their present leaders are the Thákurs of Budhauri, Ráepur, Nagaria, and Kiyára (in Karor)." Of the tenantry no analysis exists. The gross rental paid actually by tenants to landlords, excluding the hypothetical rent of lands tilled by the landlords themselves, is returned in Mr. Moens' report as Rs. 2,78,992. And, adding manorial cesses, the almost contemporaneous census increases the sum to Rs. 3,08,466.

The following statement will suffice to give some idea of the extent to which during the currency of the last settlement land Alienations. changed owners : —

Detail of transfer.	Entire estates.	Demand.			Defined shares.	Demand.			Undefined shares.	Demand.			Total transfers.	Total demand.		
		Rs.	a.	p.		Rs.	a.	p.		Rs.	a.	p.		Rs.	a.	p.
By private sale ...	73	19,497	14	5	65	9,082	12	6	22	4,875	0	0	160	33,455	10	11
By mortgage ...	17	4,751	0	0	32	2,939	10	0	24	4,156	0	0	73	11,846	10	0
Sold at auction by order of civil court.	18	3,174	0	0	19	3,878	14	0	66	9,464	8	0	103	16,517	6	0
Transfers under decree of court.	2	281	8	0	4	176	13	10	...	...	...	...	6	458	5	10
Confiscations for rebellion.	29	6,885	0	0	10	1,625	15	0	7	1,312	4	0	46	9,823	3	0
Farmed for arrears of revenue.	98	37,507	0	0	...	...	...	...	...	...	...	...	98	37,507	0	0
Government sales for arrears.	4	715	0	0	...	...	...	...	...	...	...	...	4	715	0	0
Total ...	241	72,811	6	5	130	17,704	1	4	119	19,807	12	0	487	1,10,323	3	9

The sales for arrears all occurred before 1841-42, and but 14 cases of farm for the same cause have occurred since that date.

According to the census of 1872 parganah Farídpur contained 393 inhabited villages, of which 197 had less than 200 inhabitants; 131 between 200 and 500; 58 between 500

Population.

and 1,000; 4 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Faridpur, with a population of 5,660.¹

The total population numbered in the same year 119,811 souls (54,158 females), giving 479 to the square mile. Classified according to religion, there were 103,771 Hindús, of whom 46,774 were females; 16,038 Musalmáns, amongst whom 7,384 were females; and 2 Christians. Distributing the Hindu population amongst the four great classes, the census shows 7,870 Brahmans, of whom 3,372 were females; 7,073 Rajpúts, including 2,759 females; and 2,853 Baniyás (1,337 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 85,975 souls (32,306 females). The principal Brahman sub-divisions found in this parganah are the Gaur (1,647), Kanaujiya (924), and Sárasvat. The chief Rájput clans are the Janghára (2,895), Chauhán (907), Gaur (263), Katehriya (1,137), Réthor, (434), Gautam, Shiúbansi, Bais, Bbadauriya, Báchhal, Kathiya, Ponwár, Chandel, Tomar, and Solankhi. The Baniyás belong to the Agarwál (575), Ghorí, Satwála, and Mahesari sub-divisions. The most numerous amongst the other castes are the Koli (1,734), Lohár (1,476), Gadariya (2,855), Káyath (1,598), Kahár (6,178), Dhobi (2,569), Chamár (15,992), Barhai (1,947), Bharbhúnja (1,535), Nai or Hajjám (1,755), Kisán (4,157), Teli (2,921), Gújar (1,128), Kurmi (10,074), Dhánuk (1,053), and Káchhi (6,654). Besides these, the following castes comprising less than one thousand members are found in this parganah:—Máli, Ját, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Kalwár, Nat, Patwa, Kumhár, Tamboli, Bairági, Pási, Bhát, Khatik, Beldár, Darzi, Lodha, Jogi, Ghosi, and Ahar. The Musalmáns are distributed amongst Shaikhs (13,320), Sayyids (207), Mughals (253), and Patháns (2,229), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 204 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,027 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,066 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 29,794 in agricultural operations; 4,006 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,261 persons returned as labourers and 433 as of no specified occupation. Taking the total

¹ But this is not the population as shown by the census (see article on *Faridpur town*).

population, irrespective of age or sex, the same returns give 2,352 as landholders, 87,417 as cultivators, and 30,042 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,491 males as able to read and write out of a total male population numbering 65,653 souls.

Held first by Ahírs, and afterwards, as now, by Jangháras, Faridpur was in Akbar's time (1596) part of the old *mahál* of Bareilly.

From this was afterwards severed the southern portion of the modern tahsíl, under the name of parganah Tisua; but until Rohilla times (1748-74) the northern portion was still a mere *tappa* of some larger division. The name of this *tappa*, originally Khalílpur, was altered when the Rohilla governor Shaikh Farid altered the name of its capital to Faridpur. On their cession to the Company (1801) Faridpur and Tisua were separate parganahs. Included in the Bareilly district, they had both, before 1813-14, been promoted to the rank of separate tahsils. But about 1825, after the penultimate settlement, they were united into a single tahsíl and parganah with head-quarters at Faridpur.

FATEHGANJ EAST, a market village of parganah Faridpur, stands on the Sháhjahánpur border, near the right bank of the east Bahgúl river and 24 miles from Bareilly. Past it, on the west, run the metalled Sháhjahánpur road and the Oudh and Rohilkhand Railway; near it, on the north, lies a large lagoon known as the Purainia Tál. The town contained in 1872 a population of 2,735 inhabitants.

Fatchganj possesses a railway-station with telegraph-office attached, a third-class police-station, a district post-office, an elementary school, a road bungalow, and a mud-built hostel (*sarái*). The village itself is almost entirely mud-built and has the usual squalid appearance. But outside it is a noble grove of mango-trees, which, according to Heber, was planted by a jamadár of Rahmat Khán (1749-74). The remains of a mud wall, entered by two archways, still surrounded the village in the time of the writer just named (1824).

The market is held twice weekly. The Chaukidári Act (XX. of 1856) is in force here; and in 1877-78 the house-tax thereby imposed yielded, together with miscellaneous receipts and a balance (Rs. 37) from the preceding year, a total income of Rs. 439. The expenditure, which was chiefly on police, public works, and conservancy, amounted to Rs. 310. The village contained in the same year 299 houses, whereof 285 were assessed with the tax; the incidence being Re. 1-6-7 per house assessed and Re. 0-2-4 per head of population.

Fatehganj, or the "mart of victory," was founded by Shujá-ud-daula, Nawáb of Oudh, to commemorate the defeat of the Rohillas by his allies the British (1774). The battle, which is named after Miránpur-Katra of Sháhjahánpur, was fought between that place and this.

FATEHGANJ WEST,¹ or Bhitaura, a village in the Karor tahsíl of the Bareilly district, stands on the metalled Moradabad road, 12 miles from Bareilly. It had in 1872 a population of 361 souls.

Fatehganj has a second-class police-station, a very bare encamping-ground for troops, a district post-office, a missionary school, and two hostleries (*sarái*) for travellers. But it is chiefly remarkable for the battle fought there on the 24th October, 1794, under circumstances already described,² and to the victory then gained by the British allies of the Nawáb Vazír it owes its name of *Victory-market*. The old title of Bhitaura still lingers in the northern corner of the village.

On some rising ground beside the road, south-east of the village, stands the memorial to the British troops who fell in the engagement. A large obelisk of red sandstone slabs : it stands in a small but shady walled enclosure which is entered by a Roman archway. At its base, on the side facing the road, is engraved the following inscription :—

"ERECTED,
BY ORDER OF THE GOVERNOR-GENERAL IN COUNCIL,
IN MEMORY OF

COLONEL GEORGE BURRINGTON,

MAJOR THOMAS BOLTON,

CAPTAIN NOR. MACLEOD,

CAPTAIN JOHN MAUBBY,

" JOHN MORDAUNT,

LIEUTENANT ANDREW CUMMINGS,

LIEUTENANT EDMUND WELLS,

" WILLIAM HINKSMAN,

" JOSEPH RICHARDSON,

" JOHN PLUMER,

" Y. Z. M. BIRCH,

" WILLIAM ODELL,

" EDWARD BAKER,

LIEUTENANT FIREW. JAMES TILFER,³

AND THE EUROPEAN AND NATIVE NON-COMMISSIONED

OFFICERS AND PRIVATES WHO FELL NEAR THIS SPOT

IN ACTION AGAINST THE ROHILLAS,

OCTOBER THE 24 A.D. 1794."

No very long acquaintance with Mirzapur is needed to suggest that the

An identical inscription above, History of the district. stone of the obelisk was quarried in that district. It can in fact be almost proved to have come from Chunar.

¹From notes taken by the compiler during a personal visit to Bhitaura.

²See above, History of the district. ³Lieutenant Firew. is an abbreviation for Lieutenant Fireworker, i.e., second Lieutenant. See the earlier chapters of Major Stubbs' *History of the Benjal Artillery, Vol. I., passim*. In Franklin's list of the killed in this action Mr. Tilfer is given a step in rank and called simply Lieutenant. His name is suggestive of gallantry on another field, that of Hastings, where the minstrel Taillefer sang the Normans on to victory.

In the compound of a palatial bungalow at that pretty little station lies (in a double sense) a slab bearing the same inscription. Even the arrangement of the lines is identical. Chunár tradition says that the stone was ordered for some place up-country, but never sent there, the reason obviously being a crack which obliterates one or two of the letters on the left side. The slab now at Bhitaura must have been sent instead, and sent in all probability from Chunár.¹

The monument is kept in repair by Government. West of it, on the same hillock, which is perhaps the *khera* or mound of some forgotten village, rise a Muslim sepulchre and a tall pillar erected as a landmark by the Great Trigonometrical Survey. The sepulchre is that of Najū² and Buland Khāns, Robilla chiefs, who fell fighting against the English in the action just mentioned. Their tombs stand on a raised plinth ascended by steps, and are surrounded by a graceful wall with latticed openings. The guardian (*mutawalli*) of their last home still tells the story of the fight, and ascribes their death to the galling fire of the British artillery. On the same mound is a masonry well whose water, like that of most wells in Bareilly, is said to be remarkably good.

GAINI, a market village of parganah Saneha, stands on the unmetalled road between Bareilly and Aonla, 8 miles from the former. Near it, on the north, winds a channel of the Rāmganga; and beside it, on the east, flows the Andharia or blind brook, a branch of that channel. The village contained in 1872 a population of 2,611 inhabitants.

The market is held twice weekly, but Gaini is a poor mud-built place. It has a third-class police-station, district post-office, and elementary school.

GWĀLA PRASIDDH is the name given to the remains of an ancient city extending for about seven miles along the left bank of the Nakatia, from Simra Rāmpura in parganah Karor to the mouth of that river at Khalpur, in parganah Farīdpur. Those remains consist in an almost unbroken line of *kheras* or mounds once occupied by buildings, but have never been properly examined. Like all similar relics in this part of Bareilly, they are attributed to the Ahīrs or Goblis. "An old *bāoli* or large well," writes Mr. Moens, "was discovered by the villagers while I was camped in the neighbourhood. It was said to be filled with human bones, which fell into dust immediately after being exposed to the air. The well was built of the large old bricks, and at the top bore evident traces of fire. I heard afterwards that the villagers filled in and closed it again on account of the discovery of the bones. These remains have never been scientifically

¹Miss Roberts informs us (*scenes and characteristics of Hindūstan*, 1837) that 14 pillars are elsewhere raised to the memory of the same fourteen officers. She does not tell us where, but by the context apparently means Calcutta.

²Naju is an endearing diminutive of Najīb.

examined. Asoka coins are occasionally found in them. I am inclined to attribute the destruction of the city to the time of Fíroz Tughlak, who for several years successively harried and laid waste this part of Rohilkhand."

HÁFIZGANJ, a village of parganah Nawábganj, stands on the metalled Bareilly and Pilibhít road, 14 miles from Bareilly. About a mile to the east flows the east Bahgúl river. The population amounted in 1872 to 1,115 souls only; but Háfizganj has a third-class police-station and district post-office. It derives its name from the protector (*Háfiz*) Rahmat Khán, who in 1755 founded it as a sort of halfway house between Bareilly and his favourite Pilibhít.

HALDI or Hardi Kalán, a market village of parganah Mírganj, stands on the Rámpur frontier, near the right bank of the Bhakra river, and 26 miles from Bareilly. It contained in 1872 a population of 2,117 inhabitants only, but has a fourth-class police-station or outpost, and a market held twice weekly.

HARDASPUR, a village of parganah Sarauli, resembles that last named in the fact that it is 26 miles from Bareilly, has a fourth-class police-station, and a market twice weekly. It is the terminus of a cross-country track from Sháhábád in Rámpur, but this track is not officially recognized as a road. The population amounted in 1872 to 1,192 souls.

JAHÁNABAD, the chief town or village of the parganah so named, stands on the unmetalled road from Pilibhít to Richha, 27 miles north-east of Bareilly. It is a decaying place, and its population had in 1872 decreased to 3,120, a figure somewhat below that of the preceding census.

Jahánabad is well surrounded with groves, through which it is approached by several cross-country tracks besides the road just mentioned. About a mile off, on the east, flows the Apsara river. The village can boast few masonry houses, but has a 1st class police-station, a post-office which is a branch of that at Pilibhít, a parganah school, and a market held twice weekly. The Chaukídári Act (XX. of 1856) is in force, and in 1877-78 the house tax thereby imposed, together with a balance (Rs. 27) from the preceding year, gave a total income of Rs. 520. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 307. In the same year the town contained 427 houses, of which 390 were assessed with the tax, the incidence being Re. 1-4-3 per house assessed, and Re. 0-2-7 per head of population.

It is for the antiquarian that Jahánabad possesses its chief interest.

Balaíkhara.

Near it, on the west, lies the village of Baliya or Balai Pasiápur, which contains the ancient mound named Balaíkhara. This is a large heap of bricks and earth, about 20 feet high at

its southern end. It has a circuit of nearly a mile, or area of 1,200 feet square; and its quadrilateral form leads to the conclusion that it once was fortified. To the west are two tanks and six ruined heaps said to be remains of temples; near the south-east are the ruins of what was undoubtedly a brick temple. "There is nothing now standing," remarks General Cunningham,¹ "that can give any clue to the probable age of the town, as the bricks are removed to Jahánabad as soon as they are discovered. But the large size of these bricks is a proof of antiquity which is supported by the traditions of the people, who ascribe the foundation of Balpur or Baliya to the well-known *Duít*ya or demon named Bali." Balai was in Akbar's reign (see next article) the headquarters of a large parganah or mahál.

Modern Jahánabad was founded by one Mirak Ján, a governor of Sháh Jahán's reign (1628-58); and the former part of its name is taken from the latter part of that monarch's. It was for long a place of much importance; but when the neighbouring Pilibhít became the capital (1754) of the Rohilla Government, many of the Jahánabad bankers and traders migrated thither. From the cession (1801) until 1863 the town was the head-quarters of a tahsíl, whose abolition deprived it of what little consequence it still possessed.

JAHÁNABAD, a parganah of the Pilibhít tahsíl, is bounded on the east by the river Deoha, which divides it from parganah Pilibhít of its own tahsíl and parganah Bilahri of the Tarāi district; on the north by parganah Nánakmata of that district; on the west by parganah Richha of the Baheri tahsíl; and on the south-west by parganah and tahsíl Nawábganj. According to the official statement of 1878 it contained 186 square miles and 83 acres; but according to the earlier revenue survey some 260 acres less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah revenue-roll shows 322 estates (*mahál*) distributed amongst 199 villages (*mauza*).

Jahánabad may be called a part of the watershed between Deoha and East Bahgúl rivers, dividing on the line followed by the main channel of the Kailás canal. In conformation as in position it closely resembles its sister parganah Richha. A well-watered and well-wooded plain, sinking almost invisibly from north to south, it has no sharply marked geographical distinctions of soil or level. The average depth of water from the surface, as ascertained by an examination of nearly 1,100 unbricked wells, is but 11·5 feet. The villages of the northern border, or *már* tract, are practically a part

¹ Archaeological Survey Reports, I, 358.

of the sub-Himálayan Taráí, and here the spring-level is even higher. Owing, moreover, to the neighbourhood of the dense sub-Himálayan forest, the rainfall is perhaps greater. Extreme dampness renders the climate unhealthy, the population scanty, and the waste lands extensive. To the prevalence of unreclaimed jungle must be ascribed the multitude of wild beasts, principally pig, which prey upon the crops ; but all these evils are less severely felt on the north-western than on the north-eastern border. As one travels further south dampness decreases, while climate and cultivation improve in inverse proportion. And in the south of the parganah the country is as closely and carefully tilled as anywhere in the district.

The parganah has justly been styled well-wooded ; but the expression
 Groves. aims at something more than the stunted timber of unreclaimed wildernesses in the north. Jahánabad has been planted by man as well as nature, and few of its villages lack their groves of mango or other fruit-trees. Such plantations are said to have included at the settlement of land-revenue 59,815 trunks, distributed over 1,898 acres. The
 Soils. soils from which they and other growths derive their sustenance are of the usual type, clayey (*mattiyár*), loamy (*dúmat*) and sandy (*bhúr*). The clay—for the monotony of the plain is broken by a succession of gentle undulations just perceptible to the eye—lies chiefly in the hollows. The loam occupies the watersheds, sometimes degenerating towards their summits into sand. Of the total cultivated area 42,582 acres are returned as clayey, 38,180 as loamy, and 3,096 as sandy soil. In spite of moisture, the alkaline efflorescence called *reh* is almost unknown.

The highest observed elevation is 666·3 feet above the sea at Hardáspur
 Elevations, and on the northern frontier, and the lowest 530·2 at Bar Nawáda on the southern. With the exception of the Upper Kailás, which winds south-westwards from the northern frontier to join the
 Rivers. Deoha, the principal streams follow from north to south the general slope of the country. The Deoha bounds the parganah on the east, but never strays within it. This stream perhaps resembles on a small scale the Rám-ganga, being skirted on either side by wide stretches of sand, through which it frequently gnaws fresh loops. But while a loop of the Rám-ganga will be two miles in diameter, a loop of the Deoha will not exceed half a mile ; and while the basin (*khádír*) of the Rám-ganga is a wide plain, that of the Deoha is a comparatively narrow depression. The Hamaria or Pangaili forms in places the western border, while the centre of the parganah is watered by the Taráí river Absara.

From the Kailás at Bhadsara Sahauli is tapped the Kailás canal, which flowing south-westwards and southwards quits the parganah at Abu Dándi on the Nawábganj frontier. It throws off on its left bank distributaries named, after villages through which they pass, Amaria, Mádhopur, and Nakti. The channels from its right bank are the Sardárnagar, Magrasa, and Khamaria distributaries. The Nakti distributary throws off on its left and right bank respectively minor *rájbahas* known as the Nawádía and Aini. The former quits the parganah with it, but all the remaining distributaries end in the parganah itself. The Nakatpura distributary of the Bahgúl canal enters Jahánabad from the Tarái, and flowing due south ends on the Nawábganj frontier. After replenishing its waters from the Absara at Sakatia, it is known as the Absara distributary. The settlement officer honorably mentions the Parewa proprietor, who, though the water must in many cases be brought 12 or 14 miles, gives all his villages the advantage of canal irrigation.

Besides these irrigating channels there are, as already mentioned, numerous earthen wells. Their water is as a rule, reserved for wheat, sugar and vegetables; and for other crops the inherent moisture of the soil suffices.¹ A good deal of water is stored in natural lagoons, artificial reservoirs, and dams across streams, whence it is raised in sling-baskets for the rice, the more valuable spring-crops, and the cattle. Rice is here flooded rather than watered. Of the total cultivated area, 31,281 acres are returned as under irrigation.

Rice and sugar at the autumn, and wheat at the spring harvest, are the principal products of Jahánabad. Remarkable manufactures, except perhaps that of sugar, it has none. The surplus produce is carried off by travelling Banjárá merchants. Local market villages, of which Parewa and the capital Jahánabad are most important, furnish hucksters with the weekly opportunity of supplying the simple needs of the population. There are but two roads, both in the south of the parganah. These are the metalled Pilibhit and Bareilly line, and the unmetalled branch which quits it to pass through Jahánabad village and ultimately join the Bareilly-Naini Tal line in Richha. Along the former road in a few years may perhaps travel a light railway.

¹Writing nearly 40 years ago, Mr. Head endorses a native saying that "without water Jahánabad is a desert; with it, Kashmír." The saying appears, however, from his succeeding remarks, to apply chiefly to wheat.

Area of settlement survey.

as follows :—

At the survey preceding the current settlement of land revenue, the area of Jahánabad was classified

UNASSESSABLE.		ASSESSABLE.			Total.
Barren (including village sites and groves.)	Revenue-free.	Culturable waste	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
15,346	1,660	17,191	83,858	101,049	118,055

The increase in cultivation since the time of the former settlement is stated to have been about 32 per cent.

The current settlement was the work of Mr. Elliot Colvin. He divided the pargana for purposes of assessment into four circles corresponding with its variations of climate, tillage, and population. These were (1) the villages of the north-eastern border, chiefly between Kailás and Deoha rivers; (2) those of the north-western border; (3) those of the centre, north of the one unmetalled road; and (4) the remaining villages in the south. For the different soils of these four circles he at length assumed the following

Rent-rates.

rent-rates :—

Circle.	RENT-RATES PER ACRE ON					
	Irrigated.			Unirrigated.		
	Loam.	Clay.	Sand.	Loam.	Clay.	Sand.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. N.-E. border ...	3 0 0	2 12 0	2 0 0	1 12 0	1 8 0	1 4 0
II. N.-W. border ...	4 8 0	4 0 0	3 0 0	3 2 0	2 12 0	2 0 0
III. Centre ...	5 4 0	4 8 0	3 8 0	3 10 0	3 2 0	2 8 0
IV. South ...	5 8 0	5 0 0	4 0 0	4 0 0	3 8 0	3 0 0

Rents being paid chiefly in kind, rates were framed according to crop as well as soil; and applied to the assessable area, these crop-rates gave the highest gross rental (Rs. 3,14,272). Deduced from this rental at 50 per cent., the

revenue would have reached Rs. 1,57,136. It was actually fixed at Rs. 1,57,939, or including the ten per cent. cess on both assessable and revenue-free lands, Rs. 1,74,372. The amount and incidence of the new assessment may be thus contrasted with those of the old :—

Settlement.	INCIDENCE PER ACRE ON			Initial total demand (excluding cesses).
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.
Former (1840) ...	1 7 10 $\frac{1}{2}$	0 15 8	0 13 5 $\frac{1}{2}$	1,26,278
Present (1872) ...	1 14 1 $\frac{1}{2}$	1 9 0	1 5 10 $\frac{1}{2}$	1,57,939
Increase ...	0 6 3 $\frac{3}{8}$	0 9 4	0 8 5	31,661

The new demand falls on total population at the rate of something over Ro. 1-14-5 per head. Until sanctioned by Government it remains in merely provisional force. A revision of assessment (1874) and other causes had by 1878-79 reduced its figures to Rs. 1,56,803.

No analysis by caste of landlords and tenantry is forthcoming; but amongst the latter Kurmis and Chamars would seem to preponderate. The proprietary tenures are almost entirely pure *zamindari*; and more than half the cultivated holdings are tilled by tenants with rights of occupancy. The alienations of land, which during the currency of the last settlement changed the proprietary body, may be thus shown:—

ALIENATED, CIRC. 1840-72, BY						UNALIENATED REMAINDER.	
Private arrangement.		Decree of court.		Confiscations for rebellion		Entire.	Portions.
Entire villages.	Portions of villages in acres.	Entire.	Portions in acres.	Entire.	Portions.		
63	324 $\frac{11}{16}$	14	139 $\frac{5}{8}$	6	109 $\frac{17}{32}$	45	301 $\frac{9}{16}$

Few villages were farmed, and but one sold for arrears of revenue. The estimate of the gross rental actually paid by tenants to landlords was, as usual where rents are paid chiefly in kind, considered too untrustworthy for entry in

the settlement report. But adding manorial imposts, the almost contemporaneous census returns the sum as Rs. 2,64,290. Though supplied in the first instance by the district officers, this figure seems altogether too low.

According to the census of 1872, parganah Jahánabád contained 195 inhabited villages, of which 46 had less than 200 inhabitants; 88 between 200 and 500; 46 between 500 and 1,000; 13 between 1,000 and 2,000; and two between 2,000 and 3,000. The total population numbered in the same year 87,966 souls (40,693 females), giving 473 to the square mile. Classified according to religion, there were 62,078 Hindús, of whom 28,376 were females; and 25,888 Musalmáns, amongst whom 12,317 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,147 Brahmans, of whom 895 were females; 331 Rájputs, including 115 females; and 756 Baniyas (349 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 58,844 souls (27,019 females). The principal Brahman sub-divisions found in this parganah are the Gaur (508), Kanaújiya (586), and Sáraswat. The chief Rájput clans are the Janghára, Chauháń, Gaur, Katehriya, Ráthor, and Bais. The Baniyas belong to the Agarwál, Mahár, Gindauriya, and Oswál sub-divisions. The most numerous amongst the other castes are the Máli (5,420) Lohár (1,033), Gadariya (1,021), Kahár (2,614), Dhobi (1,732), Chamár (7,227), Barhai (1,751), Ahír (1,955), Nai or Hajjám (1,012), Bhangí or Khákrob (1,012), Kisán (4,693), Teli (1,413), Gújar, (1,437), Pási (1,122), Kurmi (12,283), Beldár (1,457), and Lodha (6,633). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Káyath, Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhípi, Patua, Kumhár, Tamboli, Bairági, Bhát, Dhánuk, Khatík, Darzi, Fakír, Bári, and Banjára. The Musalmáns are distributed amongst Shaikhs (21,947), Sayyids (394), Mughals (156), and Patháns (3,491), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 131 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,966 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,042 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 18,387 in agricultural operations; 3,388 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable,

mineral, and animal. There were 2,375 persons returned as labourers, and 433 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 898 as landholders, 57,633 as cultivators, and 29,435 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,138 males as able to read and write out of a total male population numbering 47,273 souls.

The history of the district has noted also any events of general interest in the annals of Jahánabad, and it remains only to mention

History.

the special changes of the parganah as a fiscal division. In the Institutes of Akbar (1596), Balai appears as a mahál of the Badáyún government and Dehli province, with an area of about 47,483 acres and rental of about Rs. 26,945. The modern parganah Jahánabad was created in the reign of Sháh Jahán (1628-58), when Governor Mírak Ján founded the new capital near the site of the ancient Balai Pasiápur. It was at the same time, perhaps, that the remainder of mahál Balai went to form the adjoining parganahs Pilibhít and Richha. But in any case Jahánabad and Richha were on their cession to the Company (1801), separate parganahs, attached to the Bareilly district. They were both in 1813-14 promoted to the rank of separate tahsils; but about 1825, after the penultimate settlement, we find them both included in tahsíl Parewa, whose head-quarters were at the village so named in this parganah.¹ Both afterwards formed a portion of the "northern division" severed from Bareilly some years later; and both were reannexed to their original district in 1833-34. About this time, after the last settlement, we find both the name and head-quarters of tahsíl Parewa changed to Jahánabad. But in 1863 the tahsíl was abolished, Richha being transferred to Baheri and Jahánabad to Pilibhít.

JAMANIA or Jamanián, village of parganah Puranpur, stands just north of the road from Pilibhít to Mádhú Tándá, 45 miles from Bareilly. The population in 1872 amounted to but 1,437 souls, and the place is remarkable only as containing a district post-office.

KÁBAR or Shergarh, the ancient but decayed capital of the parganah so named, stands on the unmetalled road from Sháhi to Baheri, 21 miles north-north-west of Bareilly. Near the town, on the west, flow the Shergarh and its branch the Rampura, tributary of the Kichaba-Dhora canal. The population by the census of 1872 was 2,279 souls.

In strict accuracy Kábar is the name of the original city, and Shergarh of a sixteenth century addition on its east. But the former title is applied to the whole by Hindús, and the latter by Muslims. Two other villages besides

¹ Parewa has no other claims to distinction, and will not be mentioned in a separate Gazetteer article.

Kábar and Shergarh, the western Dúngarpur and Islámpur, are included in the limits of the town; the four formed of old one continuous city, but are now separate villages, standing each on its ancient mound. Slightly the loftiest of such mounds is that once occupied by the old Hindu citadel of Kábar, a circular elevation about 25 feet in height and 900 in diameter. This is still surrounded by a deep ditch from 50 to 100 feet in width. Some remains of the walls of a large oblong building, said to have been a temple, still exist on its summit. The remnants of the second or Muhammadan fort, Shergarh or Sher Khán's castle, are undistinguishable from the general mass of ruins. The extreme length of that mass from east to west is 3,500 feet, and the breadth 2,500 feet, the complete circuit being 9,800 feet, or nearly 2 miles. But amidst these widely-strewn relics of the past the antiquarian may hunt his quarry almost in vain. The long continued Muslim occupation of Kábar has swept away nearly every trace of Hinduism. Old coins are occasionally found, of which a few belong to the later Hindu dynasties of the ninth and tenth centuries. But the only antiquities discovered by the archaeological survey were two small stone figures; one too much broken to be recognized, the other a representation of Durga slaying the buffalo demon (*Maheśásur*).

Kábar is surrounded by several considerable lakelets or reservoirs, of which the chief are the Ráni Tál on the north-west, the Khawás Tál on the south, and the shallow Rám Ságar on the north. The two former possess a legendary or historical interest which will be noted hereafter. Meanwhile it may be mentioned that a market is held twice weekly in the Shergarh portion of the town, and that throughout that town generally the *Chaukidári Act* (XX. of 1856) is in force. In 1877-78 the house-tax thereby imposed, with miscellaneous receipts and a balance (Rs. 20) from the preceding year, yielded a total income of Rs. 285. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 210. In the same year the town contained 478 houses, of which 336 were assessed with the tax, the incidence being Re. 0-12-7 per house assessed, and Re. 0-1-10 per head of population.

The old Hindu city of Kábar is said to have been founded by King Vena or Ben,¹ who in spite of priestly obloquy is a very popular character. To his wife Ketaki or Sundari is attributed the Ráni Tál or Queen's tank, and the following graceful legend concerning that reservoir deserves to be quoted, though it seems to confuse Kábar-Shergarh with another of Ben's foundations, Sháhgarh in Púranpur :—

¹ *Supra* pp. 341-42.

" In the days of old, more than 2,000 years ago, the good Rája Ben was king over all the land from the Himálaya to far off Lanka,¹ and his capital was at Súrāt; and he came to the dark forests by the Sárda river, than which there was no woodland in the whole world more gloomy or more full of things of dread, to perform the rite of Tapasa, and thereby to acquire all knowledge and all power over the spirit world. And the terrible rite being duly performed, he dwelt awhile at Sháhgarh, where he built a lofty castle, and meditated on that delusion which men call life and the universe, but which is only an impression on the senses, which soon vanishes away. And the good Rája Ben saw that the rich man was decked out with useless jewels and ate the finest food, and was discontented therewith, while the poor man was barely covered with rags, and scarcely satisfied his craving hunger with the coarsest of diet, and was happy withal. He marvelled greatly at these delusions, and, casting off his costly and priceless jewels, he arrayed himself in the poor dress of a peasant and refused all food but that which fell to the lot of husbandmen; and his young bride, Sundari, through love for her Rája, did even as he: and, abandoning all vanity of gorgeous array and of jewels that were vain show, clothed herself as a girl that had never known riches, and came down to the court to draw water with her own hands. And she looked long for a vessel wherewith to draw the water, but could find none save only a pitcher of unbaked clay, and no rope save a thread of untwisted cotton—not knowing that the water must dissolve the clay, and the thread must snap with the weight of even the empty vessel. But men know not the ways of the gods. In the innocence of her heart, she went down to the deep pool of ice-cold water, where the lotus flowers had just unfolded themselves, to greet and welcome the rising sun; and she stepped on the first flower which kissed her tiny bared feet and scarcely marvelled that it bore her weight. And thus in all innocence she passed on lightly, from flower to flower, till she reached the darker depths, and there she plunged in the unbaked vessel and drew it up by the untwisted thread, and, setting it on her head, returned singing in happiness to the castle; and so she lived on happy in her daily task, still happier in her husband's love, and he, the great Rája, whom all the world obeyed, wove the while, mats and baskets, and by their sale earned his daily food.² But the mind of a woman is constant to one thing never, and is always desirous of new things. So Sundari grew a-weary of the coarse garments, and the daily task, and the poor food of a peasant girl, and she longed for her delicate apparel and her priceless gems; and one morning, rising early, she arrayed herself in her queenly robes and her glittering jewels, and came down to the lotus pool. And she placed the vessel on her head and walked as before, on the petals of the flowers, but they seemed loth to bear her till she reached the dark depths of the mid-pool, and she marvelled much at her own beauty as she saw it reflected in the still waters, and she plunged in the vessel. But when she would have drawn it out it melted in the water, and the untwisted thread broke, and she herself sank deep in the ice-cold water; but she was saved, and henceforward learned the evil of vanity and pride in riches, and the strength of innocence and a pure mind. And in all the reign of the good Rája Ben gold and silver were as dross, and as plentiful as pebbles in the Sárda stream; and the lotus pool, in memory of the good queen Sundari, was called by all men the Ráni's Tál, and is to be seen even unto this day just outside the town of Kábar, though the lotus has perished and the castle of Sháhgarh has sunk into dust."³

The first historical mention of Kábar is in the poet Amír Khusru's account of Jalál-ud-dín Khiljí's invasion (1290). A pitched battle was fought here, and the Hindús suffered defeat. They however recovered Kábar at some time after the victor's departure; for in the reign of his nephews

¹ Ceylon,
p. 401.

² For a similar legend *concerning Ben see above, article on *Bijnor city*,
³ *Moens' Bareilly Settlement Report*, pp. 20, 21.

Alaud-dín the Muslims again captured it (1313). It once more fell into the hands of Hindús, who were this time Katothriya Rájputs, after the death (1388) of Fíroz Tughlak. They appear to have held it uninterruptedly for about 150 years, until the reign of the usurping emperor Sher Sháh Súr (1540-45). But since that monarch seized the town, and built the fortress of Shergarh, no Hindu has ever ruled at Kábar. Other memorials of his visit exist in the Khawás Tál, which was probably named after his most trusted general; and in the Islámpur quarter, named after his son and successor, Islám or Salím Sháh. From the middle of the sixteenth century, to judge from the later silence of historians, Kábar has steadily declined in importance.

KÁBAR, a parganah of the Baheri tahsíl, is bounded on the east, north, and north-west respectively by parganahs Riebhá, Chaumahla, and Sirsáwan of its own tahsíl; and on the west and south by parganah and tahsíl Mírganj. According to the official statement of 1878 it contained 54 square miles and 496 acres; but according to the earlier revenue survey several hundred acres less. Details of area, as given by the settlement survey, and of the dense population as given by the census, will be hereafter shown. The parganah contains 100 estates (*mahál*), distributed amongst 34 villages (*manza*).

Kábar may be curtly described as a plain sinking imperceptibly from

the north east to the south-west. The highest observed
 PHYSICAL FEATURES.

elevation is 618 feet above the sea in the former, and the lowest 564 feet in the latter corner of the parganah. The only slight contrast of level is that between the low undulations which form the watersheds of rivers, and the intervening basins of the rivers themselves. The breadth of both watershed and basin varies usually with the size of the river. About a tenth only of the whole parganah is waste, and somewhat over that proportion barren. Of the entire cultivated area 48 per cent. is watered. Kábar is in truth a closely cultivated tract well studded with groves, and, except perhaps in the abundance of its river and canal irrigation, presenting no striking peculiarities. Both rivers and canals follow with but few windings the south-westerly

dip of the country. The principal stream is the West
 Rivers.

Bahgúl. Immediately on entering the western frontier it is joined by the Kichaha; and when it again touches that frontier it receives the Kuli, which has itself for some distance formed the boundary line. Henceforward the united stream supplies a border with Mírganj. The Kichaha is joined in the parganah by one noticeable affluent, the Khalua; and the Dhora

forms for some distance the southern boundary. Entering
 Canals.

the north of the parganah near Bakauli, the birth-place of Ali Muhammad, the Daulatpur distributary of the Pahá canal ends at Gularia,

The junction of the Kichaha and Khalua. The Rajunagla distributary of the Kichaha-Dhora canal tails into the latter river (Khalua) at Rajunagla; while the Sharifnagar and Rampura distributaries of the same canal end in the Dhora, on the southern frontier, at Beondha and Pipauli respectively. The remaining distributaries of the Kichaha-Dhora, the Shergarh and Bahramnagar, cross the southern frontier and continue their course into Mirganj. Of the artificial reservoirs or natural lagoons with which the parganah is dotted, the only one that need be mentioned is the Ráni Tál, or Queen's, Lake north of Kábar, said to have been founded by the wife of the somewhat mythical Rája Ben. The spring-level is everywhere near the surface, though not so near as in Chaumahla; and the climate towards the close of the rains is therefore less pestilential than in that parganah.

In the manufactures of the tract, which are of the usual primitive description, there is nothing peculiar. Trade almost limits itself to the sale of agricultural raw produce. The principal staples grown for the autumn harvest are maize, rice, and *joár* and *bájra* millets; for the spring harvest, wheat.

The surplus grain of the surrounding villages finds purchasers in the markets held twice weekly at the chief town, Shergarh or Kábar, and the more northern Mawai.¹ But the communications of the parganah afford a poor outlet for its produce. It is bisected by a road passing north-eastwards from Sháhi to Bahori; but this, its only highway, is unmetalled.

Markets and communications.
Areas of settlement surveys.

The area in acres of the parganah, at the times of the past and current settlements, may be thus compared:—

Settlement.	UNASSESSABLE.		ASSESSABLE.			Total.
	Revenue-free.	Barren.	Waste.	Cultivated.	Total.	
Past	Rs. 3,390	3,125	4,743	22,937	27,680	34,175
Present	301	3,960	3,470	27,113	30,583	34,814
Increase or decrease ...	-3,089	+835	-1,273	+4,176	+2,903	+669 *

The increase in tillage is sufficiently explained by the decrease of waste and of revenue-free lands, whose cultivated area was not at last settlement recorded.

¹ Mawai is not a place of sufficient importance to justify its mention in a separate Gazetteer article. But it is remarkable as having been, towards the close of the last century, the residence of the historian Kudrat-ullah (*supra* p. 594).

The current settlement was effected by Mr. F. W. Porter, under the supervision of his chief, Mr. S. M. Moens. The uniformity of its surface rendered the division of the parganah into circles of assessment unnecessary. The method of assuming rent-rates was the same as in Chaumabla,¹ where as here rents are paid almost entirely in kind. Rates were first reckoned, that is, on the crop and not on the soil. The following table shows not only the results, but the process by which those results were attained:—

Crop.	Average produce per acre.		Price per rupee.	Actual rent in money, i.e., price of half the produce, after deducting one-tenth for reaping and other expenses, per acre.			
	M.	s.	Sers.	Rs.	a.	p.	Rs. a. p.
Rice	13	25	44	5	2	6	4 6 0
<i>Bājra</i> millet	8	0	39	3	6	9	3 3 0
Wheat	9	4	28	5	6	8	5 6 0
Barley, or mixed barley and wheat (<i>goji</i>),	8	32	32	4	9	8	4 9 0
Mixed barley and gram, or barley, gram, and peas (<i>bijhra</i>).	9	0	36	4	2	10	4 0 0
Gram	8	0	38	3	10	4	3 6 0
Lentils (<i>masūr</i>) linseed, &c. ...	6	0	40	2	8	0	2 6 0

The few crops which paid money and not kind rents were—cotton, Rs. 6-6 per acre; maize, Rs. 3-10; vegetables and other garden produce, Rs. 7-3; and sugarcane, Rs. 10. Applied to the area of each soil under each crop these rates gave loam an average rent of Rs. 4-15-2; clay lands, Rs. 3-11-7; and sandy lands, Rs. 2-9-10 per acre.² The gross rental of the assessable area, as assumed with the aid of these rates, was Rs. 1,21,400; and deduced from that sum at 50 per cent. the demand would have reached Rs. 60,700. It was actually fixed at a somewhat higher figure, Rs. 60,910, or including cesses Rs. 67,040. The

¹ See article on that pargana, *supra*.
by each soil is returned as follows:—

Loam (<i>dūmat</i>) ... ..	...	...	64.2
Clay (<i>mattiyār</i>) ... ..	...	...	32.4
Sand (<i>bhūr</i>) ... ..	...	...	3.4

² The percentage of cultivated area occupied

result and incidence of this new assessment may be thus compared with those of the old :—

INCIDENCE PER ACRE ON							TOTAL DEMAND EXCLUDING CESSSES.	
Settlement.	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	1 15 6	1 12 4	1 10 6	1 9 2	1 5 1	1 5 10	45,161	48,119
Present ...	...	2 7 6	...	2 3 0	...	1 14 7	...	60,910
Increase ...	...	0 11 2	...	0 3 10	...	0 8 9	...	12,791

Though not yet sanctioned by Government, Mr. Porter's demand is in provisional force. A slight alteration had by 1878-79 reduced its amount to Rs. 60,412.

The landholders who pay this demand are chiefly Shaikhs (352), Rájputs (120), Patháns (108), Bráhmans (54), and Káyathis (48). As in Chaumabla, the tenures are almost wholly *zamíndári*. Amongst the tenantry Kurmis (1,422), Chamárs (597), Patháns (496), and Bráhmans (384) are most numerous. The estimate by village papers of the total rental paid by tenants to landlords was, as usual where rents are paid in kind, held too worthless for mention in the settlement report (1872). But, adding manorial cesses, the almost contemporaneous census returns the figure as Rs. 95,821. The average size of the cultivated holding is 3·7 acres.

The section on alienations must resemble Aldrovandius' celebrated chapter on "Owls in Iceland." No statistics of land transfers during the currency of the last settlement are furnished by the settlement and rent-rate reports.

According to the census of 1872, parganah Kábar contained 75 inhabited villages, of which 19 had less than 200 inhabitants; 34 between 200 and 500; 15 between 500 and 1,000; 54 between 1,000 and 2,000; and two between 2,000 and 3,000.

The total population numbered in the same year 35,411 souls (16,915 females), giving 656 to the square mile. Classified according to religion, there were 25,482 Hindús, of whom 11,977 were females; and 9,929 Musalmáns,

amongst whom 4,938 were females. Distributing the Hindu population amongst the four great classes, the census shows 1,216 Brahmans, of whom 542 were females; 857 Rájputs, including 361 females; and 310 Baniyas (136 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 23,099 souls (10,938 females). The principal Brahman sub-divisions found in this parganah are the Gaur, Kanaujiya, and Sáraswat. The chief Rájput clans are the Chauhán (389), Janghára, Gaur, Katehriya, Gautam, Ráthor, and Bais. The Baniyas belong to the Agarwál and Dasa sub-divisions. The most numerous amongst the other castes are the Máli (2,361), Kahár (1,347), Chamár (3,480), Ját (1,266), Kisán (2,264), and Kurmi (6,366). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Lohár, Gadariya, Káyath, Dhobi, Barhai, Bharbhunja, Ahír, Nai or Hajjam, Bhangi or Mihtar, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Gujar, Tamboli, Bairági, Bhát, Dhánuk, Khatik, Káchhi, Beldár, Darzi, and Kanjar. The Musalmáns are distributed amongst Shaikhs (7,570), Sayyids (143), Mughals (212), and Patháns (2,004), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 93 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,246 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 198 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 7,135 in agricultural operations; 1,887 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 573 persons returned as labourers and 134 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 454 as landholders, 22,071 as cultivators, and 12,886 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 342 males as able to read and write out of a total male population numbering 18,496 souls.

In sketching the history of the parganah we must confine ourselves to briefly noticing its changes of ownership or area. Legendary and historical events of wider interest, such as the reign of King Ben, the invasions of the Muslims, and the adoption of Ali Muhammad, have been mentioned elsewhere.¹ From the beginning of the thirteenth to the middle of the sixteenth centuries Kábar was alternately held

¹ History of the district, *supra*.

by Muslims and Katchriya Rájputs, the latter reasserting their ownership whenever the weakness of the Dehli government presented an opportunity. With the reign, however, of Sher Sháh (1540-45), who gave it its alternative name of Shergarh, the parganah passed finally into the hands of the Muslims. It is entered in the *Ain-i-Akbari* (1596) as a *mahál* of the Sambhal government and Dehli province, having at that time an area of 20,670 acres, and a rental of Rs. 14,165. Kábar has since then altered but little. During the rise of the next or Rohilla régime, Ali Muhammad (1735-49) did not forget to acquire or keep domains in this his native parganah.¹ Rohilla government here lasted longer than in most other parts of Bareilly; for on the establishment of the Oudh government (1774) Kábar was included in the life fief of Ali's son Faiz-ul-lah. The latter severed a portion of the parganah to contribute towards the formation of Chaumahla; and on his death (1794) both Kábar and Chaumahla were resumed by his lord paramount, the Nawáb Vazír of Oudh. Some seven years later both were ceded, with the rest of Rohilkhand, to the British (1801). Kábar has ever since that cession formed part of the Bareilly district.

KAROR, the head-quarters parganah and tahsil of the Bareilly district, is bounded on the north by parganah Richha of the Baheri tahsil; on the west-north-west by parganah and tahsil Mirganj; on the south-west by parganah Aonla and Balia of the Aonla tahsil; on the south-east by parganahs and tahsils Faridpur and Nawábganj, and on the north-east again by Nawábganj. According to the official statement of 1878 it contained 312 square miles and 444 acres; but according to the earlier revenue survey some 5 square miles and 150 acres more. The difference is probably due to the vagaries of the Rámghanga, which at times and places bounds the parganah on the south-west. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 700 estates, distributed amongst 448 villages.

The parganah is, like most others of the district, a well-groved plain sinking slowly from north to south. The Great Trigonometrical Survey station at Fatehganj, 596 feet above the sea, is an exceptional elevation; and leaving it out of sight, we shall find that the highest observed level is 589·4 feet at Khajuria beside the Deoraniya in the north, and the lowest 530·6 at Mánpur² beside the Nakatia in the southern corner. The flatness of the landscape is broken only by the slight depressions which mark the course of rivers. Such depressions contain as a rule good

¹ He was originally a Ját of Bakauli in its northern corner.

² The level map attached to the settlement report includes in this pargana the still lower bench-marks at Pahládpur. But the latter lies across the frontier in Faridpur.

soil; but the watersheds between them consist in the east chiefly of poor sand, and in the west of a second-rate clay. And here it may be mentioned, once for all, that 42·7 per cent. of the cultivated area is returned as loam (*dímat*), 38·6 as sand (*bhár*), and 18·7 as clay (*matthíyr*).

Five perennial streams wind southwards through Karor to join the Rám-ganga. These are in westward order the East Bahgúl, Nakatia, Deoraniya, Sankha, and Dojora. The two first meet the great river outside the limits of this parganah. The three latter unite before joining it in Karor itself, but at times, when the Rám-ganga has appropriated the bed of the Dojora, have reinforced the former in detail. The Bahgúl receives on its left bank, just after quitting the parganah, the little Kandu, which, when it flows at all, seems to rise in Karor. The same may be said of the Lila and Dhaniya, tributaries or component factors of the Sankha. Its third factor, the Gora, enters Karor from Richha. The Basít is another small stream which forms for some distance the west-north-west border, and ultimately joins the Sankha. The Rám-ganga has been described at some length elsewhere.¹ Its basin, which in breadth of course far exceeds those of the other rivers, is a moist tract requiring no irrigation, and flourishing most in seasons of drought. On the edge of the river are sometimes seen patches of tall grass and tamarisk, which both find a ready sale.

The average depth of water, in the parganah at large, is $11\frac{2}{3}$ feet from the surface; and 37·9 per cent. of the cultivated area is returned as watered. Irrigation is practised from the Girem right distributary of the Bahgúl canal, which ends at Rájpura after a short south-westerly course through the north-eastern border. But the little water required for the fields is drawn chiefly from dams on the streams and unbricked wells. Sugarcane and the spring crops are as a rule the only irrigated growths; and even rice is left to flourish unwatered except by the skies.

Karor contained in 1872 a larger number (170) of sugar-boiling establishments than any other parganah of the district. Its remaining manufactures are those of the city of Bareilly, already described; and when these have been dismissed, the parganah products are almost entirely agricultural.

ECONOMICAL FEATURES. The Rám-ganga flats produce a few horses; but the Karor

Products. pasturage is not, like that of Pilibhít, sufficient to foster a cattle trade. At the autumn harvest *lájra* millet, grown on the sandy uplands, covers more than twice as much ground as any other crop. Next stand rice, sugarcane, and *joár* millet, which supply respectively more than a fifth, sixth, and thirteenth of the whole autumnal cultivation. The rice

¹ *Supra* pp. 514-16.

belong chiefly to the *anjana*, *banki*, *seorhi*, *deoli* and *sáthi* varieties ; and in the sugarcane area has been included land left fallow (*pándra*) for the crop of the following year. At the spring harvest, wheat, and next after a long interval gram, occupy between them about four-fifths of the cultivated area. Surplus produce finds a sale at Bareilly, the only town of the parganah, and at several villages where weekly markets are held. With facilities for exportation, in the shape of roads, Karor is better provided than any other parganah of the district. From the station at Bareilly the Oudh and Rohilkhand Railway bifurcates to Chandausi and Sháhjahánpur. The metalled road to Nawábganj and Pilibhít, starting from the same centre, may before long bear another line of rail. The two branches of the metalled highway from Bareilly to Budaun meet on the south-western frontier, and a similar line to Mírganj and Moradabad throws off at Fatchganj West an unmetalled branch to Sháhi and Shíshgarh. The remaining four roads are those from Bareilly to Baheri and Naini Tál, and to Farídpur and Sháhjahánpur (metalled); to Aonla and to Bísalpur (unmetalled).

Areas of settle-
ment surveys.

The areas of the parganah, as ascertained at the surveys for the past and current settlements of land-revenue, may be thus contrasted :—

Settlement.	Total area in acres	Unassessable.		Assessable.			
		Revenue free.	Barren.	Old waste.	New fallow.	Cultiva- ted.	Total.
Present	202,187	15,250	21,702	29,752	3,886	140,597	165,235
Past ...	199,362	30,248	27,862	30,328	8,960	101,964	141,252

The increase in total area is ascribed to alluvion by the Rámanga. The great advance in tillage is readily explained by a corresponding growth of population and communications.

The current settlement was effected by Mr. S. M. Moens, who arranged the parganah according to its natural varieties of soil into seven circles of assessment. These were as follows :—

I.—Lands of the eastern corner, east of the Kandu; and a tract consisting chiefly of the Nakatia basin.

II.—The loamy basin of the Bahgúl.

III.—Sandy watersheds of Kandu and Bahgal; Nakatia and Deoraniya; and, in part, of Bahgúl and Nakatia.

IV.—Deoraniya basin, for some distance north of Bareilly,

V.—Clay lands between Deoraniya basin and Sankha ; in some places extending almost as far as the Dojora, and bounded on the south-west by Rám-ganga basin.

VI.—Moist lands of the northern and north-western border, beyond the Dhaniya.

VII.—The Rám-ganga basin, or *Turái*.

The relative quality of these circles may be best shown by detailing the average rent-rates per acre which Mr. Moens assumed for the different soils of each. Their relative area may at the same time be exhibited, thus :—

Soil.	Area in acres.	Rent-rate. per acre.	Soil.	Area in acres.	Rent-rate per acre.
<i>Circle I. (43,868 acres.)</i>		Rs. s. p.	<i>Circle IV. (8,585 acres.)</i>		Rs. s. p.
Dúmat ...	17,461	4 12 0	Dúmat ...	2,806	4 6 0
Mattiyár ...	6,643	2 13 0	Muttiyár ...	663	4 6 0
Bhúr I. ...	6,427	2 10 0	Bhúr ...	5,116	2 0 0
Bhúr II. ...	13,337	1 12 0			
<i>Circle II. (10,366 acres.)</i>			<i>Circle V. (29,133 acres.)</i>		
Khádír I. ...	2,454	5 12 0	Dúmat ...	11,515	4 6 0
Khádír II. ...	446	4 8 0	Mattiyár ...	9,345	3 0 0
Dúmat ...	2,311	4 0 0	Bhúr ...	8,275	2 6 0
Mattiyár ...	636	3 0 0			
Bhúr I. ...	1,253	2 10 0	<i>Circle VI. (20,353 acres.)</i>		
Bhúr II. ...	3,266	1 12 0	Dúmat ...	8,074	5 12 0
<i>Circle III. (10,762 acres.)</i>			Mattiyár ...	7,886	3 10 0
Dúmat ...	2,685	3 8 0	Bhúr I. ...	1,823	3 4 0
Mattiyár ...	1,167	2 8 0	Bhúr II. ...	2,570	2 6 0
Bhúr I. ...	1,493	2 4 0			
Bhúr II. ...	5,427	1 8 0	<i>Circle VII. (17,619 acres.)</i>		
			Khádír ...	12,767	4 0 0
			Bhúr ...	4,852	2 6 0

The first-class bhúr is a doubtful soil which might with equal truth have been called second-class dúmat. But the people themselves style it *bhúria* or *mildáoni bhúr*, and hence the nomenclature preferred. As the rents of the parganah were until last settlement paid chiefly, and are still paid largely, in kind, Mr. Moens framed also rent-rates according to crop.

The application of the crop and the soil rates to the assessable area gave the whole parganah a rental of Rs. 4,77,909 and Demand.* Rs. 4,77,005 respectively. Deduced from the larger of these sums at 50 per cent., the demand would have reached Rs. 2,38,954. It was actually fixed at Rs. 2,44,941, or including cesses Rs. 2,72,170. The

amount and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CESSES.	
	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former	1 13 6½	1 4 4½	1 5 6½	1 1 4½	0 15 7½	0 14 3½	...	...
Present	...	1 14 7½	...	1 10 1½	...	1 5 6½	...	2,44,941
Increase	...	0 10 3½	...	0 8 9½ ₁₂	...	0 7 2½	..	...

• Until sanctioned by Government, the new demand is in provisional force. Slight alterations had in 1878-79 reduced its figure to Rs. 2,40,019.

Of the landlords who pay this revenue no analysis by caste is forthcoming; but amongst their tenants Kurnis and Kisáns appear to preponderate. Out of 554 estates which existed at settlement, 334 were held in pure *zamindari* tenure; and an overwhelming majority of the cultivated area was tilled by tenants with rights of occupancy. During the term of the past settlement 90,845 acres passed from their former owners, chiefly by private arrangement (55,741 acres) and confiscations for rebellion (17,135). There were no sales, and but few farms, for arrears of revenue. The gross rental actually paid¹ by tenants to landlords is in Mr. Moens' reentrance report returned as Rs. 4,55,476: but adding manorial cesses, the census reduces that figure to Rs. 4,50,485.

According to the census of 1872, parganah Karor contained 48 inhabited villages, of which 160 had less than 200 inhabitants; 212 between 200 and 500; 81 between 500 and 1,000; 24 between 1,000 and 2,000; and 3 between 2,000 and 3,000. The one town containing more than 5,000 inhabitants was Barcilly, with a population of 102,982.

The total population numbered in the same year 279,436 souls (130,108 females), giving 893 to the square mile. Classified according to religion, there were 193,887 Hindús, of whom 89,151 were females; 85,046 Musalmáns, amongst whom 40,643 were females; and 503 Christians. Distributing the Hindu population amongst the four great classes, the census shows 7,817 Brahmans, of whom 3,439 were females; 4,230 Rajputs, including 1,664 females;

¹ Not to be confused with the gross rental already mentioned as assumed for purposes of assessment.

and 1,951 Baniyas (897 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 120,853 souls (56,608 females). The principal Brahman sub-divisions found in this parganah are the Gaur (524), Kanaujiya (668), and Sáraswat. The chief Rájput clans are the Janghára (748), Chauhán (526), Gaur (318), Katehriya (567), Ráthor (210), Shiúbansi (854), Bais, Gautám, Bargújar, and Báchhal. The Baniyas belong to the Agarwál (695), Mahár (446), Gindauriya, Baranwár, Silhatwár, and Ummar sub-divisions. The most numerous amongst the other castes are the Koli (2,295), Lohár (1,071), Gadariya (2,323), Kayath (1,943), Kahár (9,348), Dhobi (2,755), Chamár (18,882), Barhai (3,837), Bhārkhunja (1,234), Ahír (9,284), Nai or Hajjám (2,789), Bhangi or Khákrob (2,160), Gosaín (1,343), Kisán (10,180), Teli (4,764), Kalwár (2,648), Gújar (1,816), Kurmi (25,280), and Káchhi (12,218). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Máli, Ját, Dakaut, Sonár, Nat, Chhípi, Patwa, Tamboli, Pási, Bhát, Dhánuk, Khatik, Beldár, Darzí, Lodha, and Bári. The Musalmáns are distributed amongst Shaikhs (32,977), Sayyids (430), Mughals (397), and Patháns (7,731), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 608 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 4,864 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 844 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 38,165 in agricultural operations; 7,717 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 5,084 persons returned as labourers, and 652 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 6,241 as landholders, 118,989 as cultivators, and 1,54,206 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,693 males as able to read and write out of a total male population numbering 94,180 souls.

In the institutes of Akbar (1596), the great *mahál* of Bareli, including the modern parganahs Karor, Nawábganj, Faridpur, and Bísalpur, formed part of the Badáyún Government and Dehli province. Its area was 1,725,767 acres, and rental 3,12,685 rupees. The fiscal division, bearing an assessment of a *Karor* dáms, was invented by

Akbar, and corresponded with our modern tahsil.¹ But it was not till Rohilla times (1748-1774), when Bísalpur and Farídpur were severed, and Balía added, that its reduced rental caused Bareli to be called Karor. In 1801, on its cession to the British, Karor was included in the new district of Bareilly; and in 1814 it lost Balía, which was transferred to Salímpur (now in Budaun). The following year saw another "monstrous cantle" severed from its area, to form the new tahsil of Nawábganj. At the revision of boundaries in 1852-53 Karor lost 84 and gained 21 villages by transfers with other parganahs, and but for some trifling alterations by the Rámghanga, its area has since then remained almost stationary. It probably contains portions of the old Akbari parganah Sháhi and of a later parganah named Sankha, which is not easily identified.

KÁSGANJA or Kabírpur Kaskanja, a small town of Púranpur, lies in the south-west corner of that pargana, 42 miles from Bareilly. It has a population according to the last census of 3,486, and a market held twice a week.

Kasganja is approached by no road. It is situated on the very verge of Sháhjahánpur, and the village of Balrámpur, which may be regarded as its suburb, is an actual part of parganah Pawáyan in that district. Its name of Kabírpur is in all probability derived from that of Shaikh Kabír, who died in 1772, the ablest officer of Rahmat Khán.

KHAMARIA, a frontier village of pargana Jahánabad, lies on the left bank of the Apsara river and on the metalled Bareilly-Pilibhít road, 24 miles north-east of Bareilly. The population amounted in 1872 to 1,285 only, but Khamaria has a fourth-class police station and a tributary of the Kailás canal.

MÁDHU TÁNDA, a village of parganah Púranpur, stands at the end of an unmetalled road from Pilibhít, 52 miles east north-east of Bareilly. Two other cross-country tracks besides the road just mentioned converge upon the village, which is closely surrounded by groves. It contained in 1872 a population of 501 inhabitants, and has a fourth-class police-station.

Its name shows Mádhru Tándra to be a Banjára settlement (*tándra*); and it is indeed the seat of a Banjára family which, with three houses of other castes, hold almost the whole of Púranpur.

MYRGANJ, the capital of the tahsíl so named, stands on the metalled Bareilly and Moradabad road, 21 miles north-west of Bareilly. It is a mere village, containing by the last census but 318 inhabitants.² The population is chiefly Pathán.

¹ Elliot's *Glossary*, art. "Karori."

² Including outlying settlements sometimes considered a part of the village, the population would seem to amount to 1,505.

Mírganj has a tahsíl, a first class police-station, an imperial post-office, an elementary school, and a mud-built *sardí* or hostel. Outside the town, on the north-west, is an encamping-ground for troops, and in the same direction is held a twice-weekly market. Mírganj has, however, little trade to boast of. It was probably founded in Rohilla times (1748-74) and is first mentioned historically in 1794.¹ Its present eminence dates from 1863, when the tahsíl was transferred hither from Dúnka.

MÍRGANJ, a parganah and tahsíl of the Bareilly district, is in shape a rude parallelogram, bounded on the east-south-east by parganah and tahsíl Karor, and for a short distance by parganah Richha of the Baheri tahsíl; on the north-north-east by parganahs Kábar and Sirsáwan, both also in Baheri; on the west-north-west by the native state of Rámpur; and on the south-south-west by parganahs Sarauli, Aonla, and Sancha of the Aonla tahsíl. On the latter quarter the boundary is in times and places supplied by the shifty Rámghanga, which causes frequent alterations of area. According to the official statement of 1878, Mírganj contained 153 square miles and 432 acres; but according to the earlier revenue survey more than three square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 323 estates (*mahál*), distributed amongst 171 villages (*mauza*).

The surface of Mírganj is just what it was in the days of Heber (1824):—"A country like all I have yet seen in Rohilkhand, level, well-cultivated, and studded with groves, but offering nothing either curious or interesting, except the industry with which all the rivers and brooks were dammed up for the purposes of irrigation, and conducted through the numerous little channels and squares of land which form one of the most striking peculiarities of Indian agriculture." The parganah is in fact a plain, sloping gently from north to south, and redeemed from utter flatness only by the slight undulations which mark the watersheds or saucers of its numerous rivers. The highest elevation is the mound on which stands Sháhi, 584 feet above the sea. But this is an exceptional eminence; and putting it aside, we shall find that the greatest observed height is 578 feet at several places in the northern corner of the parallelogram, and the least 551 feet at Rajpur in its southern corner.

The modern Mírganj is composed of the three old parganahs, Ajáon or Ajáyún, North Sarauli, and Sháhi. Roughly speaking, we may say that Ajáon occupied the west, Sháhi the east, and Sarauli a small portion of the south-west. The Ajáon villages are most fertile; the Sarauli villages in the Rámghanga basin least so; and the Sháhi and Sarauli villages, outside that

¹ *Supra*, History of the district.

basin, of middling productiveness. Of the cultivated area 43·7 per cent. is returned as loam (*dūmat*), 37·4 as clay (*mattiyár*), and 18·9 as sand (*bhár*). The average depth of water from the surface is 13 feet 2 inches. The greater portion of the fields lie low, and are therefore kept naturally moist by accumulations of rain. It is only the more valuable crops, on the higher levels, which require artificial irrigation, and the Rám-ganga flats in ordinary years call for no irrigation at all.

The parganah is traversed or bounded by seven river, the Dhora, West Bahgúl, Dhakra, Bhakra, Nahal, Sidha, and Rám-ganga. Flowing south-eastwards from its entry on the Rámpur frontier, the Sidha or Sendha joins the Rám-ganga in Mírganj itself. But on their way to the same destination the other streams unite in the Dojora, and quit the parganah for Karor. Thus the Dhora joins the Bahgúl, the Dhakra and Nahal join the Bhakra, and the reinforced Bahgúl and Bhakra coalesce as the Dojora on the frontier. Amongst minor streams or watercourses may be mentioned the Basít, which for some distance forms the border with Karor, and the Kuli, which for about a mile forms that with Kábar; the Dhakri an affluent of the Bhakra, the Pehria tributary to the Dhakra, and the Pila, Hurhuri, and Narri, affluents of the Sidha. As the Rám-ganga is approached, numerous intermittent watercourses and old channels of that river are encountered. The parganah has no remarkable lakes or lagoons; but the Bahrám-nagar and Shergarh distributaries of the Kichaha-Dhora canal flow for a short distance through the north. They end respectively in the Bahgúl and Dhora just above the junction of those rivers, and in the fork between them. Of the cultivated area 26·5 per cent. is returned as watered.

An agricultural tract with hardly a village rising to the size of a town, Mírganj has of course no important manufactures. Even the number of sugar-boilers is inconsiderable; and trade deals almost exclusively with the raw produce of the fields. The chief staples of the autumn harvest are rices, occupying 27·39 per cent. of the whole area cultivated in the year; maize 12·35; and bájra millet 11·39. Of the 26·11 per cent. tilled in spring, wheat monopolises 20·17. Though the parganah boasts no towns, it has more than the usual number of market-villages for the distribution of its surplus produce. Such are Mírganj, the capital of the modern, and Dunka, the capital of the ancient, táhsíl; Sháhi, the largest village; Haldi Kalán, Sindhauli, Basai, Parchhai, Mandanpur, Piparthána, Sahjanán, Gahbara, Tilwáns, and Kedarnagar. The metallised Bareilly and Morádabad road, officially known as the "Rohilkhand Trunk Road, Rámpur section," passes northwestwards

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through the parganah and its capital. The unmetalled branch of this highway to Sháhi, Dúnka, Shishgarh, and Rudarpur, has become classical from the fact that Heber described a tour along it. It was from this probably that the Bishop and Mr. Boulderson started for a drive across ploughed fields in the latter's buggy.¹ At Sháhi it throws out an offshoot, unmetalled like itself, to Kábar and Baheri. There are no other lines.

The areas of the parganah, as ascertained at the surveys for the past and current settlements of land-revenue, may be thus compared :—

Settlement survey.	UNASSESSABLE AREA.		ASSESSABLE AREA.			Total area.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	
Past ...	10,599	9,446	23,932	53,908	77,840	97,885
Present ...	5,794	10,940	15,393	67,059	82,452	98,340
Difference ...	-4,805	+594	-8,539	+13,151	+4,612	+455

Of these results the increase in cultivation, over 26 per cent., is the most noteworthy.

The current settlement was effected by Mr. S. M. Moens. Dividing the parganah into three circles—(1) the Sháhi and Sarauli villages to the east ; (2) the Ajáon villages to the west ; and (3) the Rámanga flats to the south—he assumed for the various soils of each the following rent-rates per acre :—

Soils.					Area in acres.	Rent-rate per acre.
<i>Circle I., Sháhi and Sarauli (42,323 acres).</i>						Rs. a. p.
<i>Dúmat, I.</i>	...	...	...	...	18,704	4 12 0
<i>Mattiýár</i>	...	...	...	...	16,424	3 3 0
<i>Dúmat, II.</i>	...	...	...	...	3,524	3 0 0
<i>Bhár</i>	...	...	...	...	3,671	2 4 0
<i>Circle II., Ajáon (16,649 acres).</i>						
<i>Dúmat, I.</i>	...	...	...	...	7,211	5 8 0
<i>Mattiýár</i>	...	...	...	...	6,986	4 0 0
<i>Dúmat, II.</i>	...	...	...	...	1,685	3 10 0
<i>Bhár</i>	...	...	...	...	767	2 10 0
<i>Circle III., Rámanga basin (8,099 acres).</i>						
<i>Dúmat, I.</i>	...	...	...	...	3,347	4 0 0
<i>Mattiýár</i>	...	...	...	...	1,708	3 10 0
<i>Dúmat, II.</i>	...	...	...	...	1,777	2 13 0
<i>Bhár</i>	...	...	...	...	1,267	2 0 0

¹ This was at Sháhi. "In the afternoon Mr. Boulderson took me a drive in his buggy. This is a vehicle in which all Anglo-Indians delight. * * * * The country, however, in this neighbourhood, and everywhere except in the vicinity of the principal stations, is strangely unfavorable for such vehicles. Our drive was over ploughed fields, and soon terminated in a small but (to us) impassable ravine."—*Narrative*, I., 17.

The "dúmat, II." or second class dúmat, is the first class bhúr, *milaoni* bhúr, or *bhuria* of Karor (*q. v.*).

The application of these rates to the assessable area gave for the whole parganah a gross rental of Rs. 2,62,884 ; and deduced from that sum at 50 per cent., the demand would have reached Rs. 1,31,442. It was actually fixed at Rs. 1,34,890, or including the ten per cent. and *nazrána* cesses, Rs. 1,49,254. The amount and incidence of the new assessment may be thus compared with those of the old :—

Settle- ment.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CESSES.	
	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former,	2 0 6	1 12 1	1 6 8	1 6 8	1 2 1	1 3 0½	1,13,687	1,17,065
Current,	...	2 3 4	...	1 12 9	...	1 8 1	...	1,34,890
Increase.	...	0 7 3	...	0 6 1	...	0 5 0½	...	17,725

Until sanctioned by Government the new demand is in provisional force. Slight modifications had by 1878-79 reduced its amount to Rs. 1,32,708.

The landlords who pay this revenue are chiefly Rájputs, Bráhmans, Káyáths, Shaikhs, and Patháns. Out of the 221 estates Landlord and tenant. which existed at settlement, 149 were held in pure *zamín-dári* tenure. In twelve villages superior (*talukadári*) and inferior (*biswadári*) proprietary rights existed. Settlement was made with the inferior proprietors, a pension (*málikána*) of 10 per cent. on the demand being assigned to the superior. The changes which had taken place amongst proprietors during the currency of the preceding settlement were thus returned :—

Description of transfer.	Area in acres.	Government demand.	Price realized.	Average per acre.
		Rs. a. p.	Rs.	Rs. a. p.
By private sale ...	15,675	19,497 0 9	1,66,678	10 10 1
By auction in execution of decree ...	10,506	10,680 6 8	61,165	5 14 8
Confiscated for rebellion ...	2,019	2,341 2 4	21,719	10 12 1

the current land-revenue (1872), they were amalgamated into a single parganah coinciding with that tahsíl.

MUZAFFARNAGAR, a small market town of parganah Púranpur, lies in the midst of a woodland country 52 miles east of Bareilly. It is the terminus of a cross-country track from Púranpur, and near it, on the west, flows the Baraua watercourse. It has a market twice weekly; but is chiefly remarkable for its population, which amounted in 1872 to 3,277 souls.

NAWÁBGANJ, the capital of the tahsíl so named, stands on the metalled road between Bareilly and Pilibhít, 19 miles north-east of the former. The river Pangaili flows past the town on the east; and about half a mile to the south-west runs the Girem distributary of the Bahgúl canals. The population amounted by the last census to 4,242 persons.

Nawábganj has a tahsíl, first-class police-station, imperial post-office, and tahsíl school. The Chaukídári Act (XX. of 1856) is in force here: and during 1877-78 the house tax thereby imposed, together with miscellaneous receipts and a balance (Rs. 33) from the preceding year, yielded a total income of Rs. 620. The expenditure, chiefly on police and conservancy, amounted to Rs. 546. In the same year the town contained 847 houses, of which 417 were assessed with the tax, the incidence being Re. 1-6-7 per house assessed, and Re. 0-2-2 per head of population.

Nawábganj or "Nawáb's market" was founded in the reign (1775-97) of Asaf-ud-daula, Nawáb of Oudh. A site was furnished by the lands of Bijoria or Bichauria village, which, with a population of 3,882, still forms a portion of the town. It became, in 1815, and remains, the headquarters of a tahsíl severed from Karor.

NAWÁBGANJ, the most central parganah and tahsíl of the Bareilly district, is bounded on the north-east, for a short distance, by parganah Pilibhít, and a long one by parganah Jahánabad, both of the Pilibhít tahsíl; on the north by parganah Richha of the Baheri tahsíl; on the west and south-west by parganah and tahsíl Karor; on the south by parganah and tahsíl Farídpur; and on the east, or rather east-south-east, by parganah and tahsíl Bísalpur. According to the official statement of 1878 it contained 226 square miles and 189 acres; but according to the earlier revenue survey about 3 square miles and 445 acres less. The statistics of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 513 estates, distributed amongst 331 villages.

In general appearance Nawábganj assimilates to the neighbouring parts of Karor, Farídpur, and Bísalpur, already described.

PHYSICAL FEATURES.

Like these, it is a plain with a few shallow grooves cut

therein by its rivers. But, compared with each of these as a whole, it shows several striking points of difference. Its sandy ridges and sandy soils generally are far fewer than those of Karor and Faridpur, and its average fertility is therefore far greater. It has no forests like Bísalpur; and its spring-level being but $9\frac{1}{2}$ feet below the surface, it is moister than either of its three neighbours. Its numerous rivers and canals are perhaps its most salient feature. These follow pretty directly the general slope from north to south, the highest observed level being 597 feet above the sea, near Baraur, in the former quarter, and the lowest 550 feet at Bhauwa, in the latter. The principal rivers are, in westward order, the Deoha, Apsara, Pangaili, East Bahgúl, Nakatia, and Deoraniya. The Deoha forms the eastern, and, for a short

Rivers.

distance, the north-eastern border, but does not as a rule enter the parganah. Its chief affluent therein is a small stream known as the Gola. The Apsara and Pangaili, joining as they approach the southern frontier, are thereafter named the Lower Kailás; and both are extensively dammed. Between them intervenes the Apsaria, a tributary or branch of the stream of whose name its own is a diminutive. The Bahgúl, weedy and tea-coloured when its bed is not sandy, traverses the parganah without receiving a single name-bearing affluent. The Nakatia rises in a swamp near Baraur, but its source is across the border in Jahánabad. Without invading the

Canals.

parganah, the Deoraniya forms in places its northern and western border. Entering on the north, the Churaili right and left distributaries of the Bahgúl canals have a long southward course through Nawábganj. The former, after throwing out, near Senthál, a brief branch to Khetola, ends in the Girem right distributary. The latter tails into the Girem left. The Girem channels start from a dam on the Bahgúl in this parganah, the right passing on into Karor and the left ending in Nawábganj itself. The main line and Nakti and Nawádia distributaries of the Kailás canal cross

Bahgúl and

Kailás.

the northern frontier and terminate in the parganah; the first at Kishanpur, the second and third at the villages from which they derive their names.

To assist these irrigating channels, unbricked lever wells are dug; but water is generally reserved for garden-stuff and sugarcane. In some places the natural moisture of

Irrigation.

the soil suffices even for the latter growth; and in all only one watering is required for the spring crops. Of the total cultivated area 57 per cent. is irrigated. But this estimate includes the *khádir* or alluvial lands, which require no irrigation; and of the remainder Mr. Moens thinks 72·5 per cent. is either

watered or irrigable. These *khddir* soils may be, like those elsewhere in the parganah, either loamy (*dúmat*), clayey (*máttiyár* or *khápat*), or 'sandy (*bhúr*). Of the cultivated area 42·8 per cent. is returned as loam, 37·0 as clay, and 20·2 as sand. Perhaps because the soil is naturally less fertile than that of parganahs adjoining on the north¹ more manure is used. And the climate being better, cultivation is closer.

Autumn crops occupy 73·15, and spring crops 26·85 per cent., of the cul-

ECONOMICAL FEATURES.

Products.

tivated area. The principal autumn staples are rice, which contribute 39·22, sugarcane 11·17 (including fallow for next year's crop), and *bájra* millet, 10·15. The rices produced are mostly of the coarser varieties, *anjana*, *banki*, *deoli*, *seorhi* and *sáthi*, such stocks as *jhilma* being rare. The chief growths of spring are wheat, 18·39 per cent.; mixed wheat and barley, 2·68; gram, 2·13; and barley alone, 2·00. Sugar-boiling is the only important manufacture, and in 1872 gave employ-

Marts and communica- tions.

ment to 79 houses. The chief local marts for surplus produce are the capital Nawábganj, Senthai, Baraur, and Háfizganj. The first and last are on the only road of the parganah, the metallised line from Bareilly to Pilibhit.

Areas of settlement surveys.

At the surveys for the past and current settlements of land-revenue the surface of the parganah was thus

classified :—

Area.			At last settlement.	By new measure- ment.	Increase per cent.	Decrease per cent.
			Acres.	Acres.		
Total area	...	...	142,507	141,544	1·4	...
Barren	...	...	18,278	13,550	...	25·9
Revenue-free	...	...	12,275	7,356	...	40·6
Assess- able.	{ Old waste	...	18,184	14,042	...	22·7
	{ New fallow	...	6,535	1,635	...	70·4
	{ Cultivated	...	88,234	107,961	22·4	...
Total			111,954	123,638	10·4	...

The current settlement was effected by Mr. S. M. Moens. His circles of

Current settlement.

assessment were (1) the basin of the Deoha, along the whole length of the eastern border, and of the Apsara, for a few square miles round the point where it enters the parganah; (2) the remainder of the area, except (3) three parallel sandy and clayey strips running north-

¹ e.g., Juhánabad and Pilibhit.

north-eastwards into the parganah from the south-west border. One of these strips corresponded closely with the basin of the Nakatia. The second and third

Rent-rates.

were respectively crossed by the Pangaili and bounded on the west by the Kailās. For the various soils of the three

circles Mr. Moens assumed the following rents per acre :—

Circle.	<i>Dumat, I., or first class loam.</i>		<i>Mattiya, or khapat clay lands.</i>		<i>Dumat, II., or mildoni bhur, second class or sandy loam.</i>		<i>Bhur or sandy soil.</i>		<i>Khaddir or alluvial soils.</i>	
	Irrigat- ed.	Unirri- gated.	Irrigat- ed.	Unirri- gated.	Unirri- gated.	Irrigat- ed.	Irrigat- ed.	Unirri- gated.	I.	II.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs.	Rs. a.
1 First,	6 6	...	5 0	...	4 3	...	3 3	...	5	3 10
Second,	6 0	4 6	4 3	3 3	4 3	3 3	3 3	2 4	...	...
Third...	5 0	3 10	3 10	2 13	3 10	2 13	3 0	1 14	...	...

As rents are largely paid in kind, rates were assumed also according to crop. Thus :—

Crop.	CIRCLE I.		CIRCLE II.		CIRCLE III.	
	Purál, <i>i.e.</i> , fal- low in autumn	Dosáhi, <i>i.e.</i> , crop- ped at both harvests	Purál.	Dosáhi.	Purál.	Dosáhi.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Sugarcane ...	9 0 0	...	6 12 0	...	6 0 0	...
Ditto, fallow (<i>pandra</i>) for next year's crop.	9 0 0	6 0 0	6 12 0	3 6 0	6 0 0	3 0 0
Vegetables per year ...	9 0 0	...	6 12 0	...	6 6 0	...
Cotton and hemp ...	6 6 6	...	6 0 0	...	5 10 0	...
Maize ...	3 10 0	...	3 6 0	...	3 3 0	...
Rice ...	4 0 0	...	3 12 0	...	3 0 0	...
Bajra millet and other coarse autumn crops.	3 6 0	...	2 6 0	...	2 0 0	...
Wheat ...	5 10 0	3 12 0	5 2 0	2 9 0	4 6 0	2 3 0
Barley, and barley mixed with wheat, gram, or peas.	4 0 0	2 10 8	4 8 0	2 4 0	3 8 0	1 13 0
Gram ...	3 8 0	2 5 4	3 8 0	1 12 0	3 6 0	1 11 0
<i>Masur</i> pulse, peas, linseed ...	3 0 0	2 0 0	2 4 0	1 2 0	2 4 0	1 2 0

Applied to the assessable area, the crop rates gave a gross rental of Rs. 4,71,505, and the soil rates of Rs. 4,67,470. Deduced from the smaller of these sums at 50 per cent., the demand

¹ The whole circle being practically irrigable, no unirrigated rates were framed.

would have reached Rs. 2,33,735. It was actually fixed at Rs. 2,28,032, or, including cesses, Rs. 2,52,242. The amount and incidence of the new assessment may be thus contrasted with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						Total demand excluding cesses.		
	Cultivated area.		Assessable area.		Total area.		Initial.	Final.	
	Initial.	Final.	Initial.	Final.	Initial.	Final.			
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.			
Former	...	2 1 2	1 10 4	1 10 2	1 7 0	1 4 6	1 3 8	1,82,358	1,78,381
Current	2 5 2	...	2 0 6	...	1 11 9	...	2,28,032
Increase	0 10 10	...	0 9 6	...	0 8 1	...	49,651

Until sanctioned by Government the new demand is in provisional force. Slight additions had by 1878-79 raised it to Rs. 2,28,809.

The landholders who pay this revenue are chiefly Muhammadans, Ká-yaths, Kurmis, and Brahmans. The pure *zamindári* form of tenure easily predominates. No trustworthy analysis of land-transfers during the term of the last settlement is forthcoming. But we know that the pargana suffered from a succession of bad seasons, beginning with that of 1837-38,¹ and that between the latter year and 1841 six villages were sold and about 20 farmed for arrears of land revenue. On the whole, some 36·5 per cent. of the total area appears to have changed hands. Turning from landlord to tenant, we find that about 47 per cent. of the cultivated area is tilled by Kurmis, 8·6 by Brahmans, 6·6 by Chamárs, and the remainder by other castes in small proportions. More than three times as much land is tilled by tenants with rights of occupancy as by any other class of cultivator. Where rents are so largely paid in kind, it is impossible for village papers to show accurately the gross rental paid by tenants to landlords. But, adding manorial cesses, the census of 1872 returns it at the rather low figure of Rs. 3,67,202.

According to the census of 1872, pargana Nawábganj contained 342 inhabited villages, of which 120 had less than 200 inhabitants; 149 between 200 and 500; 62 between 500 and 1,000; 8 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one between 3,000 and 5,000.

¹ *Supra* p. 568.

The total population of the same year was 124,276 souls (57,653 females), giving 550 to the square mile. Classified according to religion, there were 101,110 Hindús, of whom 46,934 were females; and 23,166 Musalmáns, amongst whom 10,719 were females. Distributing the Hindu population amongst the four great classes, the census shows 4,978 Bráhmans, of whom 2,251 were females; 1,327 Rájputs, including 519 females; and 1,751 Baniyás (828 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 93,054 souls, (43,336 females). The principal Bráhman subdivisions found in this parganah are the Gaur (180), Kanaujiya (543), and Sáraswat. The chief Rájput clans are the Janghára (443), Chauhán (322), Gaur, Katehriya, Gautam, Ráthor, Shiúbansi, Bais, and Katheya. The Baniyas belong to the Agarwál, Mahár (1,019) Ghoai and Dirhammáz subdivisions. The most numerous amongst the other castes are the Máli (6,379), Lohár (1,225), Gadariya (1,148), Káyath, (1,066), Kahár (3,870), Dhobi (2,750), Chamár (10,343), Barhai (2,407), Bharbhunja (1,249), Ahír (5,856), Nai or Hajjám (2,210), Bhangi or Khákrob (1,315), Kisán (3,607), Teli (2,394), Kurmi (37,861), and Beldár (1,860). Besides these, the following castes comprising less than one thousand members are found in this pargana:—Koli, Ját, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhípi, Patwa, Kumhár, Gújar, Tamboli, Bairági, Pási, Bhát, Dhánuk, Khatik, Darzi, Lodha, Radha, and Sadhir. The Musalmáns are distributed amongst Shaikhs (19,218), Sayyids (16,215), Mughals (181), and Patháns (2,146), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 333 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 3,514 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,228 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 27,193 in agricultural operations; 5,899 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,974 persons returned as laborers, and 466 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,816 as landholders, 82,700 as cultivators, and 39,760 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 989 males as able to read and write out of a total male population numbering 66,623 souls.

Severed from Karor in "the Waterloo year," Nawábganj has no history of its own. At a revision of boundaries in 1852-53 its edges were much altered by transfers with surrounding

History. parganahs. For other particulars, see article on KAROR, *ad fin.*

NEORIA-HUSAINPUR, a small town of parganah Pilibhít, stands at the junction of several cross-country tracks, 42 miles north-east of Bareilly.¹ It crowns the watershed between Katna and Kakra brooks, being about a mile and a half distant from each. The population of its three component villages (Neoria, Aliganj, and Khabbápur) amounted in 1872 to 5,622 souls.

But excluding one or more of those villages, the census omits the town from the list of those with over 5,000 inhabitants.

Situated in the dank tract adjoining the Taráí, Neoria is a collection of mud huts interspersed with ponds. It has a third-class police-station and district post-office. The *Chaukidári* Act (XX of 1856) is in force here; and in 1877-78 the house-tax thereby imposed gave, with miscellaneous receipts and a balance (Rs. 61) from the preceding year, a total income of Rs. 697. The expenditure, chiefly on police and conservancy, amounted to Rs. 592. In the same year the town contained 761 houses, of which 585 were assessed with the tax, the incidence being Re. 1-1-4 per house assessed, and Re. 0-1-10 per head of population.

Neoria is the headquarters of the Banjára traders, whose transactions have given the Pilibhít subdivision its notoriety for fine rice. The rice is really, however, grown by Thárús in the British and Nepál Taráís. Money for its cultivation is advanced by the Banjáras, who are repaid in kind at rates so much cheaper than the market price as to render the business highly remunerative. They receive the grain unhusked, and it is shelled chiefly by the labor of their women. The rices grown about Neoria itself and elsewhere in Pilibhít are second and third-rate only. The so-called Pilibhít rices thus imported by Banjáras are chiefly of the *haneráj* variety.

PACHOMI or Wáhidpur Pachaumi, a small market village of parganah Farídpur, stands on the metalled Sháhjahánpur road, 16 miles south-east of Bareilly. The village lands are skirted on the East Bahgúl river, and on the west crossed by the Oudh and Rohilkhand Railway. The market is held twice weekly. The population amounted in 1872 to 816 souls only. But Pachomi, once called Panchbhúmi, is remarkable as containing several

¹ In the table of distances at p. 582 Neoria has, by an oversight, been included in parganah Púranpur.

ancient ruined mounds (*khera*) which might repay exploration: for, from the highest mound, heavy rains wash down numerous copper coins of Asoka (*circ.* 250 B.C.)

PARASUAKOT, a lost town of parganah Jahánábad, has become so completely forgotten as to find no place in the Revenue Survey map. It lies on the lands of Nizám Dánda, 4 miles west of Balaikhara, beside the Kichha road and Pangaili river. To the surrounding villages it is more commonly known under the title of Atáprasua or Parasua's high chambers.

"*Parasud-hot*," writes General Cunningham,¹ "is said to be the ruins of a temple and other edifices that Bali Rája built for his Ahír servant named Parasua. The mound is about 1,400 feet long and 300 feet broad at base, with a height of 35 feet at its loftiest point near the eastern end. On this point there are the brick foundations of a large temple, 42 feet square, with the remains of steps on the east face, and a stone lintel or doorstep on the west face. I conclude, therefore, that the temple had two doors - one to the east and other to the west - and as this is the common arrangement of *lingam*² temples, it is almost certain that the building must have been dedicated to Shiva. Towards the west, the mound gradually declines in height until it is lost in the fields. Forty feet to the west of the temple there are some remains of a thick wall, which would seem to have formed part of the enclosure of the temple, which³ must have been not less than 130 feet square. Five hundred feet further west there are the remains of another enclosure, 100 feet square, which most probably once surrounded a second temple; but the height of the ruins at this point is more than 16 feet above the ground

"Although the Parasua mound is well known to the people for many miles around, yet there are no traditions attached to the place save the story of Parasua, the Ahír, which has already been noticed. When we consider that a temple 24 feet square could not have been less than 3½ times its base, or 147 feet in height; and that its floor being 35 feet above the ground, the whole height of the building would have been 182 feet. It is strange that no more detailed traditions should exist regarding the builders of so magnificent an edifice."

PIYAS, an eastern suburb of Sarauli (*q. v.*) stands on the south bank of the Rámganga, 28 miles from Bareilly. It contained in 1872 a population of but 1,000 persons; and is remarkable only because the house tax, under Act XX of 1856, is in force within its limits. In 1877-78 that tax, with miscellaneous receipts and a balance (Rs. 21) from the preceding year, gave a total income of Rs. 212. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 124. In the same year the suburb contained 168 houses, of which 143 were assessed with the tax, the incidence being Re. 1-5-4 per house assessed and Re. 0-2-3 per head of population.

PILBHIT, the capital of the sub-division so named, and the future capital of a district, stands in north latitude 28°38" and east longitude 79°52," about 600 feet above the sea. About 30 miles north-east of Bareilly, its site had, in 1872, an area of 433 acres, with a population of some 69 to the acre.

¹ *Archæological Survey Reports*, I. 337.

² *I.e.*, thallus.

³ *I.e.*, the enclosure, not the temple.

It contained, in 1853, 26,760, and in 1865 as many as 27,907 inhabitants. According to the last census (1872) the population amounted to 29,840 persons, of whom 17,504 were Hindús (8,360 females), 12,327 Musalmáns (6,336 females), and 9 members of the Christian and other religions. Distributing the population among the rural and urban classes, the returns show 537 landowners, 1,442 cultivators, and 27,861 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 4,370, of which 1,861 were occupied by Musalmáns. The number of houses during the same year was 6,860, of which 1,322 were built with skilled labour, and of these 344 were occupied by Musalmáns. Of the 5,538 mud huts in the town 2,486 were owned by Musalmáns. Taking the male adult population (not less than 15 years of age), the following occupations were pursued by more than 40 males:—Bakers 41, beggars 208, blacksmiths 204, braziers 59, bricklayers 135, butchers 153, canvas-weavers 224, carpenters 383, cart-drivers 184, comb-makers 78, cotton-cleaners 88, cultivators 483, fish-mongers 61, goldsmiths 146, grain-dealers 345, grass-cutters 68, grain-parchers 43, greengrocers 57, labourers 754, lac-makers and sellers 48, landowners 209, merchants 49, cloth-merchants 107, money-changers 60, oil-makers 50, packs carriers 100, pandits 108, perfumers 105, porters 123, potters 52, *purohīts* (family priests) 176, servants 2,094, shopkeepers 666, sugar-sellers and makers 155, sweepers 120, tailors 105, tanners 101, washermen 71, water-carriers 125, weavers 568, and weighmen 42.

Pilibhít may still be considered what in its days of fortification it really was, an island. This island is bounded on the north by the Kákra; on the west by that Deoha, into which the Kákra flows; and on the south and east by a fosse that once connected the former river with the latter. The Deoha is, during the rains, navigable right up to the town. The fosse, which is called *shahr-panáh*; or city's protection, is still one of the principal escape channels for surface drainage, though no longer filled constantly with water. On east and south the city is surrounded by numerous gardens or groves. It is approached by six converging lines of roads, *viz.*, the Mádhū-Tánda from the east, Mundiya-ghát from the north-east, Jahánabad from the west, Bareilly from the south-west, Bísálpur from the south, and Púranpur from the south-east. Except the Bareilly line, which is likely before long to bear a light railway, all these highways are unmetalled. The Bareilly and Jahánabad roads meet on the opposite or western side of the Deoha, which they cross together on a bridge of boats.

Entering by one of these roads, we find ourselves in a long straggling town with more than the usual allowance of brickwork houses, and more than

the usual air of business. The principal wards are Khudáganj, Pakaria, **Markets, buildings, &c.** Sahúkára, and Sungarhi; the principal markets are Drummondganj and Ináyatganj. The former, named after a former joint-magistrate, the Hon. R. Drummond, is a fine market-place of good shops, well arranged on a wide site. The latter possesses some historical interest, as having received its name from Ináyat, the rebellious son of the Protector Rahmat. But the finest part of the city is undoubtedly its western outskirt, where stand Rahmat's mosque, the tahsili school, and the dispensary. The first-named building is the Muslim cathedral, and a miniature in brick and plaster of the celebrated *Jáma Masjid* at Dehli.¹ Hamilton observes that being elegant in structure, but deficient in magnitude, it "makes a more superb show as a picture than the reality justifies." Of the school, Dr. Planck remarks that it is "built apparently, but not quite successfully, to correspond with the architecture of the mosque," "but nevertheless," he adds, "it is a capacious school-house, with a grandeur of accommodation which no other school-house in Rohilkhand approaches." All three buildings, mosque, school, and dispensary, stand on an open space enclosed and planted with trees. The unsightly huts which until a few years ago encroached on this space have been removed and good roadways added.

The other public buildings of Pilibhít are the tahsili, first-class police-station, and imperial post-office, all in Drummondganj, the munsifi or petty judge's court; the magisterial offices, a Turkish bath (*hammám*); and the small but strongly walled native hostel (*sarai*), in whose court stands an old mosque. The civil station is as yet limited to two bungalows, which accommodate the resident joint-magistrate and assistant superintendent of police. Amongst the groves to the south of the city nestles an encamping-ground. The northern outskirt is especially liable to inundation during the rains; and throughout the city may be seen excavations or ponds which are utilized for the cultivation of water-caltrop (*singhára*, *Trapa bispinosa*).

Pilibhít is enlivened by a considerable transit trade. Rice from the Taráí, **Trade and manu- borax and pepper from Kumaun or Nepál, honey, wax, factories. metals and wool,** are bought at Barmdeo and other marts by the merchants of the city, and through that city distributed to the district or province. In former years a good deal of timber was imported from the trans-Sánda Taráí; but since the forests of that tract were granted to Nepál the import, and with it the boat-building trade of Pilibhít, has declined. Yet the coarser kind of carpentry flourishes; and though all wood intended for furniture passes on to Bareilly, country-carts are manufactured by the score.

¹ For an engraving of which see *Fergusson's Indian and Eastern Architecture*.

There is a small trade in the catechu, or *terra japonica*, boiled from the bark of the khair tree (*Acacia catechu*), and bought from woodland villagers. The manufacture of metal vessels from imported material is as brisk as in most large towns of Rohilkhand; and to this is added, in Filibhit, a small manufacture of hempen sacking. But the most important industry is that of sugar-refining. The expressed syrup, after a rude boiling process in its native village, is carted into town in earthen vessels or old beer casks; and when carted out of town it has become refined sugar. This sugar is the main export. The articles chiefly imported are grain, salt, cotton-goods, and cleaned cotton. But the following register of imports, compiled for two years from the returns of the municipality's octroi outposts, will speak in greater detail:—

Articles.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	Md. s. c.	Rs. a p.	Md. s. c.	Rs. a p.
Grain ...	2,69,887	...	2,18,724	...	8 39 1	...	7 13 4	...
Sugar, refined ...	2,041	...	3,358	...	0 2 11	...	0 4 8	...
Do., unrefined ...	91,846	...	67,338	...	3 3 1	...	2 10 3	...
Ghi ...	1,462	...	1,684	...	0 1 15	...	0 2 4	...
Other articles of food...	3,67,279	...	2,98,998	13,003	12 12 5	...	10 0 12	0 6 15
Animals for slaughter ...	...	...	...	...	...	...	...	...
Oil and oil-seeds ...	4,623	...	10,523	...	0 6 3	...	0 14 1	...
Fuel, &c. ...	8,130	...	16,006	...	0 10 14	...	0 21 7	...
Building materials, ...	5,847	64,048	...	69,576	0 7 13	2 2 4	...	2 5 4
Drugs and spices ...	31,438	...	...	1,54,527	1 2 1	...	...	5 2 10
Tobacco ...	3,931	...	6,183	...	0 5 4	...	0 8 4	...
European cloth ...	...	2,08,833	...	1,17,116	...	7 0 0	...	3 14 9
Native do. ...	...	1,20,360	...	1,11,842	...	4 0 6	...	3 11 11
Metals... ..	...	72,429	...	55,938	...	2 6 10	...	1 14 0

The corporation or municipal committee consists of eight members, whereof two sit *ex officio*, and the remainder by election of the Municipality. rate-payers. Its income is derived chiefly from an octroi tax, which in 1876-77 fell at the rate of Re. 0-10-5 per head of population. The various heads of income and expenditure for two years may be thus shown:—

Receipts.		1876-77.	1877-78	Expenditure.		1876-77.	1877-78
		Rs.	Rs.			Rs.	Rs.
OCTROI.	Opening balance...	7,845	3,809	Collections ...		2,774	2,878
	Class I.—Food and drink	9,570	5,918	Head-office ...		359	380
	„ II.—Animals for slaughter.	591	646	Supervision ...		...	...
	„ III.—Fuel, &c. ...	2,015	2,367	Original works ...		1,535	2,069
	„ IV.—Building materials.	1,783	1,312	Repairs and maintenance of roads.		...	4,071
	„ V.—Drugs and spices, &c.	1,124	913	Police ...		7,931	7,961
	„ VI.—Tobacco ...	858	763	Education ...		2,765	2,907
	„ VII.—Textile fabrics ...	2,789	1,449	Registration of births and deaths.		98	84
	„ VIII.—Metals ...	839	605	Lighting ...		810	627
	Total ...	19,569	16,573	Watering roads ...		...	...
Rents ...	...	7,802	9,354	Drainage works ...		5,775	...
Fines ...	...	34	122	Water supply ...		4,731	...
Pounds ...	...	7,246	1,957	Charitable grants...		2,933	1,454
Miscellaneous ...	...			Conservancy ...		8,127	3,759
Total ...	...	34,651	28,406	Miscellaneous ...		...	190
				Total ...		37,859	28,280

The name of Pilibhít is derived from that of an adjoining village about two miles north-north-east of the town, on the banks of the History. Kákra. That of the old village, again, is said to be compounded of *Periya*, the title of a Banjára clan,¹ and *bhít* or *bhíta*, a wall or village mound. Old Pilibhít is, like Mádhu-Tánda, still held by Periya Banjáras. At what time the newer and larger Pilibhít was founded it is impossible to say. We only know that about 1740 the Rohillas seized both town and parganah from the Banjáras, adding them to the fief of Rahmat Khán. Pilibhít now became the home of Rahmat, and its fortunes rose with his. On the permanent establishment of his supremacy, in 1754, it became recognized as the capital of Rohilkhand. He surrounded the city first with a mud (1763) and afterwards (1769) with a brick wall; but the latter was demolished after his death. The remains of his palace are too modern to attract the antiquarian, and too scanty to excite interest in the ordinary visitor. His title of Lord Protector (*Háfiz-ul-mulk*) gave to Pilibhít the new name of Háfizabad; but this name proved as fleeting as Muslim names always have when substituted for those of old Hindu cities.² The only splendid and lasting memorial of Rahmat is the cathedral mosque.

¹ This clan (*got*) is a sub-division of the Labhána tribe.

² Thus Agra is still Agra, and not Akbarabad; Delhi has rejected the title of Sháhjahánabad; and under the title of Muazzama-bad no one would recognize Gorakhpur.

With his defeat and death in 1774 Pilibhít might justly have exclaimed that the glory had departed. The city was occupied without resistance by the allied forces of the Company and the Nawáb Vazír. But shortly after its cession to the British (1801) its importance was again recognized by its appointment as the head-quarters of a tahsíl. During the Nepálese campaign of 1815 it became a base of minor military operations against the Gurkhas; and between 1833 and 1842 it was the capital of a separate district known as the "Northern Division of Bareilly." Events at Pilibhít, during the great rebellion (1857-58) and riots of 1871, have been specially noticed above.¹ The city has long been the capital of a district sub-division, and is likely before long to resume its place amongst the capitals of separate districts.

PILIBHÍT, a sub-division and tahsíl of the Bareilly district, is bounded on its eastern corner by the Kheri district of Oudh; on the north-east by the kingdom of Nepál; on the north by the Tarái district; on the west by the Baheri, and on the south-west by the Nawábganj tahsíl; on the south by the Bísalpur tahsíl and the Shábjahánpur district. It forms, in fact, an enlarged north-eastern quarter of Bareilly, with an area, according to the latest official statement, of 1,022 square miles and 543 acres.² The population, by the census of 1872, was 286,560 souls; and the land-revenue amounts, in 1878-79, to Rs. 4,01,697. The head-quarters are at the place described in the last article, but the tahsíl has a branch office, for the purpose of revenue collection, at Púranpur. For a detailed account of the sub-division the reader is referred to the articles on its three parganahs, Pilibhít, Jahánabad, and Púranpur.

PILIBHÍT, a parganah of the tahsíl so named, is bounded on the east by parganah Púranpur of its own tahsíl; on the north-east by parganah Bilahri of the Tarái district; on the west by the river Deoha, which divides it from parganah Jahánabad of its own tahsíl; and on the south by parganah and tahsíl Bísalpur. According to the official statement of 1878 it contained 243 square miles and 505 acres; but according to the earlier revenue survey more than $2\frac{1}{2}$ square miles less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 339 estates, distributed amongst 215 villages.

In its natural features Pilibhít closely resembles the neighbouring Jahánabad. The only difference perhaps is this, that Pilibhít has a larger quantity of forest, and a smaller proportion of streams. It is a plain, sloping gently from north to south, with no sharply marked distinctions of level or soil. The highest observed elevation is 656 feet

¹ History of the district *ad fin.*

² Circular No. 70A., dated 4th July, 1878. The area by the earlier revenue survey was more than $14\frac{1}{2}$ square miles less.

above the sea at Pachpera, on the north-eastern frontier, and the lowest 585 feet at Amkhera, near the southern. The surface consists of slight troughs and watersheds, just defined enough to strike the eye. The highest ground is generally sandy, producing wheat and inferior crops in alternate years. On the slopes lies a large quantity of loam, that is, mixed sand and clay, which yields in succession sugar, wheat, and rice; and in the hollows is found clay, which, as a rule, is reserved for rice alone. Of the total cultivated area 55,148 acres are returned as loam (*dúmat*), 20,600 as clay (*mattiyár*), and 6,668 as sand (*bhúr*).

The main watershed of the parganah divides on a line drawn due north and south through the town of Neoria-Husainpur. West of this line the streams flow down to swell Deoha, and east to stagnate in the Mála swamp. The Deoha, on whose bank sits the chief town Pilibhít, bounds the parganah rather than enters it. Up to that town it is navigable in the rains; and its waters are removed for wholesomeness in a country whose inhabitants are great connoisseurs of the pure element. At Pilibhít it is joined by its most important affluent, the Kákra, which has flowed south-westwards from across the Taráí frontier. The Mála forms the eastern boundary, but is here a morass rather than a river. It receives several small streams rising in this parganah, and amongst others two bearing the name of Katna, which the Mála itself assumes lower in its course. The only remaining brooks of sufficient importance to have obtained names at all are the Sándá, an affluent of the Deoha, the Luthiya of the Kákra, and the Kulai of the Mála.

The Rohilla system of damming up for irrigation every small stream which is too weak to resist such treatment prevails. But no attempts have yet been made, as in Jahánabad, to replace this system by one of scientific Government canals. The average spring level (11 feet) is already sufficiently high; and by raising it higher the plan in vogue has a most deleterious effect on climate. The feverish Mála swamp is itself caused by a mischievous dam south-east of Pilibhít. "The levels taken," writes Mr. Elliot Colvin, "proved that the water might be fully utilized and the swamp eradicated.¹ The result of the existing state of things is that square miles of country are ruined and kept waste, the air of the neighbourhood is poisoned, and all this for the benefit of persons said to have vested rights which have grown from the misdirected energy of their ancestors.

¹It may be added that the remains of villages and groves in the forest along its bank recall a time when the swamp had no existence.

As a matter of justice to the public, such rights appear to me as untenable as those on which an idiot might claim to sell arsenic. It is a matter of congratulation that Government has given up all claim to water-rates from such sources." The remaining sources of irrigation are ponds, natural and artificial, pools in the discarded beds of rivers, and unbricked wells. Of the latter there were, in 1872, some 1,830; but such excavations fall in after a few months' existence. The settlement report gives the parganah a total irrigated area of 34,401 acres.

The climate of Pilibhīt is everywhere indifferent, and in places execrable. Height of spring-level and improper interference with natural drainage lines are not the only causes of malaria. The extensive cultivation of rice, which is always, where possible, flooded, and the neighbourhood of dense woodlands, add to the general insalubrity. In the parganah itself 2,901 acres are under groves, and 28,361 under Government forest. The forest fringes the Māla swamp, and, owing perhaps to the water-logged nature of the sub-soil, produces no valuable timber. Its stunted growths are elsewhere mentioned.¹ The proximity of the Bilahri forests and the Tarāi renders the northern border extremely unhealthy as compared with the south. In the former, population is scanty and cultivation suffers from the attacks of herbivorous beasts.

The crops of Pilibhīt are its only important product. Extensive pastures have, indeed, fostered a large cattle-breeding business, and in 1872 the parganah was found to contain 48,202 head of buffaloes and kine; but the stocks bred are not remarkable for strength or size. Of the area cultivated for the autumn harvest 71·33 per cent. is grown with rice, 9·64 with *kodon* millet, and 8·10 with sugarcane; of that for the spring harvest, 68·28 per cent. with wheat, 10·73 with mixed wheat and barley, and 9·66 with gram. Surplus agricultural produce finds a sale at Pilibhīt, Neoria-Husainpur, Bhikāripur, and other markets. The scanty manufactures of the capital have already been mentioned. Neoria-Husainpur is the chief, and Bhikāripur a minor depôt, where the Banjāra carriers store for exportation the so-called Pilibhīt rices. These rices are really grown chiefly across the border, in Nepāl and the Tarāi.² A large through-trade between Nepāl and Bareilly traverses the parganah. Its roads are four unmetalled lines which radiate north-east, east, south-east, and south, from the town of Pilibhīt.

Their principal defect is the want of bridges.

¹ *Supra* p. 506.

² See "Trade," p. 630; and article on Neoria-Husainpur town.

Areas of settle-
ment survey.

At the survey preceding the current settlement of land-revenue, the area of the parganah was classified as follows :—

Unassessable.		Assessable.			Total.
Barren (including village-sites and groves).	Revenue-free.	Culturable waste.	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	
13,907	1,371	27,193	82,416	109,609	124,887

Since the opening of the former settlement cultivation is said to have increased 55 per cent.

The current settlement itself was effected by Mr. Elliot Colvin. He divided the parganah into four circles of assessment, *viz.*, (1) villages of the northern border, where climate and wild beasts war against cultivation; (2) three villages south of this circle, beyond the immediate influence of the Tarāi and less subject to the drawbacks just mentioned; (3) the centre of the parganah, where climate improves and beasts cease from troubling; and (4) villages of the southern border, where cultivation is excellent. For the various soils in each circle Mr. Colvin assumed the following rent-rates :—

Circle.	RENT-RATES PER ACRE ON					
	Irrigated.			Unirrigated.		
	Loam.	Clay.	Sand.	Loam.	Clay.	Sand.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I. Northern border ...	3 0 0	2 8 0	2 0 0	1 12 0	1 8 0	1 0 0
II. North centre ...	3 12 0	4 0 0	2 6 0	3 0 0	2 6 0	2 0 0
III. Centre ...	4 8 0	4 0 0	2 12 0	3 12 0	3 3 0	2 8 0
IV. Southern border ...	5 4 0	4 8 0	3 0 0	4 0 0	3 12 0	3 0 0

The method of assuming such rates has been described above,¹ and recapitulation is unnecessary. With a view of testing these *soil rates*, rates according to crop were independently framed; and reckoned by the latter, the gross rental of the assessable area was highest (Rs. 3,03,639).

Deduced from this rental at 50 per cent. the demand would have reached Rs. 1,51,819. In the process of assessment, village by village, it was actually fixed at Rs. 1,56,639, or including

¹ Pages 318-19 and 612.

the 10 per cent. cess, Rs. 1,72,286. The amount and incidence of the new revenue may be thus contrasted with those of the old :—

Settlement.	INCIDENCE PER ACRE ON			TOTAL INITIAL DEMAND, EXCLUDING CASSES.
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	
Former (1840) ...	1 10 9½	1 0 10½	0 11 7½	1,19,119
Present (1872) ...	1 14 4½	1 6 0½	1 3 7½	1,56,689
Increase ...	0 3 6½	0 5 1½	0 7 11½	37,520

Until sanctioned by Government the new demand is in provisional force. But a revision of assessment (1874) and other causes had, by 1878-79, reduced its amount to Rs. 1,54,482.

Of the proprietors who pay this revenue no analysis by caste exists; but it would seem that amongst their tenantry Lodhas and Landlord and tenant. Kisáns are far the most numerous. As in Jahanabad, the proprietary tenures are almost entirely pure *zamindári*; and about five out of eight acres are tilled by tenants with rights of occupancy. The transfers of land which during the currency of the last settlement altered the proprietary body may be thus displayed :—

ALIENATED BY						UNALIENATED REMAINDER.	
Private arrangement.		Decree of Court.		Confiscation for rebellion.		Entire.	Portions.
Entire villages.	Portions of villages in acres.	Entire.	Portions.	Entire.	Portions.		
63	227½	9	15½	16	29½	88	269½

The principal losers were Patháns and Banjáras. Eight villages were sold for arrears of revenue, and a few others farmed for the same cause. The gross rental actually and annually paid by tenants to landlords can hardly be accurately shown in a parganah where rents are so largely paid in kind. Adding manorial cesses, the census of 1872 returns the figure at Rs. 2,62,179.

But judging from the rental assumed at settlement, this sum would appear a great understatement.

According to the census of 1872, parganah Pilibhit contained 264 inhabited villages, of which 112 had less than 200 inhabitants; 110 between 200 and 500; 32 between 500 and 1,000; and 9 between 1,000 and 2,000. The towns containing more than 5,000 inhabitants were Pilibhit and Neoria-Husainpur, with populations of 29,840 and 5,622 respectively. The total population of the same year was 112,535 souls (53,197 females), giving 601 to the square mile. Classified according to religion, there were 88,639 Hindús, of whom 41,465 were females; 23,885 Musalmáns, amongst whom 11,726 were females; and 11 Christians. Distributing the Hindu population amongst the four great classes, the census shows 3,925 Brahmans, of whom 1,636 were females; 1,061 Rájputs, including 386 females; and 2,337 Baniyas (1,128 females); whilst the great mass of the population is comprised in "the other castes," which show a total of 81,316 souls (38,315 females). The principal Brahman sub-divisions found in this parganah are the Gaur (677), Kanauiya (1,268), and Sásawat. The chief Rájput clans are the Chauhán (278), Janghára, Gaur, Katehriya, Gautam, Ráthor, Shiubansi, Baiz, and Ponwár. The Baniyás belong to the Agarwál (1,243), Gindauriya, and Dasa sub-divisions. The most numerous amongst the other castes are the Koli (1,965), Málí (4,933), Lohár (2,063), Gadariya (1,467), Káyath (1,283), Kalár (2,107), Dhobi (1,637), Chamár (5,204), Barhai (2,994), Ahír (1,979), Nai or Hajjám (1,357), Bhangi or Khákrob (1,134), Kisán (14,438), Teli, (2,147), Kumhár (1,293), Pási (2,237), Kurmi (3,718), and Lodha (20,835).

Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Ját, Bharbhunja, Dakaut, Gosáin, Sonár, Kalwár, Nat, Chhipi, Patwa, Gújar, Tamboli, Bairági, Bhát, Dhánuk, Khatik, Beldár, Darzi, Fakir, Khatri, Mochi, Bánsphor, Baheliya, and Nuniya. The Musalmáns are distributed amongst Shaikhs (18,315), Sayyids (739), Mughals (240), and Patháns (4,589), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 356 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 5,323 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 2,368 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 19,195 in agricultural operations; 5,460 in industrial occupa-

tions, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 2,062 persons returned as labourers and 583 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,002 as landholders, 61,145 as cultivators, and 50,388 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 540 males as able to read and write out of a total male population numbering 46,544 souls.

As much of Pilibhít as was known in the time of Akbar (1556-1603) belonged to the old *mahál* of Bulá (see JAHANABAD parganah). The remainder probably lay in Kumáún territory, outside the limits of that monarch's revenue jurisdiction.¹ The first historical masters of the modern parganah were the Banjúras, who were ejected by Ali Muhammad about 1740. Then mentioned for the first time, parganah Pilibhít was on its conquest added to the fief of Rahmat Khán, afterwards regent. For the remainder of the Rohilla supremacy, until 1774, it remained the favourite portion of Rahmat's domains. When ceded to the British, in 1801, by his conqueror, the Nawáb Vázir, the parganah was attached to the Bareilly district. In 1833-4 it was detached, with other parganahs, to form a new district, called the "Northern Division of Bareilly." But this district was reannexed to Bareilly proper in 1841-42. It is probable, however, that before long Pilibhít will be again severed from Bareilly and included in a new district bearing its own name.

PÚRANPUR, the head-quarters of the parganah so named, is a village about 54 miles east-north-east of Bareilly and 24 miles east-south-east of Pilibhít. An unmetalled road from the latter place ends here, but some eight cross-country tracks converge upon the village. It in 1872 contained but 1,467 inhabitants, and is very far from being, as stated in the settlement report, "the largest town in the parganah." It stands within a fringe of gardens or groves, beside the left bank of the Baraú water-course. It has a sub-tahsili presided over by a *peshkár* subordinate to the tahsildár of Pilibhít, a first-class police-station, an imperial post-office, and an elementary school. A market is held twice weekly, but the trade and manufactures are next to none.

PÚRANPUR or Púranpur-Sabna, the largest parganah of the Bareilly district, forms a portion of the Pilibhít tahsil. Being the head-quarters of a *peshkár* or deputy tahsildár, it is sometimes classed as a separate tahsil in itself.

¹A sarkár, Kamáyún, is included in the *Ain-i-Akbari*. But for five of its nominal *mahals* no returns are given, and it is doubtful whether Akbar's power reached beyond the natural boundaries of the Taráí.

But the powers of this official are extremely limited, and he is subordinate to the tahsildar of Pilibhít. Parganah Púranpur is bounded on its eastern corner by the Kheri district of Oudh ; on the north-east by the kingdom of Nepál ; on the north-west by parganah•Bilahri of the Taráí district ; on the west by parganah Pilibhít of its own tahsíl and by parganah-tahsíl Bisalpur ; and on the south by the Sháhjahánpur district. According to the official statement of 1878 it contained 592 square miles and 595 acres ; but according to the earlier revenue survey some 10 square miles and 70 acres less. The details of area given by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 434 estates (*mahál*) distributed amongst 382 villages (*mauza*).

Though the largest, Púranpur is the most backward parganah of Rohilkhand. Its surroundings estrange it from its district and its province. If, disregarding its minor faces, we deem it a rude triangle, it is shut in on its north-eastern side by the Sárda, the marshes which fringe that river, and the forests of the Nepál Taráí ; on its west-north-western it is covered by the woodlands of Bilahri and Pilibhít and the Mála swamp ; on its southern by the forests of Bisalpur, Khotár in Sháhjahánpur, and Bhúr in Kheri. But the causes which impeded the progress of Púranpur are inherent as well as external. To one who enters it from Pilibhít the difference of country seems sudden and astounding. Severed from that parganah only by a narrow belt of morass and woodland, he finds other soils, other crops, other systems of natural and artificial irrigation, and even another climate. In most cases the change is for the worse. The villages show a lower standard of comfort and cultivation ; and miserable hovels betray "the poverty and sleepy carelessness"¹ of their occupants.

Malaria and a defective soil are sufficient to account for the change. Though the rents of Pilibhít almost double those of Púranpur, the dreaded exhalations of the Mála swamp deter migration from the former to the latter. The moisture of Púranpur is everywhere great. The average depth of water from the surface is but 10½ feet. Springs which have percolated through the slope at the foot of the Himálaya here come again to light in marshes and the sources of rivers ; and the presence of forests, both within and without the parganah, add of course to the general dampness. Health is worst in September-October, when the rains cease and heavy dew falls.

¹ The expression is Mr. Latouche's. "Doubtless," adds Mr. Elliot Colvin, "the large amount of sand in the soils renders the mud walls particularly liable to the action of rain, but there is, apart from this, an unmistakably pinched look about them."

The parganah is a plain sinking slowly, with occasional hollows, but no hills, from north to south and south-south-east. The highest elevations, those which have been chosen for the stations of the Great Trigonometrical Survey, are exceptional, and it need only be mentioned that the loftiest is 652·8 feet above the sea at Sháhgarh, one of the numerous old castles with which Púranpur is studded.¹ Excluding such stations, and taking the bench-marks of the revenue survey, we find that the highest observed level is 615·1 feet above the sea at Bandarbojhi in the northern, and the lowest 536·3 at Gauri, in the south-eastern corner of the parganah. The most important hollow is the trough of the Sárda river, extending four or five villages deep along the whole of the north-eastern border, and severed from the rest of Púranpur by the Sárda itself and its generally parallel affluent, the Chúka. Between this *Tarái* and the remaining villages of the parganah intervene a high clearly-defined bank and a long broad belt of forest. In the basin itself the soil is a moist alluvial deposit, producing large quantities of tall grass and tamarisk. Fever is endemic, and the cultivators are chiefly non-residents. The staple crop is rice. Both this and other cultivated growths suffer severely from the attacks of deer and other four-footed marauders. But its spontaneous products, trees, hides, grass, and pasturage, furnish a fair profit to the landlords of the tract.

The remainder of the parganah, between Sárda and Mála, may be called a sterile table-land. The soils are a mixture of sand (*bhúr*) and loam (*dúmat*), in which the former preponderates. Clay soils (*mattiyár*) are as a rule found only in the depressions of the Khanaut and Gumti and their tributary lines of drainage. "The sandy character of the soil," writes Mr. Elliot Colvin, "is doubtless owing to the silt deposited in floods on the edge of the trough, when the Sárda, centuries ago, flowed in the present bed of the Chúka." But, despite the prevailing sandiness of this tract, the returns of the settlement survey show for the cultivated area of the whole parganah but 3,348 acres of *bhúr*, against 7,614 of *mattiyár* and 87,929 of *dúmat*. The mass of these up-lands, including the plain of Púranpur, the Jatpura estate, and the northern border, are bounded on the south by a spur of the same Chúka forest that skirts them on the east. But below this spur again, in the south-west corner of the parganah, lie surrounded by woodland the Gonchai estate and other villages. The parganah forests, of which the largest is that along the Chúka, cover an area

¹ Sháhgarh, or as it should perhaps more properly be spelt Sháhgarh, is attributed to King Ben. See article on Kábar.

of 129·69 square miles, including waste-land grants (35·70). The general nature of these woods and waste grants has been described above.¹ Púranpur contains, besides, 3·07 square miles of grove or orchard.

The chief streams of the parganah, which follow without much winding the general slope of the country, are in westward order the Sárda, Gumti, Khanaut, and Mála. The Sárda, “brimming, and bright, and large,” has already² been noticed at length. It receives on its left bank the Chaundar, Bamhni, Káni, Anjna, Khamaria, and Dubha, all entering the parganah from Nepál or Kheri, but all probably mere *sutiya*s or channels of its own. The Chúka on the right bank is a more important affluent; but this too flows in an ancient bed of the Sárda. The proposal for tapping from the latter a huge canal, which should trifurcate at Mainákot in this parganah, has been detailed elsewhere.³ The remaining streams rise in the swamps of Púranpur itself, and during summer become almost dry. The Gumti is, just before quitting the parganah, reinforced by the Gachái or Gonchái, a stream of much the same size and length. The principal affluent of the Khanaut is the Sakri, which rises in some lagoons beside the Sháhgarh castle, already mentioned. The Mála, which rises in the swamp along the western border, is here a sluggish stream, blocked by dams or struggling through weeds and bog. The only other brooks that need be mentioned are the Jhukna and Baraua, which quit Púranpur to join the Gumti in Sháhjahánpur.

The principal morasses are those of the Chúka and Mála. The former sometimes shows, as at Sailaha and Baijúnagar, large unbroken sheets of water. The latter is probably produced, as pointed out in the article on parganah Pilibhít, by an artificial irrigation dam. A similar construction converts the course of the Khanaut into a noxious swamp. The parganah contained in 1868-69 over 5,280 wells of the usual unbricked and ephemeral type. But in spite of dams and wells, in spite of the fact that a watered is not rented higher than an unwatered crop, little resort is had to irrigation. In years of favourable rain the natural moisture of the soil suffices for even the thirsty spring crops. And but 12,752 acres are returned as watered.

Except perhaps that of sugar, the parganah has no noteworthy manufacture. There is a small trade in hides and fuel from its own forests, and in timber imported across the Sárda from Nepál. Many of the landholders take advantage of the pasturage in the woodland glades, and devote their abundant leisure to cattle-breeding. The parganah

¹ Page 506.² Pages 512-14.³ *Supra* page 528.

was found in 1872 to contain 92,469 head of oxen or kine, and 9,023 of buffaloes. But as usual in a tract containing no large towns, trade confines itself almost entirely to the sale or barter of agricultural raw produce. Of staples grown for the autumn harvest, *rices*, *bajra* millet, and *urd* pulse are easily the principal ; for the spring harvest wheat covers more than seven times as much ground as any other crop. The weekly markets held at several places provide a sale for the surplus grain, and supply the inhabitants with the few simple necessities which they care to buy in return. Amongst such marts are the three largest villages of the parganah, Sherpur-Kálan, Kasganja, and Muzaffarnagar ; the capital Púranpur, Goncháí, Mádhú-Tánda, Kalínagar, and Ánandpur or Bhagwanta-pur. The only roads are the two unmetalled lines which, starting from Púranpur and Mádhú-Tánda, in the centre of the parganah, cross the Mála swamp on the western frontier *en route* for Pilibhít.

Areas of settle-
ment survey.

The survey for the current settlement resulted in the following classification of area :—

<i>Unassessable.</i>		<i>Assessable.</i>			Total.
Barren (including village sites and groves).	Revenue-free.	Culturable waste.	Cultivated.	Total.	
Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
29,560	827	170,151	98,891	269,042	299,429

The current settle-
ment.

Cultivation was reckoned to have increased by 11,352 acres since the opening of the preceding settlement.

The current settlement was effected by Mr. J. D. Latouche, under the supervision of his chief, Mr. Elliot Colvin. Mr. Latouche divided the parganah into five circles of assessment, corresponding more or less with its natural divisions. These circles were (1) the Mádhú-Tánda, or uplands of the northern corner ; (2) the Púranpur and (3) Muzaffarnagar, or uplands of the northern and southern centre ; (4) the Goncháí, or uplands of the south-western corner ; and (5) the Taráí or basin of the Sánda. Rents being paid chiefly in kind, rent-rates were first assumed according to crop. The results were as follows :—

Circle.	Crop.	Rent-rate per acre.		
		Rs.	a.	p.
I., Mádhu-Tánda ...	Sugar, rice, vegetables, and spring-crops other than gram.	1	12	1½
	Bajra, kodon, and other autumn crops ...	1	5	10½
	Urd, moth, and gram ...	0	15	7½
II., Púranpur ...	Sugar, rice, vegetables, and spring-crops other than gram.	1	15	3
	Bajra, kodon, and other than autumn crops ...	1	9	0
	Urd, moth, and gram ...	1	2	9
III., Muzaffarnagar ...	Sugar, wheat, rice, and vegetables ...	2	5	6
	All other crops ...	1	15	3
	Sugar, wheat, rice, and gram ...	3	2	0
IV., Gonchál ...	Bajra, kodon, and all other crops, except ...	2	5	6
	Urd and moth ...	1	2	9
	Sugar, wheat, and mustard ...	1	15	3
V., Tarái ...	Turmeric, tobacco, and vegetables ...	3	8	3
	All other crops ...	1	2	9

By applying these rates to the cultivated area, and dividing the resultant rental amongst the different soils, rent-rates according to soil were obtained. These soil-rates, which in the process of assessment were employed as a check on the crop-rates, may be thus summarized :—

Circle.	Rent-rate per acre on		
	Dámat or loam.	Mattiyár or clay.	Bhúr or sand.
	Rs. a.	Rs. a.	Rs. a.
I. ...	1 12½	1 5½	0 15½
II. ...	1 15½	1 9	1 2½
III. ...	2 5½	1 15½	...
IV. ...	3 2	2 5½	1 2½
V. ...	3 8½	1 15½	1 2½

It was by these soil-rates, when applied to the total assessable area, that the highest gross rental, Rs. 1,87,319, was obtained. Deduced from this rental at 50 per cent., the demand would have reached Rs. 93,659. But in the process of assessment it was actually fixed at Rs. 97,874, or, including the 10 per cent. cess, Rs. 1,07,666.

The amount and incidence of the new demand may be thus compared with those of the old :—

Settlement.	Incidence per acre on			Total demand (excluding cesses.)
	Cultivated area.	Assessable area.	Total area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	
Former (1840) ...	0 9 1½	0 2 8	0 2 0½	66,745
Current (1872) ...	0 15 9	0 5 9½	0 5 3	97,874
Increase ...	0 6 7½	0 3 1½	0 3 2½	31,129

Though not yet finally sanctioned by Government, the new demand is in force. A revision (1874) by Mr. Robert Currie and other causes had by 1878-79 reduced its figure to Rs. 90,411.

The proprietors who pay this revenue are almost entirely limited to four families—the Banjāras of Mādhu-Tānda, the Rājputs of Landlord and tenant.

Gonchāi and of Jatpura, and the Musalmāns of Sherpur. Amongst their tenants, Kisāns, Gobas, Chamārs, Murāos, and Banjāras are most numerous. Out of the 409 estates (including waste-land grants) which were entered on the revenue-roll at settlement, 403 were held in pure *zamīndāri* tenure. About three acres only out of ten are held by tenants with rights of occupancy. The following table will give some idea of the extent to which the proprietary body was altered during the currency of the last settlement.

LAND ALIENATED BY				UNALIENATED.	
Private arrangement.		Decree of Court.		Remainder.	
Entire villages.	Portions of villages in acres.	Entire villages.	Portions in acres.	Entire.	Portions.
86	608½	...	385½	173	561½

By far the chief losers were Banjāras of the Labhāna sub-division.

Rents. There were no confiscations for rebellion. The proprietary right was in but one case alienated for arrears of revenue. Here, as in other parganahs where kind-rents prevail, the gross

rental actually paid by tenants to landlords cannot be ascertained with any accuracy from village papers. The census estimate (Rs. 8,16,704) is no less likely to err, and, though it includes manorial cesses, to err on the side of exaggeration. The main peculiarity of money-rents in this parganah is that they are always paid according to crop, without regard to soil. "A certain rent," writes Mr. Colvin, "is paid on a certain crop, be it watered or not; be it on the best or the worst soil; be it on highly cultivated land close to the village site or an outlying field in a remote part." For a second or spring crop, grown on the same land that has paid rent in autumn, no fresh rent is exacted.

According to the census of 1872, parganah Púranpur contained 215 inhabited villages, of which 102 had less than 200 inhabitants; 62 between 200 and 500; 32 between 500 and 1,000; 14 between 1,000 and 2,000; 4 between 2,000 and 3,000; and one between 3,000 and 5,000.

The total population in 1872 numbered 86,059 souls (39,515 females), giving 183 to the square mile. Classified according to religion, there were 77,337 Hindús, of whom 35,564 were females; 8,710 Musalmáns, amongst whom 3,947 were females; and 12 Christians. Distributing the Hindu population amongst the four great classes, the census returns 4,762 Brahmans, of whom 2,099 were females; 1,980 Rájputs, including 818 females; and 1,022 Baniyas (453 females); whilst the great mass of the population is comprised in "the other castes," which show a total of 69,573 souls (32,194 females). The principal Brahman sub-divisions found in this parganah are the Gaur (124), Kanaujiya (1,310), Sáraswat, and Pánde. The chief Rájput clans are the Chauhán (298), Katehriya (305), Janghára, Gaur, Ráthor, Shit-bansi, Bhadauriya, Kachhwáha, Sakarwár, Ponwár, Sengarh, Tomar, and Bundela. The Baniyas belong to the Agarwál, Mahár, Búrasaini, Satwála, Gurur, Manai, Audhiya, Dasa, Bishnoi, and Simali sub-divisions. The most numerous amongst the other castes are the Máli (6,269), Lohár (1,510), Gadaríya (2,062), Kahár (7,128), Dhobi (1,420), Chamár (6,821), Barhai (2,819), Ahír (7,859), Náí or Hajjám (1,161), Kisán (13,254), Teli (1,684), Pási (4,410), and Lodha (4,561). Besides these, the following castes, comprising less than one thousand members are found in this parganah:—Koli, Káyath, Ját, Bharbhunja, Bhangi or Khákrob, Dakaut, Sonár, Kalwár, Patwa, Kumbár, Gújar, Tamboli, Kurmi, Bhát, Dhánuk, Khatík, Beldár, Darzi, Fakír, Banjára, Miamár, Jogi, Radha, Ghosi, Tháru, and Arakh. The Musalmáns are distributed amongst Shaikhs (5,502), Sayyids (106), Mughals (129), and Patháns (2,973), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 116

are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,500 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 550 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 21,992 in agricultural operations; 1,816 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,604 persons returned as labourers, and 202 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 203 as landholders, 67,988 as cultivators, and 17,868 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,071 males as able to read and write out of a total male population numbering 59,338 souls.

Towards the close of Akbar's reign (1596) we find the uplands of Púranpur divided between *maháls* Púnar and Gola of the Badáyún government and Dehli province. The malarious wilderness of the Sárda basin was unknown, and in all probability belonged, then as afterwards, to the Kumáún princes. Mahál Púnar perhaps comprised the tract between Khanaut and Mála, where the old site of its eponymous village Púnar is still traceable. The *Ain-i-Akbari* returns its area as 3,593 acres (5,749 bighas), and its rental as 6,508½ rupees (2,60,340 dāms). But the incidence of the latter sum, even when considered as rent rather than revenue, is extremely high; and it is probable that Abúl Fazl's office knew as little about the country east of the Mála as they did of Kumáún and Gola. Of Gola, which included the village of Púranpur, something will be said in the Sháhjahánpur notice. Of its ten subdivisions (*tappa*), but two, Chakálpuri and Majhwa, seem to have contributed towards the formation of this parganah. But in Púranpur Sir Henry Elliot places the whole of Chakálpuri's 347 villages.

Parganah Sabna, or Sarbna deriving its name from a village since diluted by the Sárda, included the basin of that river, east of the Chúka. It was wrested by the Oudh Wazír from the Kumáún Rájás in 1744 or the following year; and we afterwards find it held by the regent Rahmat. After the blockade of the Rohillas by the Marhattas and the Nawáb of Oudh in 1752, the latter potentate confirmed Rahmat in possession of parganahs Púranpur and Sabna, now mentioned in conjunction for the first time. Before their cession to the British in 1801 the two had become a single parganah. Púranpur-Sabna was attached to the Bareilly district; but in 1813-14 it was detached, to contribute

towards the formation of Sháhjahánpur. In the Sháhjahánpur district it remained till 1865, when its greater vicinity to the courts of Pilibhít caused its re-annexation to Bareilly. It is probable that the close of the year 1879 will again see it detached as part of the new district of Pilibhít.

RATHAURA, a village of parganah Karor, stands on the metalled Bareilly and Pilibhít road, 9 miles north-east of Bareilly. Less than a mile distant on north-west and south-east respectively flow the Nakatia river and Girem right tributary of the Bahgúl canal.

The population amounted in 1872 to 1,318 only ; but Rathaura has a third-class police-station, a district post-office, and an encamping-ground for troops.

RÁMNAGAR or Ahíchhatra,¹ once the capital of a mighty kingdom, is now but a large village in parganah Sarauli of the Aonla tabsil. Standing at the extreme eastern corner of that parganah, in the wedge between Aril and Pairiya rivers, it is some 20 miles distant from Bareilly and 8 from Aonla. Though inaccessible to wheeled vehicles, it is easily reached by a ride from the railway-station at the latter.² The population according to the last census (1872) was 2,715 souls. The village has an elementary school, and holds market twice weekly.

The name of Ahíchhatar or Ahíchhatra is at present confined to the great fortress rising just outside the walls of the village, but now included in the lands of Alampur Kot or Nasratganj, which adjoins Rámnagar on the north. This stronghold is by far the chief object of interest at or near Rámnagar ; but in its ancient Buddhist topes and modern Jaina temple the village has other claims to attention.

To begin with the fort. As its circumference is over $3\frac{1}{2}$ miles, and its interior crowned with the foundations of old brick buildings, it should rather be called the ruins of a walled city. Approached from Aonla in the early morning it appears like a low range of hills, the illusion being increased by the outlying mounds and by snowy glimpses of a higher range—the highest in the world—behind it. The place is on nearer inspection disappointing. Its curtains and bastions are mere crumbling banks of brick, and the few scraps of standing wall seldom rise more than 3 or 4 feet from the summit of those banks. The casual observer would hardly recognize, in the slight prominences from the mass of *débris*, the remains of flanking towers. The heaps of brick which once formed the walls are, never-

¹ From notes taken by the compiler during a personal visit to Rámnagar. ² General Cunningham seems to have somewhat overrated the difficulties of approach. Some ravines cross the road it is true, but they are all shallow, and there is none over which the horse of average intelligence will not find his way. It should be mentioned that throughout his description of Ahíchhatra General Cunningham calls the Aril by the name of its tributary, Gángan.

theless, of considerable height. They attain a general altitude of from 28 to 30 feet, rising on the west side to 35 ; while a single tower near the south-west corner, the Sâhib Burj, is 47 feet raised above the road outside.

Ascending these walls we find ourselves on an elevated space averaging some 15 to 20 feet above the surface of the surrounding country. The interior of the fort is occupied by a mixture of brambly scrub and ploughed land. The bushes resound with the blithe cry of the grey partridge ; but the fields perhaps predominate. Their soil must be extremely barren, for almost every clod one picks up is a piece of old brick. Ancient copper coins¹ are frequently exhumed by the ploughman, and may be obtained in some quantity from the people of the neighbourhood. Of several mounds within the fortress, the highest is that occupied by the remains of a thallus temple near the middle of the north wall. The mound itself is a conical heap of bricks towering some 65 feet above the level of the plain without ; and General Cunningham calculates that the temple which crowned it must have risen yet 100 feet higher. Of the latter nothing remains except the foundations and the gigantic stone thallus, once eight feet high, and still three and a half feet in diameter, from which the mound derives its name of *Bhim-ka-gaja* (*gada*) or " Bhim's mace." The upper part of this monolith lies broken off beside the base ; stricken, the people say, by lightning, but more likely shattered by the hammer of some Muslim iconoclast. It is now apparently used as a whetstone ; and near it, on the narrow summit of the mound, the ignorance of some too zealous Hindu has placed figures of Buddha,² rifled from one of the neighbouring topes. Similar instances of mistaken worship may be noticed in Râmuagar itself, where two Buddhist statues have been installed under trees as tutelary deities (*gawân dewat*, *rakhwâla dewat*, *blumia*, or *khera-pati*) of the village. The gods of Nasratganj are confessedly borrowed from a similar source, although not so clearly of Buddhist origin.³

From this mound may be obtained an extended view of the surrounding country, sandy, but well tilled and dotted with groves. It is also the best point for a general survey of the fort and adjacent mounds. The fort is seen to resemble in shape an irregular right-angled triangle,⁴ with the right angle

¹ Some of these coins are coppers of Asoka's reign. Others bear inscriptions in the Persian character ; and the compiler saw one of the reign of Ahmad Shâh (1748-54), a relic, perhaps, of the time when Ali Muhammad attempted the restoration of the fort. ² These must have been placed here since 1862-63, as they are not mentioned by General Cunningham.

³ The tutelary gods of a Rohilkhand village are most often discovered under some tree on its outskirts, generally a sacred fig (*pipal*, *bar*, *pâkar*) or *nim*. And the statues of Buddha found hereabouts are of the usual type, representing the great faith-founder sitting cobbler-wise, with negro-like ringlets and long-lobed ears. In some cases aerial figures flit over his right shoulder.

⁴ The lengths of the three sides, as given by General Cunningham, are : west, 5,500 ; north, 6,400 ; and south-east, 7,400 feet. He counted 32 towers ; but the earlier surveyor, Captain Hodgson, who calls Achichatra "the Pândû's fort," gives the number as 34. In some places the walls are 18, and their parapets 3½ feet thick.

towards the north-west; and the angles of the fortification, especially on the northern side, stand out with exceeding clearness. An arched gateway, built on the south-eastern wall by the Rohillas, which was standing at the time of General Cunningham's visit some sixteen years ago, has now disappeared. Two other mounds are seen within the fort, and a number of all sizes, from 20 to 1,000 feet diameter, without, on the north and west. Of those inside the fort there is little to be said. Both show traces of buildings which General Cunningham considers to have been large Brahmanical temples. That which stands due west of the *Bhīm-ka-gaja* is picturesquely shaded by a grove of miscellaneous trees, amongst which may be discerned a small Muslim shrine and a modern Hindu hermitage.¹ On a third mound just outside the western gate are planted the foundations of a small temple, filled with ashes, which perhaps record its destruction by the Muslims in one of their earlier raids against the Katehriya Rājputs. Here were discovered a terracotta figure of Shiva, with the usual lavish allowance of arms and eyes, and a left arm holding a conch, which must once have belonged to an idol of his rival Vishnu. Four hundred feet south of the great bastion is another extensive mound, which from its ruins General Cunningham believes to have been a monastery, enclosing a temple not less than 80 feet high. In and about the fortress he discovered not less than twenty temples of various sizes; but except that beside the western gate and the *Bhīm-ka-gaja*, none yielded sculptures, by which their original dedication could be absolutely identified.

The most numerous and ancient remains at Abichhatra are, however, those of Buddhist origin. A dozen places, generally mounds
 Buddhist remains. or groups of mounds, are shown as such in the map (plate xlv.) of the Archæological Survey Report for 1862-63; but of these some are perhaps Jaina monuments.² The chief *stupa*, tope, or relic temple, is that which stands on a great irregular mound nearly a mile due west of the north-west corner of the fortress, and about the same distance north-north-east from Rām-nagar. The round shield-like roof of the tope, just appearing above the heap of earth and *débris* that surrounds it, has given the mound the name of *chhatar* (the umbrella) or *pisanhari-ka-chhatar* (the mill-grinder's³ *chhatar*). The portion of the ruin still left exposed is 30 feet in diameter, and attains a height of 40 feet above the neighbouring fields. Its original dimensions, 50 feet of

¹ Both this mound and the *Bhīm-ka-gaja* are called by the revenue survey map "*Ain-cholee*" towers. They are also called on the spot *anchuas*. Neither word seems to mean anything more than "a high place."
² As for instance Katāri Khēra and another spot beside the modern Pārasnāth temple.
³ The small handmill of the country, consisting of two round wheel-like stones, the upper revolving on the lower. The word translated mill-grinder is feminine; for here, as in other eastern countries, corn is almost always pulverized by "two women grinding at the mill."

diameter and 57 of height, were increased by later additions to 75 and 77 feet respectively.¹ About 46 years ago some British officer burrowed into it a gallery of 91 feet, and a shaft of unknown depth, now filled with rubbish. Utilizing and continuing his predecessor's excavations, General Cunningham made a few unimportant troves, including a rudely adorned round steatite box, and a globular vase of the same material. The former contained some beads with minute fragments of seed-pearl and rock-crystal; the latter a mysterious earthen cake with small stones for currants. The discoverer identifies this stupa with one which Hwen Tshang mentions as built by Asoka about 250 B. C.; and it certainly resembles in form the Bhilsa topes of that age. The conclusion that it was enlarged not earlier than from 400 to 500 A.D. is a matter of much less certainty.²

A few hundred yards north of the old fort, and east of the Nasratganj homesteads, stands a far smaller hillock named Katari khera, which is perhaps a corruption of Kottari khera, or the temple mound. Here General Cunningham unearthed the limestone³ plinth and almost vanished walls of a small temple which he at first imagined to be a Buddhist monument. But except a broken statue which probably represents Buddha,⁴ there was nothing distinctively Buddhist about the temple. There were, however, several nude figures which the General afterwards (1871) assigned to Jain artists of the "sky-clad" (*i. e.* stark-naked) sect. And on a stone railing pillar which contained six rows of such figures appeared the following dedicatory inscription:—"Acharya Indranandi Sishya Mahādari Pārasvapatisya kottari."—"Mahādari, disciple of the teacher Indranandi, to the temple of Pārasvapati." Pārasvapati is of course equivalent to Pārasvanāth; and Pārasvanāth or Pārsva was, as already mentioned, the great *tirthankara* or prophet whom some suppose to share with Mahāvīra the honour of founding the Jain faith.⁵ Another image apparently naked, a small stone bearing the inscription "*navagraha*" or "nine planets," and the fragment of a large pillar, bearing on each of its four faces lions, the symbols of Mahāvīra, completed the General's discoveries. From the character of these inscriptions he infers that the temple was erected before the fall of the Gupta dynasty in 319 A.D.

¹ Archaeological Survey Report, 162-63, p. 261.

² That conclusion is based on the fact that Hwen Tshang does not mention its being out of repair in 634. But repairs and enlargement are different things. The temple may have been kept in good repair up to the date of Hwen Tshang's visit, although enlarged 500 years before.

³ The species of limestone used is block *kankar*.

⁴ But the Jain saints "exactly resemble those of the Baudddhas in appearance."—*Elphinstone's History*, Bk. II., Chap. IV.

⁵ For some account of Pārasnāth see p. 486 *supra*, Bijnor notice; and of Mahābir, *Gaz.*, III., 500, Muzaffarnagar notice. Of two alternative readings, Pārasvapati and Pārasvamati, General Cunningham selects the latter. During his visits to Rohilkhand he seems almost, indeed, to have forgotten the great name of Pārasnāth. The principal object at Rāmnagar, outside its mighty fortress, is the modern temple of Pārasnāth; but this he does not even mention. The remains at Mordhaj (Bijnor) he visited; but those at Pārasnāth, in the same neighbourhood and district, failed to attract him.

With the Jainas Ahichhatra is still a place of much sanctity. A short distance north of the village, on a great mound once perhaps crested with some more ancient pile, stands the modern temple of Párasnáth. This is a large brick building, entered by a wide colonnaded courtyard. A space about equal to that of the yard is occupied by the buildings of the temple proper, which two squat domes and a couple of cupolas render conspicuous for miles around. Deprived of these excrescences the temple would much resemble the private house of an owner with mongrel tastes in architecture. There is great mixture of styles, of Saracenic and Roman arches, of flat roofs and tunnel vaults. Most of the buildings have once been plastered, but the plaster has in most cases peeled off, and about half the rooms are roofless. For eleven months and more of the year the temple is untenanted, except by the martins, whose nests cling in clusters to its domed ceilings. But in Chait (March-April) its deserted chambers are peopled by Saráogis or Srávakas, Jain tradesmen who leave Meerut, Dehli, and even Ambála, to hold here an eight-day fair.

Connected with Ahichhatra is an inscription of the Gupta period at Dilwári, Neighbouring
places of interest. $4\frac{1}{2}$ miles south of the fort; but this too has been damaged by constant use as a whetstone. At Gulariya, $2\frac{1}{2}$ miles north, is another gigantic thallus or lingam; and the name of Bhímlaur, one mile to the east, shows that a similar monument of Shaiva worship must have existed there also. It may be mentioned that at Alampur, just outside the fort on the north, stands an indigo factory worked by a native. Like most of the surrounding villages, Alampur is built chiefly of material from the fort or the surrounding mounds. The fort is practically an inexhaustible storehouse of gigantic and durable bricks.

We first hear of Ahichhatra in the *Mahábhárata*. The great kingdom of Panchála, sings the poet, extended from the Himálaya mountains southwards to the river Chambal. The capital of north Panchála, now Rohilkhand, was Ahichhatra. Just before the heroic struggle for Hastinápur, or about 1430 B.C., Drona, the tutor of the Pándavas, ejected Drupada, king of Panchála, from the northern half of his realm.

Popular legend, however, assigns the foundation of the fort to a younger man than Drupada or Drona. It is said that the latter found the boy Adi Ahír (Ahar?) sleeping under the guardianship of a cobra with expanded hood, and, struck by the prodigy, predicted for the youngster an imperial future. The prophesy was verified. Adi became Rája and founded the fortress, still sometimes called Adikot. His memory lingers also in the title of the Adiságar, a neighbouring tank which possesses an area of about $93\frac{3}{4}$ acres. The name of Ahichhatra is explained by the statement that its founder once had a snake (*ahi*) for his canopy *chhatra*. It exists in another form as Ahi-kshetra or snake-field.

It appears, however, that the Buddhists must have adopted the legend of Adi to do honour to their own hero and prophet. Hwen Thsang records that outside the town was a *nāga-hrada* or "serpent tank," beside which Buddha had preached for seven days to convert the Nāga or serpent king; and that Asoka (circ. 250 B. C.) had erected a stupa on the hallowed spot. The stupa in question, that now known as the Pisanhāri-ka-chhatar, might perhaps have been called, after the event it commemorated, the Ahi or serpent chhatra. But General Cunningham infers that the Buddhist legend represented the converted Nāga as forming a canopy over Buddha with his expanded hood. Such legends are not unknown amongst the Buddhists, and he might have added amongst the Hindús and Jainas also. "A similar story is told at Buddha-Gaya of the Nāga king Muchalinda, who with his expanded hood sheltered Buddha from the shower of rain produced by the malignant demon Mára." The custom of representing Hindu gods with hooded snakes forming canopies over their heads is common enough, as will be seen by any one who cares to examine the plates at the end of Moor's *Hindu Pantheon*. The same work shows two statues of Buddha thus decorated, and mentions another as seen by Major Mackenzie in Ceylon.¹ But the deities whose heads are most often shaded by snakes are Vishnu and his incarnations;² and it was perhaps as the incarnation of Vishnu that Buddha first acquired this head-dress. Amongst the Jainas Párasnáth is invariably portrayed with a *chhatra* of cobras rampant above his head; and some legends accounting for their presence have been told above.³

But the mention of Ahichhatra in the *Mahābhārata* clearly shows it to have flourished long before Buddhist or Jaina times. It was probably called after some local Hindu temple or idol; and the fact that its name chimed in so well with their own sacred legends may have accounted for its early selection by Buddhist and Jainas as a site for their shrines. The city appears in the geography of Ptolemy (circ. 150 A.D.) as Adisadra, a fact which shows that the traditions of Adi are at least coeval with the beginning of the Christian era. But Professor Wilson remarks that the name of Ahichhatra seems to have been applied to more than one town.⁴

When visited in 634 A.D. by the Chinese pilgrim Hwen Thsang, *Ahi-chi-ta-lo* was just 3 miles (17 or 18 *li*) in circuit, and defended by natural obstacles. These obstacles were probably the Aril and Pairiya streams, which, surrounded by primæval forest, must have carried a larger volume of water than now. The city contained 10 Buddhist monasteries, which sheltered about 1,000 monks; and 9 Brahmanical temples, attended by some 300 worshippers of Shiva, who smeared themselves with ashes. The great stupa beside the serpent

¹ *Hindu Pantheon*, plates 70IV, 75III, page 230.

² *Ibid.*, plates 9I, 12, 58, 60V, 86I.

³ *Supra* page. 486-87.

⁴ Translation of Vishnu Purāna, foot-note 20.

tank was flanked by four smaller topes, whose mounds enabled General Cunningham to identify it with the Pisanbári-ka-chhattar.

The wealth of Brahmanical remains at Ahichhatra shows that as Buddhism declined the number of Hindu temples increased. At what time the town was finally deserted it is impossible to say. While shooting some years ago amongst its bushy ruins, Mr. F. W. Porter discovered a well-executed bas-relief of two lions, with an inscription which showed the date of their sculpture to have been 1060 *sannat*, or 1004 A.D. The neighbourhood was a stronghold of Katehriya Rájputs, and Ahichhatra was possibly destroyed either in Ghiyás-ud-dín's savage attack on that tribe (1266), or during the later and more systematic devastations of Fíroz (1379-85).

When next we hear of the fortress, Ali Muhammad is searching for some fastness wherein to defend himself against the possible wrath of his liege lord the emperor. About 1740 he attempted to restore Ahichhatra; but after spending a sum estimated by General Cunningham at £10,000, and by the country folk at £1,000,000, he abandoned the project as beyond his means. He was eventually besieged and captured at Bangarh in Budaun,¹ a castle which, though many miles further to the south, has sometimes been confused with Ahichhatra. He has left on the south-eastern side of the fort some parapets varying at top from 2½ to 3½ feet in thickness.

Such are the disjointed chronicles of a most ancient but now almost invisible city. In its present state of decay Ahichhatra can show nothing to repay the mere sightseer. But to the antiquary and the curious in local history it is full of interest, if not romance.

RICHHA, a large village giving its name to the parganah so called, stands on the unmetalled road connecting Pilibhit with the metalled Naini Tál line. About 2½ miles north of Bareilly as the crow flies, it is some 3 miles more by road. The population by the last census was 1,576 persons, distributed over a site of about 1,200 acres.

Richha has a third-class police-station, district post-office, elementary school, and market held twice or more weekly. It possesses two Hindu temples with moderate endowments. On the first Sunday in Jeth (May-June) begins a fair which lasts six days, and is called *Mela bhale sálár ke*.²

The name of Richha is said to be derived from the bears (*richh*) which formerly prowled about its site. Its eastern portion, called History. Tándá, or "the encampment of Banjáras," was founded by members of that clan in the reign of Aurangzeb (1658-1707); and two

¹ *Supra* pp. 106-107. ² *I.e.* the fair of the good chief, probably Sálár-i-Masáúd Ghází. *Vide supra* p. 90; and G., II., 77.

other villages, named respectively Tānda and Banjaria, adjoin it on the south. The western part of the village was settled by Rájputs under one Dhorajit.

Richha, a parganah of the Baheri tahsíl, is bounded on the east by parganah Jahánabad of the Pilibhít tahsíl; on the north by parganahs Nának-mata, Kilpuri, and Rudarpur of the Taráí district; on the north-west or west by parganahs Chaumahla and Kábar of its own tahsíl and by parganah and tahsíl Mírganj; and on the south by parganahs and tahsils Karor and Nawábganj. According to the official statement of 1878, it contained 169 square miles and 852 acres; but according to the earlier revenue survey nearly $1\frac{1}{2}$ square miles less. Details of area, as furnished by the settlement survey, and of population, as given by the census, will be hereafter shown. The parganah contains 204 estates (*maháls*) distributed amongst 120 villages (*mauzas*).

Like the adjoining Kábar, Richha is a well-watered plain, sloping generally

PHYSICAL FEATURES.

from north to south, or rather south-west. The highest observed level is 657 feet above the sea at Utarsia on the north-eastern, and the lowest 581 feet at Nirbhua and Ákilabad on the south-western border. The pargana is formed of the shallow basins (*khádír*) and low watersheds (*bángar*) of four rivers—the Pangaili, East Bahgúl, Deoraniya, and Dhora. The two former wind from north to south,

Rivers.

with a slight tendency towards the west; and the tendency becomes more pronounced in the case of the two latter, which sometimes flow due south-west. The Pangaili, in the upper part of its course called Hamaria, is outside the parganah rather than of it. After forming for some distance the eastern boundary and making an occasional diversion into the interior, it passes onwards into Jahánabad. Next to the Pangaili, on the west, lies the course of the Bahgúl, which receives on its left or eastern bank the Sukhái brook. The Deoraniya and Dhora, the latter the more westerly of the two, form in places the western or north-west frontier. The Dhora is joined or rejoined on its left bank by an affluent or branch, the Little (Chhota) Dhora; and is perhaps connected with the Dhora, a stream which quits this parganah to join the Sankha in Karor.

The Kunwarpur branch of the Bahgúl canal crosses the northern frontier

Canals.

at Utarsia, and after flowing southwards for several miles, and canalizing a small westerly watercourse, reissues as the Ughanpur main line. Further south, at Ughanpur itself, it branches into two distributaries, right and left. Replenished by a dam at Churaili, the former again divides into two channels, of which the more eastern is afterwards joined by the latter. Both the Churaili distributaries pass southwards into Nawábganj.

The main line and Sharifnagar distributary of the Kichaha-Dhora canal sometimes stray across the Kábar frontier into this parganah.

The remark made forty years ago by Mr. Head, that "the great characteristic of Richha is its splendid and extensive irrigation," has indeed become truer than ever. Not only have canals been since then aligned on scientific principles. The unbricked wells, whose absence he notices, may now be found in fair quantities along the Karor border, between the Dhora and Deoraniya rivers. And 61·4 per cent. of the cultivated area is returned as watered.

But though means of irrigation are profuse, irrigation is barely required in ordinary years. The spring-level, everywhere high, is in the extreme north so high as to prove a fertile source of malaria. We have here a continuation of the *már* tract, already mentioned in the article on Chaumahla. Adjoining as it does the taráí, this region is backward in both tillage and population. As, however, one travels further south, the climate and general condition of the country improve; and on the Nawábganj or Karor frontier one reaches villages as forward as any in the district.

Its crops are the only noteworthy product of Richha. The principal staples are, in autumn, rices, maize, *jodr*, *bajra*, and sugar-cane; in spring, wheat and chick-pea (gram). Rices and wheat cover respectively almost three and four times as large an area as any other crop of their harvest. Grain not required by the growers is sold at the chief town, Richha, at Mundia-Jágir, Faridpur, Basdharan, Biháripur, and other villages which can boast of weekly markets. A large cattle-fair is held at Gunhan-Hatu. The metalled Bareilly and Naini Tál road passes northwards through the west of the parganah, being joined at Maksúdanpur by the unmetalled line from Pilibhit *via* Richha.

The following table shows the comparative areas of the parganah at the time of the past and present settlements, as given in the report on the latter:—

Settle- ment.	UNASSESSABLE.		ASSESSABLE.						Total.
	Barren.	Revenue- free.	Old waste and groves.	Fallow.	Cultivated.			Total.	
					Irriga- ted.	Unirri- gated.	Total.		
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Former ...	8,164	18,013	12,029	3,468	27,784	35,831	63,615	79,112	105,289
Present ...	10,616	11,944	6,205	1,167	48,321	30,217	78,538	85,910	108,470
Difference,	+ 2,452	- 6,088	- 5,824	- 2,301	+ 20,537	- 5,694	+ 4,923	+ 6,798	+ 3,181

As in all other parganahs of the same tahsil, the barren area has increased. This result is in every case assigned chiefly to the appropriation of cultivated land for canal purposes.

The current settlement was effected by Mr. F. W. Porter, under the supervision of his chief, Mr. S. M. Moens. He divided the parganah into three circles, viz. (1) the southern, largest, healthiest, and most populous; (2) the central, smaller, less healthy, and less thickly inhabited; and (3) the *mār* or northern, which was smallest and, as already mentioned, most backward. Here, as elsewhere in the Baheri tahsil, rents are paid almost wholly in kind; and the rent-rates assumed for the calculation of the gross rental were, therefore, fixed according to crop.¹ The following statement shows the result in the case of the principal growths:—

Crop.	RENT-RATE PER ACRE IN					
	Circle I.		Circle II.		Circle III.	
	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
Sugarcane	9	9 0	8	0 0	6	6 0
Cotton	6	6 0	5	10 0	4	12 0
Maize	3	3 0	2	10 0	2	3 0
Garden crops	6	6 0	5	10 0	4	12 0
Rice	4	2 0	3	9 0	2	10 0
Bājra and coarse autumn crops	2	14 0	2	8 0	1	14 0
Wheat	4	9 0	4	1 0	3	0 0
Barley, or mixed barley and wheat	3	13 0	3	6 0	2	8 0
Mixed barley and gram, or barley, gram, and peas (<i>bijhra</i>).	3	10 0	3	3 0	2	6 0
Gram	3	3 0	2	11 0	2	1 0
Masūr, linseed, &c.	2	4 0	2	0 0	1	8 0
<i>Dosāhi</i> at half <i>pural</i> rates in all circles.						

The rates afterwards worked out according to soil showed for loam (*dūmat*) an average rental of Rs. 4-10-7 per acre; for clay (*mattiyār*) Rs. 3-12-11, and for sand (*bhār*) Rs. 3-5-2. Of the assessable area 53·6 per cent. was found to consist of the first, and 45·8 of the second soil. The most productive land was found on the high banks overlooking river-basins, and the least productive in the river-basins themselves.

Whether reckoned according to crop or according to soil rates, the assumed gross rental of the parganah amounted to over Rs. 3,38,200. Deduced from that sum at 50 per cent. the demand would have reached Rs. 1,69,100. The figure actually fixed was

¹ See articles on parganahs *Chaumahla* and *Kabar*.

Rs. 1,66,237, or including cesses Rs. 1,84,504. The result and incidence of the new assessment may be thus compared with those of the old:—

Settlement.		INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CESSSES.	
		Cultivated area.		Assessable area.		Total area.			
		Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
		Rs. a. p.	R. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former	...	2 4 2	1 14 10	1 13 1	1 12 2	1 5 10	1 6 3	1,43,895	1,51,412
Present	...	...	2 5 3	...	2 2 1	...	1 11 0	...	1,66,237
Increase	...	...	0 6 5	...	0 5 11	...	0 4 9	...	14,825

Until sanctioned by Government, the new demand is in provisional force. A slight modification had by 1878-79 reduced its figure to Rs. 1,64,198.

The landlords who pay this revenue are chiefly Patháns (162), Ráins (103), and Kurmís (101). Twelve villages are revenue-free and two permanently settled. Amongst the tenantry, Kurmís (3,428), Muráos (1,837), and Chamárs (1,361) are most numerous. The average holding of the resident cultivator, whether proprietor or tenant, is 55 acres. The gross rental of the pargana according to village papers is not shown in the settlement report; and where kind rents are so much the rule, the rental returns of village papers are indeed seldom trustworthy. But adding manorial cesses, the almost contemporaneous census returns the figure as Rs. 2,45,824.

The records of the Baheri tahsíl were destroyed during the Mutiny, and it is therefore impossible to show the extent of land transfers during the whole term of the last settlement. But from 1858 to the end of that term they seem to have been as follows:—

Nature of transfer.	Whole villages.	Parts.	Total area in acres.	Demand.	Price realized.	Average price per acre.	Number of years' purchase.
				Rs.	Rs.	Rs. a. p.	
By private sale ...	34	86	34,548	49,260	4,37,307	12 10 6	8·87
By decree ...	6	19	5,065	7,530	92,168	18 3 1	12·24
Total ...	40	105	39,613	56,790	5,29,475	13 9 10	9·32

The low average price of land transferred by private sale is due to the fact that in many cases the sum agreed on between tribal brothers was merely

nominal. During the whole of the period here shown no instance of farm or sale for arrears of revenue occurred—a fact that speaks well for the lightness of the last assessment.

According to the census of 1872, pargana Richha contained 270 inhabited villages, of which 106 had less than 200 inhabitants ; 110 between 200 and 500 ; 38 between 500 and 1,000 ; 15 between 1,000 and 2,000 ; and one between 2,000 and 3,000. The total population numbered in the same year 95,516 souls (44,361 females), giving 56 to the square mile. Classified according to religion, there were 68,504 Hindús, of whom 31,583 were females ; and 27,012 Musalmáns, amongst whom 12,778 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,480 Brahmans, of whom 1,097 were females ; 1,055 Rájputs, including 447 females ; and 708 Baniyás (812 females) ; whilst the great mass of the population is comprised in “the other castes,” whose total is 64,261 souls (29,727 females). The principal Brahman sub-divisions found in this parganah are the Gaur (358), Kanauiya (229), and Sáraswat. The chief Rájput clans are the Katehriya (230), Janghára, Chauhán, Gaur, Gautam, Ráthor, Shiúbansi, Bais, Tomar, and Sawant. The Baniyás belong to the Agarwál, Mahár, Satwála, and Mahesari sub-divisions. The most numerous amongst the other castes are the Máli (9,063), Káyath (1,207), Kahár, (3,121), Dhobi (1,227), Chámár (10,037), Ját (1,870), Barhai (1,473), Ahír (2,236), Nai or Hajjám (1,215), Bhangi or Khákrob (1,235), Teli (1,465), Karmi (19,696), and Beldár (2,446). Beside these, the following castes, comprising less than one thousand members, are found in this pargana :—Koli, Lohár, Gadariya, Bharbhunja, Dakaut, Gosáin, Sonár, Kisán, Kalwár, Nat, Chhípi, Patwa, Kumbár, Gújar, Tamboli, Bairági, Bhát, Dhánuk, Darzi, Lodha, Banjára, and Jogi. The Musalmáns are distributed amongst Shaikhs (24,427), Sayyids (348), Mughals (147), and Patháns (21,00), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 208 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 2,897 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,043 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods ; 20,650 in agricultural operations ; 4,609 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,453 persons returned as labourers, and

542 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 745 as landholders, 63,136 as cultivators, and 31,635 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 776 males as able to read and write out of a total male population numbering 51,155 souls.

In the *Ain-i-Akbari* (1596) pargana Richha has no place. It then formed a portion of maháls Hátmana (now absorbed in Chaumahla) and Bálai (now in Jahánabad). The former belonged to the Sambhal, and the latter to the Badáyún government of the Dehli province. Two other Akbari parganas of Sambhal—Kábar and Sirsáwan—seem also to have contributed villages towards the formation of Richha. But when Richha was formed is a matter of doubt. We first hear of it when Nawáb Faiz-ulláh Khán (1774-94), in whose fief of Rámpur it lay, severed a portion of its area as material for his new pargana of Chaumahla. At the cession to the Company (1801) it was included in the district of Bareilly; and when in 1233-34 a northern division was detached from that district, Richha was detached with it. In 1841-42, however, the pargana and the rest of the new division were reannexed to Bareilly; and since then Richha has been affected by no territorial readjustments.

SANEHA, a parganah of the Aonla tahsíl, is bounded on the north-east by parganah and tahsíl Karor, and on the north by parganah and tahsíl Mírganj, the frontier being sometimes formed by the fickle bed of the Rám-ganga; on the west by parganah Aonla of its own tahsíl, the boundary here and there coinciding with the courses of the Aril and Katra; on the south by the Budaun district; and on the east by parganah Balia of its own tahsíl. Its total area, according to the official statement of 1878, was 83 square miles and 163 acres, a measurement more than two miles less than that of the scientific but earlier revenue survey. Details of this area and also of the population will be hereafter given. The parganah contains 259 estates or *maháls*, distributed amongst 126 *mauzas* or villages.

Saneha lies in the alluvial plain of the Rám-ganga, and is therefore as flat a tract as could be found anywhere. The highest observed level is 552 feet above the sea at Fatehganj beside the Aril, and the lowest 520 feet at Keúna Shádipur beside the Bajha. A map attached to the settlement report makes some attempt to divide the parganah into three parallel belts running north-west and south-east. The belt nearest the Rám-ganga is called *khádír* or river flats, and the two other *bangar* or uplands. These divisions may for purposes of description be adopted here also. But the whole parganah is in truth a river-flat, and the so-called

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upland tracts are at most slightly-raised terraces marking levels formerly washed by the river.

The khádir belt which immediately adjoins the Rám-ganga is extremely fertile, though less fertile than the corresponding tract in parganahs Aonla and Sarauli. The height of its water-level

Khádir.

renders irrigation needless, even for sugarcane; and manure is little used, except for garden produce. But the khádir sometimes suffers from a superfluity of water. It is damaged by occasional floods, which leave, however, rich alluvial deposits. It was perhaps the fear of these floods that thirty years ago abandoned the tract to the occupation of coarse marketable grasses. But the margin of cultivation has since then descended, the bulk of the khádir is richly cultivated, and rents are steadily rising.

Though called bángar by the map just mentioned, the second belt is in the settlement report itself styled old khádir. Adjoining

And Bángar.

the khádir, on the west, it resembles that tract in many of its qualities. It in fact merely represents a similar but older deposit of the same river. Its fertility is high. Water being near the surface, irrigation is not absolutely requisite, and is practised only in years of drought.

The third and most westerly is also the most backward tract. It continues its course north-westwards into parganah Aonla, where, as here, it is named the "2nd class bángar." Towards the banks of the Aril large patches of *dhák* jungle, the only forest in the parganah, are encountered. At the last settlement of land revenue (1835) this forest stretched for miles. The *dhák* was formerly cut every seven years for fuel, while its leaves and gum were annually sold. But with the advent of the railway felling became more frequent, and the last traces of woodland must before long disappear. In this belt irrigation is both required and practised. The Aril and wells are the principal sources of the water used.

Excluding the Aril and Rám-ganga, which bound rather than enter the parganah, there are no perennial streams. But several old

Rivers.

water-bearing beds of the Rám-ganga meander across the country, supplying in their pools its only large natural reservoirs. Amongst these beds must, perhaps, be reckoned the Bajha and Andhariya, which, when they flow at all, follow from north to south the general slope of the country. The Khalási is another small water-course running in the same direction, and joining the Aril almost opposite Atarchendi (of Aonla). All these streams receive in times of flood the surplus waters of the tortuous Aril, the two former carrying it off to swell the Rám-ganga.

The soils are of the usual varieties—*dumat* (loam), *mattdr* (clay), and *blúr* (sand). The cultivated area is returned as containing 55·2 per cent. of the first, 30·4 of the second, and 14·4 of the

Products, markets,
communications.

last. As might be expected in a plain where there are no large towns, and where but 8·6 per cent. of the total area is barren, the products of the parganah are almost wholly agricultural. The principal crops of the autumn harvest are *bajra* millet and rices, a secondary place being taken by maize, *joár* millet, and cotton. Of the 15,130 acres cultivated for the spring harvests, 12,031 are returned as sown with wheat; and the area of other crops is comparatively insignificant. Local produce finds here a readier sale than in most parganahs, for Saneha possesses more than the usual number of market villages and more than the usual mileage of communications. The chief places are Aliganj,¹ Gaini, Bhamaura, and Basháratganj. At the last named is a station of the Oudh and Rohilkhand Railway, which passes due east and west through the heart of the parganah. Each of the two halves into which it bisects Saneha is traversed by a road running south-westwards towards Budaun. Of these two highways, the northern is unmetalled as far as Aonla in the next parganah; but the southern is metalled throughout.

The areas of the parganah at the time of the past
Settlement of land-revenue. and present revenue settlements may be thus compared:—

			At last settle- ment.	By measure- ment.	Increase per cent.	Decrease per cent.
			Acres.	Acres.		
Total area	...	...	52,851	53,337	·09	...
Revenue-free	...	...	4,519	2,888	...	36·
Barren	...	...	4,022	4,606	14·5	...
Assessable ...	{ Old waste	...	57,332	7,558	...	56·3
	{ New fallow	...	1,034	190	...	81·6
	{ Cultivated	...	25,944	38,095	46·8	...
	{ Total	...	44,310	45,843	3·4	...

The increase of cultivation was, as already noted, chiefly in the *khádir* tract. Of the cultivated area, 27·6 per cent. is returned as watered.

The current settlement was effected by Mr. S. M. Moens. His general system of assessment has been noted above,² and we need here give only the special details affecting this parganah. Dividing Saneha into three circles, corresponding with the tracts already described, he assumed the following rent-rates for the various soils of each:—

Soil.		Circle I., <i>Khádir</i> .	Circle II., <i>Old khádir</i> .	Circle III., <i>Bángar</i> .
		Rs. a. p.	Rs. a. p.	Rs. a. p.
<i>Dumat</i> ...	{ Irrigated ...	...	...	4 8 0
	{ Unirrigated ...	4 8 0	4 12 0	3 10 0
<i>Mattiyár</i> ...	{ Irrigated ...	...	...	3 6 0
	{ Unirrigated ...	3 8 0	3 14 0	2 10 0
<i>Bhár</i> ...	{ Irrigated ...	...	...	3 4 0
	{ Unirrigated ...	3 4 3	3 6 0	2 6 0

¹ Since the abolition of its house-tax in October, 1876, Aliganj or Haidarganj has had no claims to be described in a separate Gazetteer article. Its population amounted in 1872 to 1,849 souls only.

² *Supra* p. 612.

The application of these rates to the assessable area gave the parganah a gross rental of Rs. 1,47,425. Deduced from this sum at 50 per cent., the demand would have reached Rs. 73,712. The figure actually proposed was Rs. 73,230, or, including the 10 per cent. cess and fees (*nazrdāna*) on revenue-free lands, Rs. 81,135. The results and incidence of the new demand may be thus compared with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EXCLUDING CESSES.	
	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	2 3 2	1 7 9½	1 4 6½	1 3 5	0 14 8½	1 0 11½	55,087	49,255
Present ...	...	2 1 11	...	1 12 2	...	1 8 2½	...	73,230
Increase ...	...	0 10 1½	...	0 8 5	...	0 7 2½	...	23,975

The increase, 42 per cent., was justified by the large advance in cultivation, and met with few or no objections from the landholders concerned. Though not yet finally sanctioned by Government, Mr. Moens' demand is still in force. A slight modification had in 1878-79 reduced it to Rs. 73,073.

The proprietors who pay this demand are, as usual in the Aonla tahsil, chiefly Rajputs. Amongst their tenants Kisāns, Murāos, and Rājputs predominate. The average cultivator's holding, including land tilled by the proprietors themselves, is 3·6 acres. The sum paid as rent, not including such land, was in 1872 returned by village papers as Rs. 1,14,207. The census of the same year, adding manorial cesses, increases that figure to Rs. 1,33,832.

The transfers which during the term of the last settlement partially changed the proprietary body may be shown as follows :—

Description of transfer.	Area.		Government demand.	Transfer price.	Average per acre.
	A.	r. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
By private sale ...	9,246	0 20	9,628 15 5	70,944 13 0	7 10 9
Mortgage ...	6,161	0 20	6,317 2 1	48,948 0 0	7 15 1
Auction by decrees of Court ...	7,461	0 0	7,992 11 2	56,689 0 0	7 7 5

One village only was auctioned for arrears of revenue.

According to the census of 1872, Saneha contained 135 inhabited villages, of which 38 had less than 200 inhabitants; 48 between 200 and 500; 37 between 500 and 1,000; 4 between 1,000 and 2,000; and 8 between 2,000 and 3,000. The total population of the same year numbered 57,820 souls (26,998 females), giving 696 to the square mile. Classified according to religion, there were 47,952 Hindús, of whom 22,301 were females; 9,862 Musalmáns, amongst whom 4,694 were females; and six Christians. Distributing the Hindu population amongst the four great classes, the census shows 2,574 Brahmans, of whom 1,144 were females; 3,311 Rájputs, including 1,329 females; and 1,790 Baniyas (827 females); whilst the great mass of the population is comprised in "the other castes," with a total of 40,277 souls (19,001 females). The principal Brahman sub-divisions found in this parganah are the Gaur (146), Kanaujiya, and Sáraswat. The chief Rájput clans are the Janghára (273), Chaubán (426), Gaur (640), Katehriya (251), Gautam, Ráthor, Shiubansi, Bais, Bargújar, Chaudela, Raikwar, and Kinwár. The Baniyás belong to the Agarwál (607), Ghoai, Baranwar, Kúartani, Chausaini, and Dasa sub-divisions. The most numerous amongst the other castes are the Gadariya (1,152), Kahár (3,784), Dhobi (1,037), Chamár (6,442), Barkai (1,179), Ahír (2,683), Kisán (9,174), and Káchhi (7,195). Besides these, the following castes, comprising less than one thousand members, are found in this parganah: — Koli, Múli, Lohár, Káyath, Ját, Bharbhunja, Nai or Hajjám, Bhangí or Dakant, Gosáin, Sonár, Teli, Kalwár, Nat, Chhái, Patwa, Kumbár, Gújar, Bairági, Kurmi, Bhát, Dhánuk, Khatik, Beldár, Darzi, and Lodha. The Musalmáns are distributed amongst Shaikhs (7,911), Sayyids (93), Maghals (61), and Patháns (2,683), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 118 are employed in professional avocations, as Government servants, priests, doctors, and the like; 1,363 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 708 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 12,461 in agricultural operations; 2,152 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,653 persons returned as labourers, and 271 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,438 as landholders, 37,696 as cultivators,

and 18,686 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 782 males as able to read and write out of a total male population numbering 30,822 souls.

In the Institutes of Akbar (1596), Saneha or Saneya is entered as a *parganah* or *mahál* of the Badáyún government and History. Delhi province. Including as it then did *parganah* Balia, its area was about 94,256 acres, and its rental about 32,893 rupees. Whence its name was derived is uncertain, but perhaps, like that of Ajáon, from some village since effaced by the Rámghanga. Balia was transferred to Karor by the Rohillas (1748-74), and thus shorn Saneha was ceded to the British. It was included in its present district of Bareilly, and, before 1813, in its present *tahsíl* of Aonla. Since that time its territorial changes have been insignificant.

SARAUJI, the capital of the *parganah* so named, is a small town on the right bank of the Rámghanga, 28 miles west-north-west of Bareilly. The population in 1872 amounted to 4,885 souls.

The river face of the town is open, but its other sides are picturesquely backed and flanked by groves. The neighbouring village or suburb of Sháhpur is perhaps a memorial of the Musalmán mendicant Nirgan Sháh, whose tomb confers on Sarauli no little local celebrity. The masonry walls around the sepulchre have fallen into ruin, and abound with scorpions about two inches long from head to tail. "It is a curious fact," writes Mr. E. T. Atkinson, "which I have heard vouched for by several visitors to the place, that these scorpions will permit you to take them in your hand and carry them away for a distance, and will not use their sting. The guardian of the tomb considers their innocuousness is due to the all-pervading sanctity of the fakír who is buried there; but the fact is undisputable, however we may cavil at the reasons for it given by the residents. A good account of these insects and of several experiments instituted regarding their harmlessness was published in the correspondence columns of the *Delhi Gazette* in 1867. The author of the article has since assured me that from subsequent experiments he has no doubt that from some reason or other the scorpions of Sarauli have lost the offensive power which is readily exercised by their brethren in villages not half a mile off." The same fact is vouched for by Mr. E. Stack. These scorpions are probably disarmed for exhibition in some manner which a snake-charmer could explain.

Sarauli has a first-class police-station, a district post-office, a mud-built hostel (*sarái*), a village (*halkabandi*) school, and a market held twice weekly.

The Chaukidári Act (XX. of 1856) is in force here ; and during 1877-78 the house-tax thereby imposed, together with miscellaneous receipts and a balance from the preceding year, gave a total income of Rs. 621. The expenditure, which was chiefly on police, conservancy, and public works, amounted to Rs. 419. In the same year the town contained 509 houses, of which 384 were assessed with the tax : the incidence being Re. 1-8-1 per house assessed, and Re. 0-1-10 per head of population.

The town is said to have been founded by Surji, a Brahman woman belonging to one of the Pánde families so numerous in the vicinity. She received the site from some Delhi emperor in reward for food supplied during a campaign to his troops ; and is the reputed ancestress of several Brahmans still living in the village.

History.

SARAU LI, South Sarauli, or Barsír, a parganah of the Aonla tahsíl, is bounded on the north by parganah and tahsíl Mírganj, the boundary at times and places coinciding with the capricious course of the Rámanga ; on the north-west by the Native State of Rámpur ; on the south-west by the Aril, which divides it from Budaun district and parganah Aonla of its own tahsíl ; and on the east again by parganah Aonla. Its total area, according to the official statement of 1878, was 59 square miles and 348 acres, and, according to the scientific but earlier revenue survey, about 100 acres less. Details of this area, and also of population, will be hereafter given. The parganah contains 95 estates (*mahál*) distributed amongst 56 villages (*mauza*).

Sarauli may be roughly described as a sandy plateau, raised above the basins of the Rámanga on the north and Aril on south-west. The highest observed elevation is

PHYSICAL FEATURES.

600·7 feet above the sea at Umarpur on the Rámpur frontier ; and the lowest 548·9 feet at Rasúlpur beside the Aril. The difference of level is therefore too slight to admit of hills ; but the plateau rises here and there into sandy ridges which in places present the appearance of low ranges. This is especially the case in the upper portion of the Pairiya and Aril valleys, and on the watershed between the two. The sandhills are more or less moveable, drifting with the wind ; but the upland soil is everywhere volatile, and a May sirocco often exposes the hard clay substratum on which it rests. In parts of the parganah, where this substratum favours the construction of wells, the land is fertile, producing magnificent wheat ; and the five villages of the Rámanga basin, which require no irrigation, show the finest soil of the Aonla tahsíl. But, taken as a whole, the parganah is one of the most sterile in the district. Fifty-five per cent. of the cultivated area is sandy mould (*bhúr*), and but 17 per cent. is irrigated.

It is, indeed, the want of irrigation which leaves the parganah in its somewhat forlorn condition. Visiting it in time of drought, Irrigation.

Mr. Moens wrote :—" In parts I found great tracts of sand drifted into ridges. The soil was too loose to admit of *merhs* (low walls) to demarcate the fields, and only a few straggling feeble stumps of *bājra* showed that the land was not barren. A branch from the *Rám-ganga canal*,¹ passing through the parganah, would change it into a garden. Population is abundant, the cultivators are laborious ; the will is there, nothing is wanting but the water. Well-irrigation, where the depth of water, as here, is such as not to admit of the use of a *dhenkali* (lever), is a long process, and the labour at the cultivator's command is limited. A canal would enable the villagers to irrigate their whole *rabi* (spring crop) by flow in three or four days. The amount of *rabi* would be largely increased; cane and cotton cultivation would rapidly extend; and the nature of the soil would be gradually improved from the manure which it would be worth the cultivator's while to expend on the land, and from the deposits left by the water."

The depth of water from the surface is in the uplands from 16 to 26

Rivers and reservoirs. feet, but in the *Rám-ganga* basin from 6 to 8 feet only.

The existing means of irrigation are wells, ponds, and rivers. The first-named are generally worked with bullocks and leathern buckets. Of the second the chief is the natural lagoon, known as the *Gauhári jhíl* at *Lilaur*. This, as already mentioned (page 529), retains water throughout the year. In the rains its surplus waters sometimes find their way to the *Pairiya*. *Lilaur* is said to be mentioned in the *Mahábhárata*; and amongst artificial tanks is one of equally ancient traditions, the *Ádi Ságar*, near *Rám-nagar*.² The rivers are the *Aril* and its affluent, the *Pairiya*, which both form for some distance the boundary with *Aonla*. Just before reaching the frontier the *Aril* is reinforced by the *Gárgan*, which, as the most important of the two, should by rights give its name to the united stream.³ In the parganah itself the *Aril*'s tributaries are little more than elongated ravines, often overgrown with bushes or grass. The *Khúra* water-course is the only one which bears a name. At *Islámpur-Dalíppur*, in this parganah, the *Aril* is dammed for irrigation.⁴

Though it possesses several indigo factories worked by natives, the parganah can boast no important or peculiar manufactures.

Products and marts.

Its products are, as elsewhere in *tahsíl Aonla*, almost limited to those of the soil. Of the total cultivated area 62·25 per cent. is sown

¹ For an account of *Rám-ganga Canal* schemes see above, pp. 254-56.

Rám-nagar.
to 253.

² See article on

³ For some account of the *Gárgan* and *Gárgan Canal* vide *supra*, pages 250

⁴ See Mr. Stack's description of the *Aril* irrigation, article on *tahsíl Aonla*.

with autumn and 37·75 with spring crops. Amongst the former the principal staples are *bājra* (35·02 per cent.), *joār* (6·35), cotton (5·72), and rice (5·51); amongst the latter, wheat (29·73 per cent.) The markets, held twice weekly at Sarauli and Hardáspur, in the parganah itself, and at Gurgáon, just over the border in Aonla, provide a sale for local produce. Rámnagar of this parganah is more remarkable for its antiquity than for any trade which it possesses. In outlets for trade Sarauli is the poorest parganah of the district. Roads it has none,¹ and the Rámanga is navigable only in the rains.

Classification of area.

The comparative statistics of past and present measurements may be shown in acres as follows :—

			At last settle- ment.	At present settlement.	Increase per cent.	Decrease per cent.
			Acres.	Acres.		
Total area	...	...	37,627	38,091	1·2	...
Revenue-free	...	...	1,637	2,014	23 0	...
Barren	...	...	6,969	4,157	...	43·3
ASSESS- ABLE.	{ Old waste	...	8,511	3,218	...	62·2 *
	{ New fallow	...	1,185	211	...	82·2
	{ Cultivated	...	19,325	28,491	47·4	...
Total			29,021	31,990	99	...

It will be seen that, in spite of defective irrigation, tillage has largely increased. The growth in revenue-free area is due to the grant of two villages, untaxed, to the Nawáb of Rámpur.

The current settlement of land-revenue was effected by Mr. S. M. Moens,

whose general method of assessment has been elsewhere² mentioned. Dividing the parganah into two circles, he assumed the following rental rates for the various soils of each :—

Rent-rates per acre on

Circle.	DÚMAT OR LOAM.		MATTIYÁR OR CLAYEY SOIL.		BHÚA OR SANDY SOIL.			
					1st quality.		2nd quality.	
	Wet. ³	Dry.	Wet.	Dry.				
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Wet.	Dry.	Wet.	Dry.
I.— <i>Bángar</i> or up- land,	4 12 0	3 19 0	4 0 0	3 0 0	3 8 0	2 8 0	3 0 0	1 12 0
II.— <i>Khádir</i> or Rám- ganga basin.	...	5 10 0	...	4 0 0	...	3 4 0	none.	none.

¹This is literally true at the present time. Mr. Moens mentions "one fair *kacha* road, that to Chandausi." But no such highway is now recognized by the Public Works Department.

²*Supra*, p. 612.

³By "wet" is meant artificially irrigated. The lands in the 2nd circle are naturally moist, but not being thus irrigated are entered as "dry."

The application of these rates to the assessable area gave for the parganah an estimated gross rental of Rs. 84,059 ; and deduced from this sum at 50 per cent., the demand would have reached Rs. 42,029. The amount actually proposed was Rs. 45,400, or, including the 10 per cent. cess and fees (*nazrdina*) on revenue-free lands, Rs. 49,940. The results and incidence of the new demand may be thus compared with those of the old :—

Settle- ment.	INCIDENCE PER ACRE ON						TOTAL DEMAND, EX- CLUDING CESSES.	
	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ..	1 15 5	1 6 2	1 4 10	1 3 9	1 0 2	1 0 7	38,004	37,858
Present ..	...	1 12 0	...	1 8 11½	...	1 4 11½	...	45,400
Increase .	...	0 5 10	...	0 5 2½	...	0 4 4½	...	7,542

The new demand awaits final sanction by Government, but is provisionally in force. A slight modification had, in 1878-79, reduced its total to Rs. 45,370.

Amongst the proprietors who pay this revenue Rājputs are the leading caste ; whilst among their tenants Kisāns, Ahīrs, Chāmārs, Brāhmans, and Rājputs predominate. Of the total Proprietors and tenantry. cultivated area 3,004 acres are tilled by the proprietors themselves, 17,638 acres by tenants with rights of occupancy, and the remainder by tenants-at-will. The average cultivated holding measures 3·9 acres. The actual rental of the parganah by village papers, without allowing for the hypothetical rent of lands tilled by the proprietors themselves, is returned in the settlement report as Rs. 75,205. But the census of 1872, while professing to add manorial cesses, understates the figure at Rs. 50,180. During the term of the last settlement rents appear to have remained almost stationary, notwithstanding a great advance (44 per cent.) in prices.

Throughout that term transfers of land were rare. The actual statistics are as follows :—

Nature of alienations.	Acres.	Revenue de-	Price.	Average per acre.
		mand.		
		Rs. a. p.	Rs. a. p.	Rs. a. p.
Sales	2,310	2,755 7 3	23,202 0 0	10 0 8
Mortgages	5,971	6,629 14 2	49,770 0 0	8 5 1
Auctions by decrees of court ...	5,401	5,708 1 8	39,161 5 9	7 4 0

According to the census of 1872, pargana (South) Sarauli contained

Population. 62 inhabited villages, of which 16 had less than 200 inhabitants; 21 between 200 and 500; 19 between 500 and 1,000; five between 1,000 and 2,000; and one between 2,000 and 3,000.

The total population of the same year numbered 34,053 souls (16,116 females), giving 568 to the square mile. Classified according to religion, there were 26,829 Hindús, of whom 12,597 were females; and 7,224 Musalmáns, amongst whom 3,519 were females. Distributing the Hindu population amongst the four great classes, the census shows 2,472 Bráhmans, of whom 1,152 were females; 1,103 Rájputs, including 432 females; and 828 Baniyas (416 females); whilst the great mass of the population is comprised in "the other castes," with its total of 22,426 souls (10,597 females). The principal Bráhman subdivisions found in this parganah are the Gaur (532), Kanaujiya, and Sáraswat. The chief Rájput clans are the Katehriya (601), Janghára, Chauhán, Gaur, Gautam, Ráthor, Shiúbansi, Bais, and Sakarwár. The Baniyas belong to the Agarwál, Mahár, Gindauriya, Baranwár, and Kasarwáni subdivisions. The most numerous amongst the other castes are the Gadaríya (1,079), Kahár (1,102), Chamár (3,950), Ahír (2,587), Kisán (4,788), Pási (1,064), and Káchhi (2,079). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Máli, Lohár, Káyath, Dhobi, Ját, Barhai, Bharbhunja, Nai or Hajjám, Bhangi or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Patwa, Kumhár, Gújar, Tamboli, Bairági, Kurmi, Bhát, Khatík, Darzi, Lodha, and Kanjar. The Musalmáns are distributed amongst Shaikhls (4,370), Sayyids (249), Mughals (692), and Patháns (1,913), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age),

Occupations. 133 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 1,177 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 470 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 6,899 in agricultural operations; 1,199 in industrial occupations, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 1,185 persons returned as labourers, and 148 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 944 as landholders, 20,176 as cultivators, and 12,933 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 538 males as able to read and write out of a total male population numbering 17,937 souls.

History. In the *Ain-i-Akbari*, Barsir, which derived its name from a village still existing in the modern parganah, was a *nahal* of the Badáyún government and Dehli province.

Its area was about 379,188 acres, and its rental about Rs. 53,685. It then, and for some 240 years afterwards, included territory both north and south of the Rámghanga. But in 1835, North Sarauli was transferred from Moradabad, in which the parganah had been included at cession (1801) to Bareilly; and Sarauli was thus divided into two separate parganahs lying in separate districts. In 1842, however, the latter barrier was removed, and South Sarauli followed North into Bareilly. The vicissitudes of North Sarauli, and its final absorption in Mírganj, have been elsewhere described.¹ That absorption has left its southern sister in undisputed possession of the title Sarauli. In 1861 a large portion (20 villages) of both Saraulis was ceded to the Nawáb of Rámpur, in recognition of his services during the great rebellion; but two villages were at the same time added to South Sarauli from elsewhere. The parganah is still sometimes called Barsir.

SENTHAL, a small market town of pargana Nawábganj, stands in the fork formed by the junction of the Churaili and Girem right distributaries of the Bahgúl canal, about a mile distant from each. It lies 16 miles north-east of Bareilly, and contained in 1872 a population of 4,210 inhabitants.

Senthall has an elementary school, and can boast a fair number of brick-built houses. Its market is held twice weekly; and a fair assembles yearly at the tomb of the religious mendicant Chiragh Ali Sháh. This gathering, which begins on the 1st of Kárttik, (October-November), and lasts a week, is much frequented by Muhammadans, and especially by Muhammadan courtezans (*tawáif*).

House-tax. The Chaukidári Act (XX. of 1856) is in force at Senthall. During 1877-78, the house-tax thereby imposed, together with minor receipts, yielded a total income of Rs. 215. The expenditure, which was chiefly on police, amounted to Rs. 264. In the same year the town contained 901 houses, of which 400 were assessed with the tax, the incidence being Re. 0-9-8 per house assessed, and Re. 0-0-11 per head of population.

History. The town was granted by one of the Dehli emperors to a certain Sayyid Amán-ulláh, and contains a large number of his reputed descendants.

SHÁHI, a small town of parganah Mírganj, stands on the left bank of the West Bahgúl river, 17 miles north-north-west of Bareilly. The unmetalled line, which near Fatchganj West leaves the Bareilly-Moradabad road for Shishgarh

¹See article on *Mirganj* parganah.

and Rudarpur, is here joined by a similar line from Baheri. The town in 1872 contained 3,771 inhabitants.

The site of Sháhi is flat and, except when the Himálayas are visible, unlovely ; but the following description from Heber's Journal seen from Sháhi. will show how magnificent a background that gigantic range sometimes lends the town. "The nearer hills," he writes, "are blue, and in outline and tints resemble pretty closely, at this distance, those which close in the vale of Clwyd. Above these rose what might, in the present unfavourable atmosphere, have been taken for clouds, had not their seat been so stationary, and their outline so harsh and pyramidal,—the patriarchs of the continent, perhaps the surviving ruins of a former world, white and glistening as alabaster, and, even at this distance of probably one hundred and fifty miles towering above the nearer and secondary range as much as these last (though said to be seven thousand six hundred feet high) are above the plain on which we were standing. I felt intense delight and awe in looking on them, but the pleasure lasted not many minutes. The clouds closed in again, as on the fairy castle of St. John, and left us ; but the former grey cold horizon, girding in the green plain of Rohilkhand, and broken only by scattered tufts of pípál and mango trees."¹

The town itself is not imposing. It has a few brick-built houses and a fair-sized Hindu temple, a first-class police-station, parganah Buildings and house-tax. school, and native hostel (*sardí*). But the great majority of its buildings are mud huts with tiled roofs. A market is held twice weekly ; and the Chaukidári Act is, as at the place last-named, in force. During 1877-78 the proceeds of the house-tax and other receipts gave a total income of Rs. 488. The expenditure, chiefly on police and conservancy, amounted to Rs. 429. In the same year the town contained 545 houses, of which 440 were assessed with the tax ; the incidence being Re. 1-0-8 per house assessed, and Re. 0-1-11 per head of population.

Till the opening of the current settlement, Sháhi was the chief town of an ancient parganah which had existed in the time of History. Akbar.² It was at one stage of its existence (1813-24) the head-quarters of a tahsil.

SHERGARH—See KÁBAR.

SHERPUR KALAN, or Great Sherpur, so far justifies its title that it is the largest town in parganah Púranpur. It stands at the end of a cross-country track from Púranpur, somewhat over two miles distant from that village and about 58 miles east-north-east of Bareilly. It contained in 1872 a population

¹ *Narrative*, I, 248, November 16th, 1824, Sháhi.

² See article on parganah *Mirganj*.

of 3,742 inhabitants, and has a market twice weekly, but is in no other respect remarkable.

SHISHGARH, the chief town of parganah Sirsáwan, stands on the unmetalled Sháhi and Rudarpur road, 31 miles north-north-west of Bareilly. About a mile to its east flows the Kuli brook; and about a mile to the west lies the Rámpur frontier. The population amounted in 1872 to 3,863 souls.

"Shishgarh," writes Heber in 1824, "is a poor village, on a trifling elevation, which is conspicuous in this level country. It has a ruinous fort on its summit, and altogether, with the great surrounding flat, and the blue hills behind it, put me in mind of some views of Rhuddlan."

Shishgarh has a third-class police-station, a district post-office, and a station of the Great Trigonometrical Survey. Its market is held twice weekly. The Chaukidári Act (XX. of 1856) is in force; and during 1877-78 the house-tax thereby imposed, together with miscellaneous receipts, and a balance from the preceding year, yielded a total income of Rs. 420. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 324. In the same year the town contained 700 houses, of which 447 were assessed with the tax; the incidence being Re. 1-4-5 per house assessed, and Re. 0-1-8 per head of population.

SHIUPURI, a town of parganah Aonla, lies near the right bank of the Rám-ganga, in the northern corner of that sub-division. Its distance west-north-west of Bareilly is about 28 miles,¹ and its population in 1872 was 4,087.

Shiupuri is situated in a fairly planted neighbourhood, and has itself a fairly respectable appearance. About three-fourths of its houses are said to be of brick. The house-tax under the Act mentioned in the last article is collected here. Added to minor receipts, it in 1877-78 gave a total income of Rs. 570. The expenditure, chiefly on police, conservancy, and public works, amounted to Rs. 394. In the same year the town contained 512 houses, of which 350 were assessed with the tax; the incidence being Re. 1-8-11 per house assessed, and Re. 0-2-1 per head of population. The town has no public buildings except a village school.

A little more than a mile south of Shiupuri stands the ancient market-village of Gurgáon, said to have been founded by Drona, the tutor (*guru*) of the Pándavas. Shiupuri owes its own foundation to a Rájput called Ummed Singh, who named it in honour of the god Shin or Shiva. His descendants formerly possessed the whole of parganah Ajáon; but the bulk of their property was under British rule settled with the headmen

¹ In the table of distances at p. 532, Shiupuri was by an oversight entered as part of parganah Sarauli.

of villages, or sold for arrears of revenue. They now hold but 27 villages in the neighbourhood of Shiúpuri, where they live; and their chieftain, Partáb Singh, is still known, though not officially recognized, as Rájá of Shiúpuri.¹

SIRSÁWAN or SIRSAON, the smallest parganah of the Bareilly district, is a part of tahsíl Baheri. It is bounded on the north by parganah Chaumahla of its own tahsíl; on the north-west by the native state of Rámpur; on the south by parganah and tahsíl Mírganj; and on the south-east by parganah Kábar of its own tahsíl. According to the official statement of 1878, it contained 32 square miles and 278 acres; but according to the earlier revenue survey some 85 acres less. The details of area furnished by the settlement survey, and of population by the census, will be hereafter shown. The parganah contains 65 estates, distributed amongst 14 villages.

The general physical features of Sirsáwan are the same as those of the adjacent parganah Kábar, already described. It is a well-watered and fairly cultivated plain, sinking without marked inequalities of surface from north-east to south-west. The highest observed level is 611 feet above the sea in the former quarter, and the lowest

580 feet in the latter. In the same general direction

Rivers. meander the principal streams, the west Bahgúl, Kichaha, and Kuli. The Bahgúl is joined by the Baraur on the northern border, and by the Kichaha on the south-eastern. The Kichaha has for some miles formed the south-eastern frontier; and after the united stream has passed on into Kábar, the more westerly Kuli supplies its place on that boundary. The Bhákra, entering the district at the junction of Rámpur, Mírganj, and this parganah, supplies for about a mile the border between

Canals. the two latter. The right branch of the Páha canal ends at Sultánpur in a watercourse running towards the Kichaha; and the Daulatpur distributary of the same canal at Lakhanpur, in that river itself. The area watered by canals is, therefore, very small. Earthen wells, though not perhaps so rare as when Heber visited the parganah (1824), are still comparatively few. Now, as then,

Irrigation. "the rain which falls is, in most seasons, said to be sufficient;" but "where there are rivers or streams, irrigation is practised industriously and successfully." West of the Bahgúl the whole country is watered by channels (gúl) from the Chaupura dam on the Bhákra in Rámpur, and the Khamaria dam on the Bahgúl itself in Chaumahla. Disputes sometimes arise with the people of Rámpur as to the supply of water from rivers in that state. It was a dispute of this sort, about a dam on the Kuli, that induced the Rájá of Shishgarh or

¹ No such title appears in the list of Rájas and Návabs for these provin

Sirsáwan to call on Boulderson and Heber. The dispute, it will be remembered, was ingeniously settled by the Bishop himself.¹

Not quite a quarter of Sirsáwan is barren and waste; and of the cultivated area a larger proportion (61·7 per cent.) is watered than in any other parganah of the district. The same area shows 56·6 per cent. of loamy (*dúmat*), 40·9 of clayey (*mattiyár*), and 2·5 of sandy (*bhár*) soils. Of natural beauties, unless crops and planted groves can be included in that term, Sirsáwan has nothing to show. In summer, when the crops are off the ground, and haze obscures the distance, it might be hard to find a balder and more unlovely tract. But on a clear winter morning the snowy Himálaya lends a noble

ECONOMICAL FEATURES.
Products.

background to its green cornfields and sombre mango orchards. Its crops are the parganah's only noticeable products. In autumn the principal growths are rices, the tall millets maize, juár, and bájra, and cotton; in spring wheat, and next, after a long interval, gram. There is but one road to provide an outlet for the surplus grain. This, the unmetalled Sháhi and Rudarpur line, carries local produce either northwards to the chief town Shishgarh or southwards to Bareilly. The weekly markets at several villages besides Shishgarh supply the simple needs of the inhabitants. Amongst such places may be mentioned Mánpur, Sahora, and Jáfarpur Bali.

Areas of settlement survey. The areas of the parganah, according to the surveys of the past and present settlements, may be thus compared:—

Settlement.	Unassessable.		Assessable.			TOTAL.
	Revenue-free.	Barren.	Culturable waste.	Cultivated.	Total.	
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Past ..	1,654	2,471	3,503	22,511	26,014	30,139
Present ..	269	2,865	3,120	15,544	17,664	20,798
Difference	1,385	+394	-1,383	-6,997	-8,350	-9,341

The large decrease in total and assessable area is due to the grant, after the great rebellion, of 21 villages to the Nawáb of Rámpur. If we exclude

¹ "He (the Nawáb of Rámpur) maintained that the proposed work would drown some of his villages. We went in the afternoon to see the place, and I endeavoured by the help of a very rude extempore levelling instrument, made of the elephant ladder, four bamboos, and a weighted string, to ascertain the real course the water would take, and how high the dam might be raised without danger or mischief. My apparatus, rude as it was, was viewed with much wonder and reverence by these simple people; and as I kept on the safe side, I hope I did some good, or at least no harm, by my advice to them. The *raiyats* of the Nawáb indeed, as well as the *Rájas* and his sons, professed themselves perfectly satisfied with the line proposed."—*Journal*, Vol. I., chap. 17.

these villages from consideration, we shall still find a slight falling off in assessable, but at the same time a slight increase in cultivated area.

The current settlement was effected by Mr. F. W. Porter, under the supervision of Mr. S. M. Moens. "As in Kábar," division

The current settlement into circles of assessment was found unnecessary; and the crop rent-rates assumed for the purpose of ascertaining the gross rental were the same as in that parganah (*q. v.*) Applied to the area of each soil under each crop, these rates gave loam an average rent of Rs. 5-2-6, clay of Rs. 3-13-4, and sand of Rs. 2-10-7 per acre.

Whether reckoned by crop or soil-rates, the gross rental of the assessable area did not exceed Rs. 70,840; and deducted Demand. from this sum at 50 per cent., the demand would have reached Rs. 35,420. It was actually fixed at Rs. 36,910, or, including cesses, Rs. 40,638. The result and incidence of the new assessment may be thus compared with those of the old :—

Settlement.	INCIDENCE PER ACRE ON						TOTAL DEMAND, (EXCLUDING CESSSES).	
	Cultivated area.		Assessable area.		Total area.			
	Initial.	Final.	Initial.	Final.	Initial.	Final.	Initial.	Final.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.
Former ...	2 7 2	2 7 4	2 1 9	1 14 5	1 13 0	1 13 6	37,429	38,274
Present ...	...	2 9 1	...	2 3 3	...	1 15 3	...	36,910
Difference ...	...	0 2 5	...	0 1 10	...	0 1 9	...	—1,364

The figures here given for the past settlement are those of villages still forming part of the parganah. Had the villages since ceded to Rámpur been included, the decrease in total demand would of course have been far greater. It is noticeable that Sirsáwan is the only Bareilly parganah in which the demand was not enhanced by resettlement. Until finally sanctioned by Government the new demand is in provisional force. It in 1878-79 still amounted to Rs. 36,907.

The landholders who pay this revenue are chiefly Játs, Shaikhs, and Kurmís. As in Kábar, the *zamindari* tenure is most common; but in 6 or 8 villages the *talukadári*¹ also exists. The talukadárs are heirs or assignees of the Sirsáwan Rájas, who at one time owned the whole parganah.² There are no returns showing what amount

Landlord and tenant.

¹ *Supra*, p. 617. "Tenures."

² Page 618.

of land changed owners during the currency of the last settlement. Amongst the tenantry Kurmís, Kisáns, Muráos, and Chamárs are most numerous. The gross rental of the parganah according to village papers was, probably on account of inaccuracy, omitted from the settlement report. But adding manorial cesses, the census estimated the sum at Rs. 80,589.

According to the census of 1872, parganah Sirsáwan contained 47 villages, of which 14 had less than 200 inhabitants; 23 between 200 and 500; six between 500 and 1,000; three between 1,000 and 2,000; and one between 3,000 and 5,000. The total population numbered in the same year 21,986 souls (10,354 females), giving 647 to the square mile. Classified according to religion there were 15,162 Hindús, of whom 7,073 were females; and 6,824 Musalmáns, amongst whom 3,281 were females. Distributing the Hindu population amongst the four great classes, the census shows 556 Bráhmans, of whom 253 were females; 224 Rajputs, including 86 females; and 186 Baniyas (80 females); whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 14,196 souls (6,654 females). The principal Brahman sub-divisions found in this parganah are the Gaur, Kanaujiya, and Śaraswat. The chief Rájput clans are the Chauhán, Gaur, and Katehriya. The Baniyas belong to the Agarwál, Mahár, and Tínwála subdivisions. The most numerous amongst the other castes are the Máli (1,665), Chamár (1,763), Kisán (2,165), and Kurmi (4,101). Besides these, the following castes, comprising less than one thousand members, are found in this parganah:—Koli, Lohár, Gadariya, Kayath, Kahár, Dhobi, Ját, Barhai, Bharbhúnja, Ahír, Naí or Hajjám, Bhangí or Khákrob, Dakaut, Gosáin, Sonár, Teli, Kalwár, Nat, Chhípi, Kumbhár, Gújar, Tamboli, Bairági, Bhát, Dhánuk, and Darzi. The Musalmáns are distributed amongst Shaikhs (6,489), Sayyids (7), and Patháns (327), or entered as without distinction.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 78 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 623 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 200 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 4,261 in agricultural operations; 1,369 in industrial pursuits, arts, and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 375 persons returned as labourers, and 114 as of no specified occupation. Taking the total population, irrespective

of age or sex, the same returns give 430 as landholders, 12,808 as cultivators, and 8,748 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 118 males as able to read and write out of a total male population numbering 11,632 souls.

The name of Sirsáwan is derived from that of the village so called, once a part of the parganah. This village was included in

History.

the tract granted to Rámpur, and now bears the name of Mansúrpur ; but it was in ancient times the capital of the Sirsáwan Rájas, chiefs of the Katehriya Rájputs. In Akbar's reign the then Rája removed his head-quarters to Shishgarh, the present parganah capital, where his descendants still reside. The *Ain-i-Akbari* in 1596 mentions Sirsáwan as a *mahál* of the Sam-bhal government and Dehli province, with an area of 23,493 acres and rental of Rs. 7,702. During the remainder of the Dehli domination, and throughout that of the Rohillas which followed, the Katehriyas still held their ground. On the fall of the Rohillas, and introduction of the Oudh rule in 1774, the parganah seems to have been partially or wholly included in the fief of Rámpur, granted as consolation or conciliation to the Rohilla Nawáb Faiz-ulláh Khán. He severed a large portion of its area to contribute towards the formation of Chaumahla ; but on his death this portion of his fief was resumed by the Nawáb Vazír (1794). Seven years later, on the cession of Rohilkhand to the Company, Sirsáwan was included in the Bareilly district, of which it has ever since formed part. At the earlier British settlements the Rájas of Shishgarh were still talukadárs of all Sirsáwan. But their large domains were sold or farmed for arrears of revenue ; and in 1850 the farmers, who were, as a rule, the headmen (*mukaddam*) of the villages, were confirmed as proprietors. In 1860 about a third of the parganah, comprising 21 villages on its western border, were ceded to the Nawáb of Rámpur, in recognition of loyal services rendered during the mutiny. The small remnant now left of Sirsáwan might advantageously be united with Kábar.

TÍSUA, a village of pargana Farídupur, stands on the metalled Sháhjahánpur road, 20 miles south-east of Bareilly. Its lands are bounded on the north-east by the west Bahgúl river, and their south-western corner is traversed by the Oudh and Rohilkhand Railway. The population amounted in 1872 to 1,121 souls.

Tísua has a fourth-class police-station, a hostel (*sardí*) for travellers, and a market held twice weekly. It was former by the headquarters of a parganah and tahsil which bore its name, but was absorbed about 1825 in Farídupur.

STATISTICAL
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
FARUKHABAD DISTRICT.

COMPILED BY
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1880.

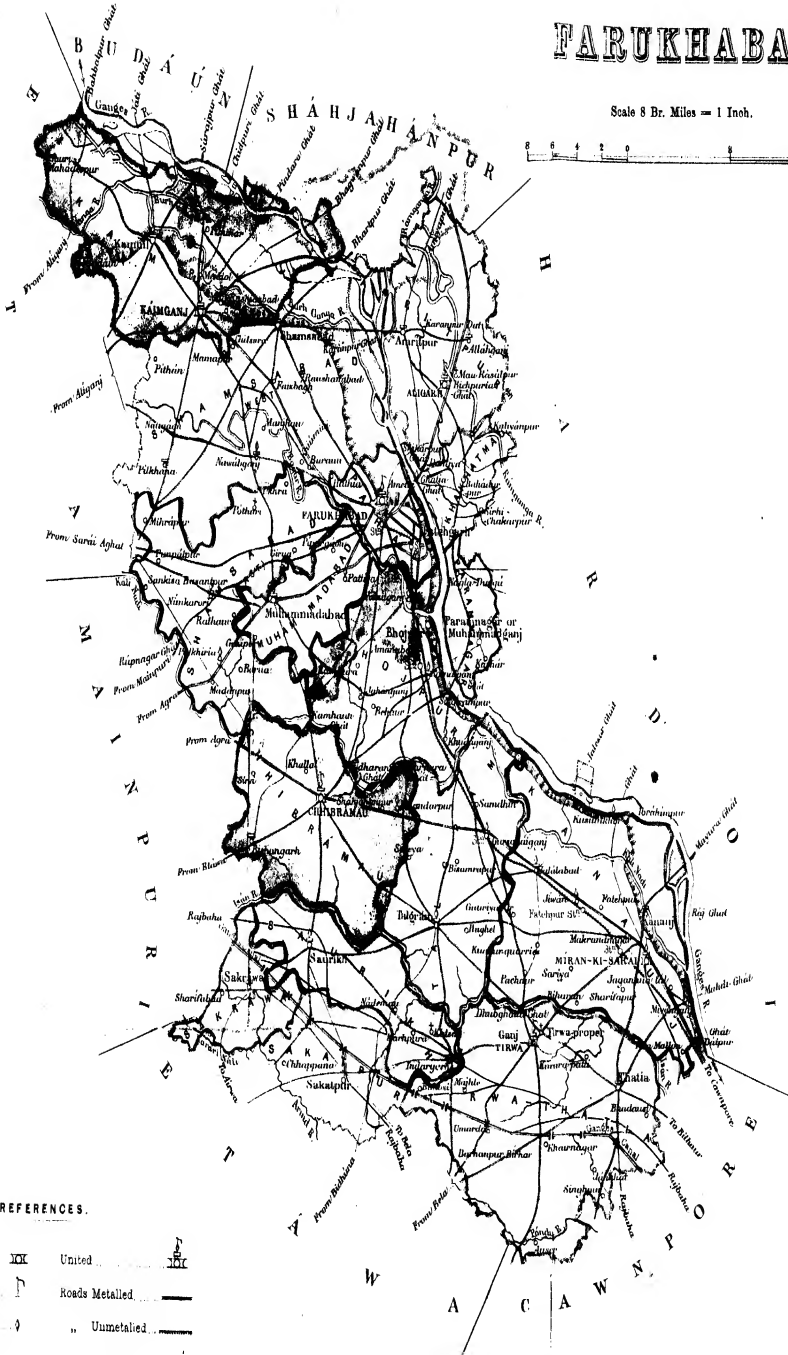
District

of

FARUKHABAD

Scale 8 Br. Miles = 1 Inch.

0 2 4 6 8 10 Miles



REFERENCES.

Capital Towns	XX	United	XX
Tahsils	┌	Roads Metalled	—
Police Stations	+	„ Unmetalled	—
Post Offices	□	„ Village	—
G.T. Stations	○	Light Railway	—

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT OF THE NORTH-WESTERN PROVINCES.

FARUKHABAD (FARRUKHÁBÁD) DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

FARUKHABAD or Farrukhábád,¹ a district of the Agra division, lies chiefly in the eastern centre of the Dúáb, or fork of the Ganges and Jumna. It is bounded on the north by parganahs Nidhpur of Eta, Usahat of Budaun or Badáyún, and Jalálabad of Sháhjahánpur; on the east by tahsils Sháhabad and Bilgrám of Hardoi; on the south by parganahs Bilhaur and Rasúlabad of Cawnpore or Kánhpur and Bidhúna of Etáwa; and on the west by parganahs Kishni-Nabiganj, Bewar, and Mainpuri of Mainpuri, and Azamnagar of Eta. For the greater length of the northern and eastern borders a boundary is supplied by the Ganges. The district lies between north latitude 26°-45'-45" and 27°-42'-45", and east longitude 79°-10'-45" and 80°-6'-0," with a total area according to the latest official statement of 1,099,929 acres, or 1,718·62 square miles. Its form has been compared to that of an hour-glass; and in so far that it bulges to north and south, while confined to a narrow waist in the middle, the comparison is true. The greatest length is 76 miles, whilst the breadth varies from 17 to 40, and averages 24. The headquarters station, Fatehgarh, which is three miles east of the chief town, Farukhabad, lies near the centre of the eastern border, three miles from the Oudh frontier. The most remote point from this station is the south-east corner of the Tirwa tahsil, about 42 miles to the south-south-east. The population of the district amounted in 1872 to 918,850, or 527 to the square mile. But further details of both population and area will be found in Part III. of this notice.

For purposes of administration, general and fiscal, the district is divided into six tahsils or sub-collectorates, which are again subdivided into sixteen parganahs or baronies. The divisions of civil and criminal justice are respectively the petty judgship (*munsifi*) and the police circle (*thána*), there being four of the former and

¹ The former is the official spelling, the latter the correct transliteration according to the system officially adopted in other cases. As all the surrounding districts except Sháhjahánpur have been described in other volumes, and as all have features in common with Farukhabad, the scope of the present notice is considerably lessened. The chief materials for that notice are copious notes by Mr. H. F. Evans, C.S., and the same officer's *Settlement Report*, 1875; the *Rent-rate Reports* of Messrs. C. A. Elliott, C.S., C.S.I., and E. C. Buck, C.S.; the *Fatehgarh-náma* of Káli Rái, 1845; articles on the Bangash dynasty of Farukhabad, contributed to the Asiatic Society's Journal by Mr. W. Irvine, C.S.; the yearly administration reports of the provinces, the records of the Board of Revenue, and annual reports of other Government departments; the census statements of 1847, 1853, 1865, and 1872; the Archaeological Survey Reports of Major-General A. Cunningham, R.E., C.S.I., and the *Races of the North-Western Provinces* and *Indian Historians* of Sir H. Elliot, C.S., K.C.B. Reference to several minor authorities will be found in the foot-notes.

18 of the latter.¹ But the following table shows at a glance the revenue, area, and population of each parganah, together with some other primary statistics :—

Tahsil.	Pargana.	Included by the <i>Ain-i-Akbari</i> (1596) in <i>mahál</i>	Land-revenue in 1878-79.	Area in 1878.		Total population in 1872.	In the police jurisdiction of	In the mun- sif of
				Square miles.	Acres.			
			Rs.					
Káimganj ...	1. Kampil ...	Kampil of Ka- nauj.	80,229	174	305	83,998	Kampil, Káim- ganj.	Káimganj.
" ...	2. Shamsabad West.	Shamsabad of Kanauj.	1,35,802	196	424	99,803	Nawábganj, Shamsabad.	
Sadr or head- quarters.	3. Shamsabad East or Be- har.		85,201	132	316	58,296	Nimkarori out- post.	Farukhabad.
" ...	4. Muhammad- abad.	Bhojpur of Kanauj.	36,968	51	197	23,542	Muhammáda- bad, Pattiya outpost.	
" ...	5. Pahára ...		34,059	42	154	1,12,400	Farukhabad city, Fatehgarh cantonment, and Ghatia- ghat outpost.	
" ...	6. Bhojpur ...		81,175	116	123	62,579	Kandauli, Khon- dagauj, Singi- rámpur, Ja- háganj, and Yakútgauj out- posts.	Chhibramau.
Aligarh ...	7. Amritpur or Islámgauj.	Shamsabad ...	86,739	121	93	54,982	Aligarh, Alláh- ganj.	Káimganj.
" ...	8. Khákhata- mau.	Khákhatau of Khairabad.	21,072	33	37	17,374	Aligarh ...	Farukhabad.
" ...	9. Paramnagar	Khákhatau or Shamsabad.	12,593	33	119	13,987	Paramnagar outpost.	
Chhibramau,	10. Chhibramau.	Chhibramau and Sikandarpur	96,323	123	162	63,657	Chhibramau, Sikandarpur outpost.	Chhibra- mau.
" ...	11. Tálgrám ...	Tálgrám of do.	1,04,070	119	619	57,840	Gursabai a n j, Tálgrám.	
Kanauj ...	12. Kanauj ...	Kanauj, ba- havelt of Kanauj.	2,02,868	186	365	117,111	Miran Sarai, Jalálabad, Mi- yáungaj, Ku- simkhor, and Jiwán out- posts.	Kanauj.
Tirwa ...	13. Saurikh ...	Saurikh of do. ...	52,002	79	135	30,530	Saurikh ...	Chhibramau
" ...	14. Sakrawa ...	Sakrawa or Sak- raon of Ka- naui.	2,785	39	330	16,676	Ditto ...	
" ...	15. Sakatpur ...	Sakatpur of do.	41,488	62	629	23,194	Tirwa, Thatia, Kanauj.	Kanauj.
" ...	16. Tirwa-Tha- tia.	Tálgrám ...	1,56,500	206	241	83,050		
Total ...	...	...	12,32,874	1,718	409	918,748		

In the district itself, Shamsabad, Muhammadabad, and Amritpur seem more commonly known under their corrupted names of Shamshabad, Muham-
dabad, and Imratpur. Paramnagar is the only parganah whose ancestor at the

Changes in those close of the sixteenth century may be considered doubtful.
sub-divisions.

Sir Henry Elliot placed it in Khákhatau, and the local

¹ From this estimate of police circles the subordinate jurisdictions of 12 fourth-class stations or outposts have been excluded.

officers of his day in Shamsabad; while Mr. Evans thinks that it perhaps belonged to the Budaun government.¹ But if the parganah (*mahál*) to which any of the modern sub-divisions belonged in Akbár's reign is doubtful, the districts (*dastúr*) to which they as a whole belonged are clear. Those districts were Kanauj and Bhúngaon of Kanauj and Páli of Khairábad; Kanauj being a government of the Agra, and Khairabad of the Oudh province (*súba*).

The Kanauj government included 30 parganahs, of which, as will be seen from the above list, 10 are still represented in the district.² Others may be traced in the adjoining districts of Eta, Mainpuri, Etáwa, and Cawnpore. But about a century and a quarter after the Institutes of Akbar were published the Kanauj government ceased to exist. The decline of the Dehli empire enabled the Nawáb of Farukhabad to seize for himself 13 of its parganahs, lying mostly to the north of the Káli nadi. To these he added 2½ more from

the Akbari governments of Koil and Badáyún. And when the domain thus accumulated was ceded in

The Farukhabad fief, 1802 to the British, it had become sub-divided into the following parganahs :—

Parganah.	Included in Akbar's mahál of	Now included in the district of	Parganah.	Included in Akbar's mahál of	Now included in the district of
1. Azamnagar,	Shamsabad in Kanauj.	Eta. ...	9½. Karáoli ...	Karáoli in Kanauj	Mainpuri.
2. Barna ...	Barna in Kanauj		10½. Bewar ...	Birwar in do.	
3. Patiali ...	Patiali in do.		11½. Sonj ...	Sonj in do.	
4. Sabáwar ...	Sabáwar in do.		12½. Kampil ...	Kampil in do.	
5. Karsána ...	Sikandarpur Atreji in Kanauj.		13½. Shamsabad, including Pipargáon and Muham-madabad.	Shamsabad in do.	
6. Nidhpur-Aulái.	Badáyún-ba-Haveli in Badáyún	Farukhabad.	14½. Chhibramau.	Chhibramau and Sikandarpur-Udhu in Kanauj	Farukhabad.
7. Sirhpura ...	Saidhpur in Koil.		15½. Sikandarpur Arho.	Sikandarpur-Udhu in Kanauj	
7½. Half of Márahra.	Márahra in do.		16½. Bhojpur,	Bhojpur	
8½. Souhar ...	Barna in Kanauj		17½. Sakráwa,	Sakráwa	

By including Azamnagar in Shamsabad, Coupling Sirhpura with Karsána, and adding Khákhatmau-Dahliya, Mr. Irvine reduces the number to 16½.

¹ He quotes a charter in the possession of the Bhojpur kánúgos. Dated the 46th year of Akbar's rein, this appoints their ancestors not only to Bhojpur, but also, "without regard to the difference of *sarkárs*," to the parganah of *Paramnagar*, *Sarkár Badáyún*, *Súba Sháhjahánábád* (Dehli). ² Kampil Shamsabad, Bhojpur, Chhibramau, Sikandarpur-Udhu, Tálgrám, Kanauj-ba-Haveli, Saurikh, Sakráwa, and Sakatpur.

All these parganahs except Sakráwa were placed in the Fatehgarh or Farukhabad district. But Sakráwa, which was still held revenue-free by the Nawáb, was attached for administrative purposes to Etáwa.

After the capture of Aligarh in 1803, the third portion of the conquered provinces, comprising parganahs Kanka, Atranli, Dibai, Chharra, Bhamauri, Pindrál, Khair, Noh, Chandaus, Barauli, Murthal, and Pítampur, was annexed to Farukhabad. The district had now attained its widest development. It was administered by the Governor-General's Agent at Fatehgarh, a place from which it still derives at times a second title.

But in 1804, the 12 parganahs just mentioned were detached to form the new district of Aligarh; and this was but the first of a long series of transfers which on the whole greatly reduced the size of Farukhabad. In 1809 it lost parganahs Karáoli, Márahra, and Sonj; in 1837 parganahs Sonhár and Bewar. In 1843 parganahs Saháwar, Karsána, Sirhpura, and Nidhpur-Aulái were contributed towards the formation of the Patiáli subdivision, now Eta district; and in 1845 parganahs Azamnagar, Barna, and Patiáli followed to the same destination. But meanwhile the district had been receiving additional parganahs from its southern neighbours. Tálgrám and Saurikh were annexed from Etáwa in 1817; and Amripur, Khákhhatmau, Paramnagar, and Bangáon from Sháh-jahánpur in 1829. The last-named parganah was, however, restored to Sháh-jahánpur in 1843. In 1837 Thattia and Kanauj were received from Cawnpore, and Tirwa, Sakráwa, and Sakatpur from Etáwa. The result of all these alterations was to change the district from a long tract lying nearly east and west, with headquarters at the extreme eastern limit, to a more compact area lying north-west and south-east along the Ganges, with headquarters in a fairly

central position. The only other alterations which need be mentioned are those which have taken place within the limits of the present district, by division or combination of old parganahs. Shamsabad has been divided into parganahs Shamsabad East or Behar, Shamsabad West, and Muhammadabad. Tappa Pahára of Bhojpur, which Nawáb Muhammad Khán set aside as dower-land for the expenses of his wives, has been promoted to the rank of a separate parganah. Píparaon, which the same prince bestowed on his favourite consort, was an independent parganah until re-absorbed at the recent land-assessment by Muhammadabad. Tirwa and Thattia, which were severed on their cession to the British, have since been re-united; and parganah Káimganj, formed at cession from Kampil and Shamsabad, was at the recent settlement returned wholly to Kampil. Chhibrámau and Sikandarpur have been combined into one parganah, bearing the name of

Changes within the district as at present constituted.

The limits within which the four munsifs exercise original civil jurisdiction were shown in the table first given. Besides the munsifs there is a subordinate judge, who has original civil jurisdiction within the city of Farukhabad. The highest court is that of the judge, who decides appeals both civil and criminal, and tries criminal cases on commitment from the magistrates. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, two deputy magistrate-collectors, the six tahsildárs, and a bench of honorary native magistrates. The bench, which sits at Farukhabad, numbers in the present year nine members; while a tenth honorary magistrate exercises jurisdiction in parganahs Muhammadabad and Pahára. The remaining civil officials are the superintendent of the central prison, the civil surgeon and his native assistant, the district engineer, the district superintendent of police, the sub-deputy opium agent and his assistant, the inspectors of customs and post-offices, the headmaster of the high school, and the deputy inspector of schools. The canal officials employed in the district have their headquarters elsewhere. But Fatehgarh has a cantonment as well as a civil station, and in the former are quartered some 450 or 500 troops, with their complement of officers and a chaplain. These troops consist as a rule of three infantry companies from the British and two from the native regiment at Agra. In the fort is a gun-carriage factory, managed by an officer of the royal artillery and his subordinates.

The district may be primarily divided into two parts, differing in physical characteristics, soil, and even climate,—the uplands to the west and the lowlands to the east. The uplands constitute the greater portion of the district, spanning almost its entire length and covering an area of about 1,365 square miles.¹ The limit between these and the alluvial lowlands is clearly marked either by the high ridge which once formed the bank of the Ganges, or by the present channel where it still skirts the foot of that cliff. Where the cliff has been abandoned by the river, the latter's gradual recession towards a more easterly bed has left two strips of alluvial land lying between the old bank and its present course. These strips form that portion of the lowlands which lies on the west or right bank of the Ganges. Between them, from Farukhabad down to the village of Ibráhimpur, intervenes an upland strip which ends abruptly in the river itself.

¹ *I.e.* nearly 80 per cent. of the total area.

The western lowlands are thus divided into two portions—the northern, lying in Káimganj tahsíl and forming what are commonly termed the Tarái or moist lands ; while the southern, situated in Kanauj tahsíl, is there known as the Kachoha tract. The northern portion may be roughly defined as a spherical triangle curving east and south with the Ganges, from a base in the north-west corner of the district to an apex at Farukhabad. The breadth of this strip nowhere exceeds six miles; but its area is about 166 miles square. It finally narrows to a point where the old cliff, its western limit, is again met by the river channel. Following the river, which from Farukhabad onwards flows beneath under the cliff, we reach at Ibráhímpur of Kanauj the northern point of the lower lowland division. Here, six miles to the north of Kanauj, the Ganges again leaves its former course; and between its present bed and the cliff is a tract extending with a maximum width of about four miles to the Mehndi (Mahdi) landing-place, four miles below that city. This lowland patch, whose area amounts to some 14 square miles, is bounded for the most part by the Káli nadi and the Ganges, which join at its southern corner. The former river has here indeed usurped the old cliff-bounded course of the latter. The third and remaining portion of the lowlands is more extensive than either of those just mentioned, covering about 175 square miles. It consists of the three trans-Gangetic parganahs of Amritpur, Khákhatman, and Paramnagar, which form and eastern.

the Aligarh tahsíl, and, lying on the east or left bank of the Ganges, are thus severed from the rest of the district. Like the lowlands of Káimganj, they are styled *tarái*. “The trans-Gangetic tract,” writes Mr. C. A. Elliott, “is entirely *tarái* or lowland. No part of it is much above the level of the river-floods. Much of it is covered with water for two or three days when the rains are heavy, and this water often leaves a deposit of sand behind. Some of the land is subject to constant erosion by the rivers, and the assessment of many villages is constantly varying with the varying area, as the rivers devour or cast up the culturable land. The Ganges flows along the south-west border, and the Rámghanga, entering at the north, flows through about half the tract, and then wanders off to continue its ravages in Hardui.”

The uplands (*báugar*) contain four natural divisions, bounded by the courses of rivers flowing east-south-eastwards to join the Ganges. To the north is the tract lying between the Gangetic ridge and Bagár river, and comprising a large portion of the Káimganj tahsíl and Pahára parganah. Next, on the south, lies the watershed between the Bagár and Káli nadi. This includes the southernmost part of the Káimganj

tahsíl, the whole of the headquarters tahsíl except Pahára, and the riparian or Dundwára tract, as it is commonly termed, in the Kanauj tahsíl. South of this succeeds the watershed of the Káli nadi and Ísan rivers, a tract containing the whole of the Chhibramau and bulk of the Kanauj tahsíls. The southernmost division extends from the Ísan to the southern boundary of the district, and covers the whole of the Tirwa tahsíl. The watershed of which it forms a half is that of the Ísan and Arind rivers, but its remaining half lies in Cawn-pore.

Whether uplands or lowlands, the whole district is more or less level.

Elevations and plains. The general slope of the country is clearly shown by the direction of its rivers, Ganges and Rám-ganga included; and may be roughly stated as descending from north-west to south-east. The highest recorded elevation is 548 feet above the sea at Muhammadabad in the uplands; and the lowest 478 feet at Mau Rasúlpur, in the trans-Gangetic flats of tahsíl Alígarh.¹ Farukhabad can indeed boast of no prominence which could even by courtesy be termed a hill. The only general distinction of level is that between the upland terrace and the flat lowland basin. But, in spite of slight undulations on the former tract, both may be considered plains.

Soils, lowland. The lowlands are formed by a deposit of alluvial mould overlying with more or less depth the white sand of the old river bed. The shallowness of this deposit, and the lower elevation of the whole plain, with the consequent proximity of water-level, are the distinguishing features of this tract. Water is here found percolating at a depth of but 8 or 10 feet from the surface; and the success of cultivation depends rather on the natural quality of the soil than on the artificial efforts of the cultivator. On the uplands wells are deeper, reaching the spring-level at a varying depth of from 10 to 35 feet. It has been pointed out that the uplands consist of four natural divisions. The general characteristics of these watersheds are much the same,

Káli nadi and Ísan watershed. but their structure is most perfectly exemplified in the tract between Káli nadi and Ísan. On each edge north and south along the river banks is a strip of varying width, flooded by the rivers in the rains, and corresponding in miniature to the *tardí* lands of the Ganges. From them abrupt sandy slopes, furrowed by ravines which carry off the surplus drainage, lead up to an undulating strip of firmer sandy soil.

¹ There are some 16 or 17 G. T. S. stations in the district; but the Surveyor-General can supply the actual heights of six only.

SOILS.

Further inland on either side lie two belts of loam (*dúmat*); while between them intervenes the ridge of the watershed, a tract of grey saline plain interspersed with oases of cultivation and shallow lagoons. The special peculiarities of the three remaining watersheds are thus summarized by Mr. Evans:—

“After leaving the raviny land on the edge of the Ganges cliff, the soil, until we approach the Bagár, is a light yellowish loam, too consistent and firm to be called by the name given to the sandy tracts along the Káli nadi and Isan rivers, but at the same time quite distinct in character from the *dúmat* found bordering on and amidst the *úsar* (saline) plains. It might be termed the Ganges *dúmat*, to distinguish it from the *úsar* loam, while the sandy soil near the cliff needs to be distinguished from the sandy soil on the banks of the other streams. This Ganges *dúmat* extends to the Bagár, on either bank of which is the common *bhúr* (sandy) soil. Of the *úsar dúmat* and *úsar* soil there is practically none in this tract. It would therefore seem to have been more accurate to regard the Bagár as a subsidiary stream, and the northern *duáb* (watershed) as extending from the Ganges to the Káli nadi. On this supposition there would not be any great difference between the two *duábs* to the north and south of the Káli nadi. The whole of the tract from the Ganges cliff to the southern limit of the Bagár *bhúr* would correspond on the north to the *bhúr* tract of the Káli nadi on the south. Between them, too, is the usual admixture of *dúmat* and *úsar* lands. Again, south of the Isan, we have the same natural features. Along its southern bank is the sandy tract, and as we pass south the *dúmat* and *úsar* plains commence. At the west border of the district the whole breadth of the *duáb* between the river and the Arind lies within this district, but the Arind soon turns off to the south and passes beyond the border. To the east, then, the limit of the district lies within the *úsar* tract, the lower half of the *duáb* lying in parganah Rasúlábád, in the Cawnpore district.”²

It will be seen, then, that the soil is almost entirely either *dúmat*, a mixture of sand and loam, or *bhúr*, scarcely adulterated sand. *Mattyár*, or clay soil is only found in comparatively limited quantities, where the land is low and constantly flooded. It is more common in the south, as for instance in parganah Tirwa-Thattia, than in other parts of the district. The following table shows the percentage of the

¹ The Burh Ganga is, as will be hereafter noted, the name of a stream winding along or near the foot of the old Ganges cliff. ² Settlement report, pp. 5, 6.

cultivated area occupied by each soil in the various divisions of the district :—

SOILS DISTINGUISHED ACCORDING TO											
Parganah.	Their position.			Their composition.						Total.	
	Gauhan, or manured zone around the vil- lage site.	Tarái or alluvial land in river basins.	Dúmat or loamy.	Bhúr or sandy.		Mattiyár or clayey.					
				Irrigated.	Dry.	Irrigated.	Dry.	Irrigated.	Dry.		
1. Kampil,	} Uplands	8.2	1.2	1.1	23.1	1.6	1.7	63.1	...	...	100.0
2. Shamsabad West,		6.5	2.7	8.3	27.0	8.4	7.3	39.8	...	...	100.0
Lowlands of same par- ganahs. ¹		...	8.88	...	...	8.17	...	44.92	...	38.03	100.0
3. Shamsabad East	...	6.1	0.5	6.7	39.3	14.9	3.7	28.8	...	...	100.0
4. Muhammadabad	...	5.8	1.2	1.2	45.7	19.4	2.5	24.2	...	...	100.0
5. Pahára	} Uplands	11.4	...	1.4	20.8	4.0	16.7	45.7	...	...	100.0
Lowlands ¹		...	13.74	...	...	27.18	...	28.22	...	30.89	100.0
6. Bhojpur	} Suburban tract	61.6	1.0	...	34.9	2.5	...	...	...	...	100.0
7. Amritpur, ¹ 8 Khákhata- mau, ¹ and 9 Param- nagar. ¹		5.3	0.3	11.6	18.1	13.0	6.1	45.6	...	...	100.0
10. Chhibramau	...	...	10.44	18.42	...	13.81	...	28.32	...	12.01	10.00
11. Tálgám	...	5.8	0.2	11.2	21.0	10.2	9.1	42.5	...	...	100.0
12. Kanaúj	} Uplands	8.6	0.5	6.8	30.4	9.5	8.4	35.8	...	...	100.0
Lowlands, ¹		6.01	...	...	14.64	27.50	32.50	19.35	...	...	100.0
13. Saurikh, 14 Sakráwa,	} Lowlands, ¹	...	24.8	...	...	46.7	...	28.5	...	...	100.0
15. Sakatpur, and 16 Tir- wa-Thattia.		14.4	0.8	11.8	29.2	3.7	14.0	17.8	7.3	1.0	100.0

The gauhan and tarái lands may of course include any one or more of

The gauhan and the soils mentioned in the other columns. Expressing as it does a state of natural moisture, the term tarái cannot be called artificial. But the gauhan or "village" zone is part of a purely artificial classification, which groups soils together without regard to their natural composition. Every village is theoretically circled into three concentric belts, the "middle" (*manjha*, *majhoia*) surrounding the gauhan, and the "outer" (*barha*, *barhet*) the middle. This arrangement is by no means peculiar to the Dúáb. It exists almost everywhere in the North-West Provinces, except perhaps some

¹ Not being artificially irrigated, the land is here classed as dry.

districts of Rohilkhand; and the three circles are down-country known as “near” (*gwaind*), “middling” (*miyāna*), and “distant” (*pallu*). The following remarks, made by Mr. Elliott in his assessment report and on Chhibramau, will show that the *manjha* or middle tract sometimes exists only in fancy:—“There is in most villages a tract outside the *gauhān* which receives all the manure which the *gauhān* can spare, and which gets more attention in cultivation, and grows better crops, than the rest of the outlying lands. This tract is the *mánjha*. It does not often happen that the three tracts form concentric rings round the village-site, according to the theory. If all the land were equally good, and there were but one site, it would be so. But as a matter of fact the land is always found to differ. There is a little *nala* (watercourse) which lays bare the land in one direction, or the land is salt (*úsar*), or a pond overflows and makes it sour. Again, there is a hamlet (*nagla*) not far off, with some manure of its own, and the *mánjha* stretches in this direction. Again, most *bhúr* villages require so much manure for their *gauhān* that they have none at all for the rest of the fields, so that there is no real *mánjha* in them. The existence of *mánjha* must not be assumed, but must be investigated into by careful inspection.”

It will be seen that the terms *gauhān* and *mánjha* are as a rule applied respectively to lands which are highly and partly *manured*. But in the lowlands *gauhān* is a purely geographical term, meaning the fields around the homestead, whether manured or not; and the *mánjha* division seems to disappear entirely. In the same part of the district land flooded for a part of the year is known as *katri* or *túlābi*, according as the inundation proceeds from a river or a tank. The term *sailabi* seems limited to lowlands flooded by the Ganges or Rám-ganga. But the upland rivers also have *ābi* tracts, over which to discharge their superfluous waters.

The natural divisions of soil have received sufficient description in the notices on surrounding districts,¹ and it would be superfluous to repeat what has there been said. As in those districts, there is some wealth of local terms for the minor varieties of loam, sand, or clay. The *phatka* and *papur* *bhúr* of tahsils Káimganj and Kanauj may be instanced; but such lesser distinctions of soil will be more appropriately mentioned in the articles on parganahs where they occur.

The largest barren tracts are those sterilized by *reh* on the loamy ridges of upland water-sheds; but under the name of *bhādi* that salt is well known on the lowlands also. Though

Waste lands.

¹ See Gaz., IV., 8-9 (Etā); 227-8 (Etāwa); and 483-6 (Mainpuri); Gaz., V., 7-9 (Budaun); and Gaz., VI., 13-17 (Cawnpore).

elsewhere perhaps a generic name for all barren soil, the term *úsar* is here applied solely to land thus affected. Some description of Reh. reh has been given in other Gazetteer notices;¹ but the treatise by Mr. Buck, who acquired his experience in this and the adjoining district of Cawnpore, may be mentioned as the best on the subject.² An inquiry into the origin of reh salts is beyond the scope of this notice. Their genesis may be sought, if not discovered, in remote geological history; but their existence is an every-day phenomenon, and we need no more ask why they exist than why the leaves are green. An analysis by a well-known English chemist shows them to consist chiefly of highly soluble alkaloids,³ and water is the vehicle by which all their movements in the soil is effected. A long spell of sunny weather draws them by evaporation to the surface; the first fall of rain melts them and carries them back into the soil—either that whence they rose, or that of the nearest depression. It is not therefore *all* surface-drainage that distributes reh; but only the surface-drainage caused by the earliest hours of rainy weather. Later showers may indeed effect its distribution by subsoil drainage; but its reappearance to meet rain on the surface can be effected only by a period of sunshine.

This explanation of the nature of reh will account for some of its most conspicuous habits. Its efflorescence, for instance, begins some little time after the close of one monsoon, to cease with the beginning of the next. During the monsoon it disappears. The position of the spots which it sterilizes seldom changes, the salts reappearing on the same patch year after year.⁴ Such patches are generally found to be shallow depressions, an inch or two deep; and in summer an *úsar* plain is an alternation of irregular white and brown blotches—the white being the reh pans, and the brown plots of grass slightly

¹ Gaz., IV., 7 (Eta); 226, 237 (Etáwa); 489 (Mainpuri); V., 32 (Budann); and VI., 41 (Cawnpore). ² The note was published by the Board of Revenue in 1874. ³ Mr. W. J. Ward's analysis was based on specimens of earth from the banks of the Western Jumna Canal. In one representative example (No. 9) he found 31·530 parts of soluble saline matter to every 1,000 parts of earth, and these saline matters showed the following composition:—

Chloride of sodium	...	...	...	...	...	36·228
Sulphate of soda	...	...	...	...	...	34·642
Carbonate of soda	...	...	...	...	...	28·674
Peroxide of iron and alumina	...	...	...	...	...	0·062
Lime	...	...	...	...	...	a trace.
Organic matter...	...	...	...	...	...	0·364
Total						100·000

⁴ The efflorescence is sometimes, however, so thin as to be practically invisible.

raised above those pans. The growth of a tree or bush is said to prevent, within the limits of its shadow, the encroachments of reh; but this is probably due to the fact that vegetation always tends to raise the level of its site. Reh is never found in sandy soil or on slopes; for in sand or on slopes the water which bears it will not lodge. Rice can be grown on reh-infected lands, because rice-fields are flooded, and the constant downward filtration of water carries the reh below the reach of the roots. But spring-crops, sown when the salts are working their way up to the sunshine, decline to grow in such localities.

Canals are sometimes accused of propagating reh; and to test the truth of the accusation, Mr. Buck made careful inquiries in all villages adjoining the Ganges Canal. That work traverses about 30 miles of this district, passing through a depressed loamy watershed, and therefore coming into constant contact with úsar plains. But in all the 30 miles Mr. Buck found only two cases in which the distribution of reh could certainly be traced to the canal. In one the canal-road was built of earth largely impregnated with reh, which the surface drainage had carried into the adjacent fields; in the other the canal was guilty only so far as it had altered natural drainage lines, causing reh to be washed into fields where it had not existed before. In both cases the invasion of the mischievous salts might have been prevented by a wall 4 inches high.

As water is the vehicle of reh's distribution, so in water lies the only effective means of reh's removal. It may be either flooded off into rivers, or scoured into shallow trenches or "reh-traps" dug for the purpose. Stunted grass and hardy dhák trees (*Butea frondosa*) are as a rule the only product of úsar plains; but manuring may, when it pays to use it, correct the sterility of such tracts. It should be added, however, that the total removal of reh might prove an economic calamity. It has a commercial value as an ingredient of soap and other manufactures. The efflorescent nitrates often found on patches which mark the sites of old habitations, or receive the liquid manure of existing villages, are sometimes confused with reh. But these are themselves used as manure, and the tonic must not be mistaken for the poison.

The statistics of settlement surveys tend to show that the amount of úsar land has remained stationary since 1837 at least. At the last settlement in that year the barren was 27, and at the present settlement in 1875 had fallen to 22 per cent. of the total area. But it must not therefore be inferred that úsar has decreased by 5 per cent. The fact is that at last settlement 5 per cent. was recorded as barren which should have been recorded as culturable

"old waste." The distinction between old waste and *úsar* is that grass grows freely on the former, and not on the latter. It may be inferred that in the area of other barren lands—those occupied by buildings, roads, or the sandy beds of the Ganges and Rámghanga—no great change has taken place.

The mixed salt and grass of *úsar* plains provide the herdsman (Ahír and Gadariya) castes with their chief grazing grounds. But
 Pasturage. such patches of pasturage are always scattered and never

large. An Ahír hamlet is often found in a saline wilderness where it was founded in the first instance as a cattle station. But with the extension of cultivation the Ahírs have turned to tillage as well as graziery, and it may be doubted whether, even amongst the Gadariyas, any large class now confines itself solely to the pasturing of cattle.

The district is on the whole uniformly though not thickly wooded. It
 Plantations. has, however, no forests, either spontaneous or planted, either reserved by the state for timber or by private individuals for game. Its wood-lands are limited to small groups of trees planted for fruit or shade, or protected by their sacred character. The portion of the total area occupied by such groves (*bagh*) of trees is about 3·3 per cent. The land lying along the old Ganges cliff, being poor, raviny, and ill adapted to agriculture, is comparatively more thickly wooded than the rest of the district; while the western lowlands and trans-Gangetic parganahs are the most scantily provided with trees. In the Kanauj, Bhojpur, and Pahára parganahs the percentage of wooded land is 7·5, 9·0, and 7·5 respectively; in the Tirwa tahsíl, 2·3; in the Chhíbrámau tahsíl, 3·7; in Shamsabad East and Muhammadábád, 2·9; and in Káimganj tahsíl, 2. In the trans-Gangetic parganahs but 1·2 per cent. of the area is occupied by trees.¹

The principal rivers and streams of the district are the Ganges (Ganga),
 Rivers. Rámghanga, Káli nadi, Isan, Burhghanga or old Ganges, Bagár, Pándú, and Rind or Arind. Of these the four first named alone are perennial.² The remainder, being mere escape-channels for surplus drainage, cease flowing not long after the close of the monsoon.

The Ganges first skirts the northern frontier, severing Farukhabad from
 Ganges. Budaun and Sháhjahánpur. But near the point where the three parganahs of Kampil, Shamsabad West, and Amritpur meet, the river turns southwards through the district, dividing its main portion from the tahsíl of Aligarh. It re-emerges on the frontier opposite

¹Mr. Evan's notes. Mr. Irvine demurs to the land along the old bank of the Ganges being called poor. ²When, if ever, the Fatehgarh branch of the Ganges Canal discharges into the Bagár, the latter course of that river also will perhaps be perennial.

the village of Singirámpur, and, flowing south-east and south forms, the border with Hardoi. All the smaller streams of this district join it either herein or further to the south. The only towns or villages of importance on its modern bank are Fatehgarh, Kusumkhor, and Daipur. Farukhabad is now nearly two miles distant from Ghatiya-ghát, the landing-place at which boats bringing cargo for that city unload. It is worthy of notice, however, that several of the most important towns and villages are perched on the high ridge which formed the original bank of the river. Such are the ancient cities of Kanauj, once the capital of Northern India ; of Kampil, where the five Pándav brothers married their single bride ; and of Shamsabad, founded by the Emperor Shams-uddín Ilitímish ; with the less historic Káimganj and Chálsara, both in the same tahsil (Káimganj) as the two places last named.

Amongst tributaries of the Ganges the most important is the Rám-ganga.

The Rám-ganga. Entering the district from Sháhjahánpur, this river flows through parganahs Amritpur and Khákhatmau into Hardui, joining the Ganges opposite Ibrahimpur of Kanauj. On its sandy and yielding banks, which in the rains are liable to its constant ravages, no large village is situate. When swollen by rains the Rám-ganga frequently floods for days the flat lowlands through which it passes ; and on the flood subsiding is often found to have carved for itself some fresh channel, or left behind it a sterile deposit of sand. In Anritpur and Khákhatmau the area liable to its action amounts to 27 square miles. There is, moreover, a network of smaller channels which fill during the rains and connect the waters of the Ganges and the Rám-ganga. The principal of these channels are known by the names of the Nása, the Rápiya, the Nadiya, the Chárniya, and the Katwiya. The two former flow out of the Rám-ganga, the three latter from the Ganges. But they are all so connected with each other that when the Rám-ganga is in flood, and the Ganges not, the Nása fills and carries its waters to the Ganges ; and when the opposite is the case the Chárniya fills and carries the Ganges water to the Rám-ganga. Besides these there are several back-waters or side-channels (*sota*), which rejoin their parent streams after a short parallel or rapidly curving course.

Mr. Elliott thus contrasts the characters of Ganges and Rám-ganga :—
 “ The Ganges, as becomes its great age, keeps sedately within its bed, and only rolls wearily from one side to another. But the Rám-ganga is a gambolling vagabond, and “ wanders at its own sweet will ” over many miles of country, carving out beds capriciously for itself, and leaving them as illogically ; so that it becomes quite exciting to trace it in its frolics and to mark off on the

map, as one inspects villages day by day, the different past courses of the river." Both Ganges and Rám-ganga are crossed between October and June by bridges of boats. That over the Ganges is situated at Ghatiyaghát, near Farukhabad, on the Bareilly road, and that over the Rám-ganga at Mau, on the same highway. Both these bridges are broken up on the downfall of the rains, and all traffic then crosses by means of the usual ferry-boats. These are the only two boat bridges, but there are numerous ferries. Over the Ganges ferry-boats ply at fourteen places, which, beginning from the north-west, are as follows :—

Súrjapur, crossing to Budaun ; Pindára, Bhagwánpur and Bhartpur, crossing to Sháhjahánpur ; Karanpur, on the road from Káimganj to Amritpur ; Shikárpur, and Ghatiyaghát on that from Farukhabad to Aligarh ; and Gola-ghát, Singirámpur, Jalesar, Kusumkhor, Mavyura, Rajghát, Mehndi (Mahdighát) and Dáipur, which cross over to Hardoi. On the Rám-ganga there are ferries at Amiyapur leading to Sháhjahánpur, and at Karanpur Dat between Amritpur and Alláhganj. Of all these crossings that at Ghatiyaghát is easily the most profitable, the right to collect its tolls selling for some Rs. 5,000 yearly.

Next in size of the perennial streams is the Káli nadi or Black river, which according to Colonel Tod divided the territory of the
 The Káli nadi. Dehli Tomars from that of the Kanauj Báthors, and was often dyed with the blood of their battles. Rising in Muzaffarnagar, it first touches this district at the once Buddhist village of Sankisa in Shamsabad East. Flowing along the border of that parganah, it for a distance of about ten miles forms the frontier with Mainpuri. It then passes within the district, running east-southeastward, and at one point near Singirámpur approaching within a mile of the Ganges. But about three miles north of Kanauj it takes a sudden turn to the south-south-east, passing through the old Ganges cliff, and skirting its foot until the Ganges is at length reached, four miles below that city.

During its course through this district it is crossed by two bridges. The first is a masonry structure at Madanpur, on the branch of the Grand Trunk Road leading from Bewar in Mainpuri to Fatehgarh. The second is an iron suspension bridge on a second branch of the Grand Trunk Road, that from Fatehgarh to Gursaháiganj. This was built in 1836 by Hakím Mahdí Ali Khán, premier to the king of Oudh.¹ The Madanpur bridge, whose tolls sell for some Rs. 7,250 yearly, is, after Ghatiyaghát, the most lucrative river-crossing in the district. Besides these bridges there are four ferries across the

¹ It must not be supposed that a memorial of this minister exists in Mahdighát, whose name is much older than his.

stream—at Sabaspur, on the road to Bishangarh ; Kamhanli, between Muhamadabad and Ohhibrámau ; Udharanpur, on the road from Fatehgarh to Ohhibrámau ; and Daraura, on that from Fatehgarh to Tálgrám. There is an artificial channel, now dry, leading from the Ganges to the Káli nadi, at the point where the two rivers most nearly approach each other. It is called the Nála Khanta ; and is said to have been dug some 250 years ago by one Makrand Rai Káyath, súbadár of Kanauj,¹ with the pious motive of recalling the holy waters of the Ganges to their ancient course under the walls of Kanauj. Though the engineering skill at his disposal was not equal to the task, the empty channel still remains as evidence of his good intentions. On the strength of a legend heard at Kanauj, General Cunningham² concludes that the Nála Khanta was a *natural* channel, through which the Ganges spontaneously flowed into what is now the bed of the Káli nadi. But the general tradition points clearly in the other direction ; and the channel itself bears every mark of artificial construction or renewal. Such, indeed, seems the meaning of the name it bears.³ But the chief objection to General Cunningham's theory is the fact that the channel cuts through the high cliff of the Ganges, which is nowhere else in the Dúáb pierced by that river. The tendency of the Ganges during the past three centuries has been to form beds eastward, and not westward, of its ancient course. The channel, moreover, is very narrow, and it is difficult to imagine such a river as the Ganges flowing through it. It is indeed possible that the Káli nadi once flowed through it, meeting the Ganges at its eastern end ; and that after the smaller stream had abandoned it Makrand Rai excavated it afresh. But General Cunningham's theory is in no way required to account for the tradition that the Ganges once flowed under the towers of Kanauj. The two rivers formerly met near the village of Misrípur, where the Káli nadi emerges from the uplands ; and the Ganges from that point flowed in the present bed of its tributary, past the walls of the city. The strip of land now separating Kanauj from the Ganges was thrown up later, when the river left the high cliff at Ibráhimpur and gradually shifted eastwards. Where it flows beneath that cliff, in the old course of the Ganges, the Káli nadi is often called Chhota or Little Ganges. It is the *Ab-i-siyán*, or Blackwater of some Musalmán chroniclers ; and is known also as Kálindri and Kálini. By the Ramáyana it is named Ikshumati, and by Megasthenes Oxumatis.

¹ This person was probably the same as Raja Makrand Rai Khatri (not Káyath), first governor of united Katehr or Rohilkhand. He flourished between 1657 and 1679. See *Gaz.*, V., 656-66.

² *Arch. Surv. Reports*, I., 281.

³ That name is probably connected with *khandha*, to be cut or dug, and *khanti*, a kind of spade.

The only other permanent stream is the river *Isan*, which in its course through this district divides the tahsils of Chhibrámau and Kanauj from that of Tirwa, passing on into Cawnpore. It is crossed during the rains by ferries near Tirwa on the road from Tálgrám to Tirwa, and near Thattia on the road from Kanauj to Thattia. At other seasons of the year it is easily forded, and no necessity for a ferry exists.

Of intermittent streams, the first to be mentioned is the *Buddh* or *Burhganga*, which as its name denotes, flows in an old bed, or rather old beds, of the Ganges. It has two clearly-marked channels, both known by the name of *Burhganga* or *Burhia*. These are identical almost as far east as Gangpur, two and a half miles north of Kampil. But at that point one channel, which is undoubtedly the more modern of the two, turns due north and runs into the Ganges; while the other or older branch flows eastward, at a distance of between half and two miles from the cliff, to join the great river near Azízabad, six miles east of Shamsabad. The latter channel is very much the shallower, and contains hardly anywhere large pools of water. Its depression is so gentle, and has been so long silting up, that in places it may be passed unnoticed.

There are two *Burhgangas* in the eastern *Dúáb*; and this lower *Burhganga* is not to be confused with its upper namesake, on whose banks stands the venerable town of Hastinápur.¹ The lower *Burhganga* makes its first appearance in Aligarh, assuming in Eta a more definite course and more permanent flow. The question when it ceased to be the bed of the Ganges is one of considerable historical interest. That the Ganges once flowed under the old cliff is indubitable. Even if no other proofs existed, the temples and hermitages with which that cliff is studded would show that the hallowed stream once rolled beneath it. Here, then, was the first bed of the Ganges. Its second was the old *Burhia*, its third the new, and its fourth that in which it at present flows.

The historical notices quoted by Sir Henry Elliot² tend to show that, until well within Akbar's long reign (1556-1603), the Ganges flowed directly below the cliff. The *Kanaujkhand*, for instance, mentions that King Prithiráj, who flourished at the close of the twelfth century, retreated from Kanauj to Soron along the banks of the Ganges. In the life of a Saint named Azíz-ud-din, after whom perhaps Azízabad is named, it is stated that the emperor Shams-ud-din (1211-36) fought a naval battle on the Ganges under the walls of Khor, beside

Recession of the
Ganges from the
bed of that river.

Sir Henry Elliot's
quotations on this
subject

¹ See Meerut notice, Gaz., III, 213-14.

² Supplemental Glossary, art. *Burhganga*.

Shamsabad. Farishta and Ziya-ud-din Barni note that the crazy but talented emperor Muhammad Tughlak (1325-51) removed his capital to Sargdwári, near Patiáli, Kampil, and Khor, on the banks of the Ganges. The next extract from the *Tabakát-i-Akbari*, shows that Sargdwári was on the banks of the Ganges, and that Kampil and Khor were near it. Succeeding quotations from the same work prove that in the same reign, that of Khizr Khán (1414-21), Pachlána and Patiáli were on the Ganges. While again noting some of these facts, Abd-ul-kádir of Budaun (*ob.* 1615)¹ makes no mention of the Ganges having changed its course; although Nidhpur and Aulái, then a part of Budaun, are now on this side of the river. They have since the recession of the Ganges, as already noted, formed a portion of this district, but are now in Eta.

Soron, Pachlána, Patiáli, Sargdwári, Shamsabad, Kampil, and Khor, are all on the old cliff above the Burhganga: the four first in Eta, and the rest in Farukhabad. It may indeed be said that Sir Henry Elliot's excerpts would apply equally well to the river if it flowed a short distance from the cliff. But Mr. C. A. Elliott's ethnological researches tend to much the same result, *viz.*, that the Ganges quitted the foot of the cliff for the old Burhia above 350 years ago.

The Ganges, he remarks, is a great separator.² In a day when every clan's hand was against its neighbour, strategic reasons forbade the colonizing Rájputs to halve their strength by placing themselves astride of a great river, which could not always be crossed when the call to arms (*gohar*) went round. Hence, if we find a clan cut in two by the Ganges, we may safely predicate that the clan was there before the river, and not the river before the clan. This is just what we find in the lowlands between the old cliff and new river-bed. Bais, Katiha, and Raghubansi Rájputs, of Budaun and Sháhjahánpur tribes, hold also land on this side of the Ganges.

The Ganges, then, has receded from its old cliff and cut further into Budaun and Sháhjahánpur. But when was its first step taken? The tract between the cliff and the old Burhia is occupied by, amongst others, Katiár Rájputs from the southern Aliganj in Eta. Their domain lies solely in the lowlands, and not, like those of their neighbours, partly above the cliff. When, therefore, their pedigrees assert that

¹ See Gaz., V., 54 (Budaun notice).

² Herein is a difference between Indian and European rivers. The latter are said not to form good frontiers, because the same races dwell as a rule on both banks. But the great Indian rivers, broad, swollen, and rapid for a third of the year, are true ethnological boundaries.

they came to this part of the country fifteen generations ago, it is to be inferred that about fifteen generations or 350 years back¹ the Ganges had just removed to what is now the old Burhia. Again, beneath Shamsabad lies the village of Akbarpur Damodar, belonging to the kánúngo family of Shamsabad Káyaths. The name of Damodar Dás occurs in their pedigree thirteen generations back, or about 1550. It is hard to resist the conclusion that this village was formed, on the recession of the Ganges, by Damoder Dás, who named it after himself and the great emperor (Akbar) whose official he was.

The question when the Ganges left the old for the new Burhia, and the new Burhia for its present course, is not so clear; but Mr. Elliott thinks that this removal was very gradual and undecided. The colonies, including several of Patháns, are extremely mixed; and their pedigrees are short, ranging from but four to eight generations ago. It may therefore be inferred that the final recession to the modern bed occurred about 150 years ago; and Mr. Elliott suggests that during the preceding two centuries the Ganges had oscillated between old and new Burhia, rendering the intervening land unculturable.

Entering the district from Eta, the Bagár traverses Shamsabad West, and, turning to the south-west, joins the Ganges under the old town of Bhojpur. It carries off a large body of water during the rains, but rapidly falls and runs dry when they cease. In many places its bed is then ploughed for cultivation; and the natural moisture of the soil produces fine crops of wheat. Till within the last few miles of its course the river's banks are low, and so gradually sloping as in places to be barely noticeable when the stream has departed. In its course it is crossed by two masonry bridges: one about five miles west of Fatehgarh, on the branch of the grand trunk road connecting that place with Bewar; the other at nearly the same distance to the south, on the branch from Fatehgarh to Gursaháiganj.

The Pándu has in this district a course of some eight miles only. It enters from Etáwa, and passes through the southern villages of Tirwa into Cawnpore. The Arind flows through Sakráwa, and along the southern border of Sakatpur, into Etáwa.

The channel of the Ganges, as it skirts or traverses the district, shifts according as the river runs under the high upland cliff or through the alluvial lowlands. Where high cliff forms its right bank, it has therein a permanent limit which is not easily eroded; while

¹ Mr. Elliott apparently reckons three generations to seventy years. It is believed that in Europe three go to the century; and in a country where four successive monarchs reigned between them 151 years (1556-1707), the former allowance seems a little small.

its left bank, consisting merely of sand, is subject to perpetual changes from the action of the stream. The cliff is composed of a hard mixture of loam and sand, of such consistency that while the action of the surface drainage gnaws it into many ravines, the mass of the cliff remains undestroyed. The resistance of this barrier, and the weakness of the opposite bank, causes the river again and again to shift further from the former towards the latter, leaving behind it a legacy of sand. It is the formation of alluvial mould above these sandy deposits which creates the *tarāi* and *kachola* lands. In the lowlands themselves both banks are of sand; and the channel is here liable to great and frequent changes. This remark applies also to the Rāmganga, which, not being a snow-fed stream, varies greatly in volume, and is even more erratic in its movements than the Ganges.

The sandy islands formed by the action of the current in the middle of these streams are often enriched with much of the good soil that is being hurried down in solution. But at the same time tracts, on which an alluvial mould has already settled, are frequently resterilized by deposits of sand. The condition of both islets and banks is therefore very precarious. The floods of a single year may carry off a huge cantle of cultivated land, or ruin its fertility; while the process of restoration or alluvion is necessarily slow and uncertain.

The Kāli nadi and the Īsan are confined by a high bank on each side. Within these limits each has its *tardī*, which it floods in the rains, and through which it almost yearly cuts some fresh channel as a retreat for the dry weather. The banks of this channel are composed of white sand with a top layer of soft mould. Having no power of resisting the action of water, they undergo ceaseless changes; and the course of the river, albeit within smaller limits, shifts like that of the Rāmganga. The deposits left resemble those of both Rāmganga and Ganges.

The district is traversed, or about to be traversed, by branches of two
 Canals. great irrigation channels—the Ganges and Lower Ganges
 Canals. A general and historical description of these
 works has been given elsewhere;¹ and we need here mention only such special
 details as affect Farukhabad.

The Cawnpore branch of the Ganges Canal has been constructed for
 many years, and crosses, in an east-south easterly direc-
 tion the whole breadth of the Tirwa tahsíl. It in fact
 crowns the ridge of the Īsan-Arind watershed; and has a length in this
 district of $34\frac{1}{2}$ miles. Its width lessens from a maximum of 60 feet at its

¹ For Ganges Canal see Gaz., Vol. II., p. 13-32 (introduction to Meerut Division) and 357-63 (Aligarh district). For Lower Ganges Canal *ibid.*, 363-66.

entry to a minimum of 46 at its exit, the average depth in times of good supply being about six feet. Its eight distributaries are in eastward order the Taria, which quits it before entering the district; the Mirzāpur, Sarāya, Tirwa and Kanswa, Bahosi, Sukhi and Aima. All of these, except the Kanswa, are tapped from its left bank. The Mirzapur *rājba* reinforces the Sarāya, the Sarāya the Tirwa, and the Bahosi the Sukhi; while the Tirwa, at the point where joined by the Saraya, throws off a short channel to join the Bahosi. The total length of all distributaries is 94 miles, the Tirwa (25 miles) being the longest. The Kanswa distributary passes on into Etāwa, the Tirwa, Sukhi and Aima into Cawnpore. The canal is crossed by 12 bridges—that is, one to every 2 miles and 7 furlongs.

The following statement shows the area which during 1877-78 this canal watered in each pargana :—

Parganah.	Acreage of land irrigated for			Total irrigation of year in acres.	Number of villages watered.
	Autumn harvest.	Spring harvest.	Both harvests.		
Saurikh	7,387	4,800	3,775	12,187	40
Sakráwa	1,955	1,309	1,047	3,264	22
Sakatpur	4,857	2,744	1,225	7,601	29
Tirwa-Thatia ¹	10,433	9,090	1,450	19,523	59
Total	24,632	17,943	7,497	42,575	150

And the nature and area of the various crops irrigated by flow or lift may be thus shown :—

Description of crops	Acreage watered by		Description of crops.	Acreage watered by	
	Flow.	Lift.		Flow.	Lift.
Garden and orchard	194	350	FIBRES ... { Cotton ...	321	849
Sugarcane	1,402	1,538	... { Hemp ...	8	2
Wheat	3,359	3,353	DRY ... { Indigo ...	7,268	4,013
Barley	3,001	4,251	DRUGS ... { Opium ...	811	1,802
Rice	1,465	221	... { Tobacco	8	33
Maize	460	1,116	Waternuts	8	...
Jowar millet	1,674	3,042	Crops watered but once and insufficiently.	284	165
Canary-seed	24	10			
Ditto (चना). }					
Bajra ditto	312	264			
CHICK-PEA OR GRAM ...	153	110	Total	21,155	21,420
Pean	396	301			
Arhar	7	...			

¹ A fresh distributary, at present under alignment, will water pargana Chhibrámau also.

As the accounts of the Cawnpore Irrigation Division are not kept by district, it is impossible to show, for Farukhabad alone, the canal receipt and expenditure. But the water-rate for irrigation is realized by the Collector, and this can be separately shown. It in 1877-78 amounted to Rs. 88,785 for occupiers, while for owners no rate was levied. Besides the water-rate, Rs. 31,588 is yearly credited to the canal on account of the enhancement which, owing to canal irrigation, was found possible at the revision of the land-assessment.

The Bewar and Fatehgarh branches of the Lower Ganges Canal, both under construction, will be opened respectively in 1880-81 and 1881-82. The former branch will not itself pass through the district, but will throw out distributaries towards Chhibrámau, to water the Káli nadi and Isan watershed. The total length of these distributaries, major and minor, will be $42\frac{1}{2}$ miles. Almost immediately after crossing the Mainpuri frontier the "Bewar branch *rájba*ha" will bifurcate into two major distributaries, the Nigoh (6 miles) and the Mighauli (11). The Binsia major *rájba*ha (6 miles) will enter from Mainpuri further south, at the south-western corner of the watershed. The remaining major distributaries, the Atrauli (6 miles) and Khubariapur ($4\frac{1}{2}$), will be branches of those already named; and the length of minor *rájba*has will be 10 miles.

Entering from Eta, the Fatehgarh branch will flow south-eastwards through the Káimganj tahsíl with a course of 21 miles. The latter part of that course will be almost parallel to the Farukhabad-Káimganj road, near which the canal will ultimately discharge into an affluent of the Bagár. It is proposed to construct 40 miles of major and 20 of minor distributaries, but their exact alignment and names are as yet unsettled.

Canal irrigation is popularly debited with causing an increase in the spread of fever and ague; but there is no good reason to believe that any such increase has taken place in this district.

* Effect of canals on health and spring level.

The tract of country traversed by the Ganges Canal was always a region of shallow lakes and ponds, always exceptionally subject to floods in the rains. Nor is there any greater prevalence of fevers in that part than in other portions of the district, when at certain seasons of the year fever is almost universal. The spring level has, however, been affected very much. The water has now risen to within eight or ten feet of the surface where formerly it lay at a depth of twenty feet or more; and this rise prevents the construction of wells where wells were once common enough. So far as irrigation is concerned, the canal itself supplies a remedy for the damage caused; but in many instances

great inconvenience has arisen from the loss of wells which supplied drinking water. Many a village is now limited to the single masonry well which has survived for its supply.

The shallow lagoons or *jhils* of this district lie for the most part in the midst of the úsar plains, or rather in those tracts of country where úsar plains occupy a large portion of the area. They are hence found mostly in parganah Shamsabad East, and in the Chhibramau and Tirwa tahsils. Tálgrám means "the village of ponds;" and the parganah named after that village, in Chhibrámau, contains no less than eight large jhils. Such lakes depend for their supply of water on the rains, and in some few cases on canals also. None of them, so far as is known, drinks from any natural spring; and all are, in fact, simple accumulations of surface drainage which can find no other outlet. During the rains their overflowings are carried off along shallow water-courses, which later on in the year could hardly be detected were not their moist beds often marked with bright green crops of rice or wheat. The most important rice lands of the district, those in the south of Tirwa, all indeed lie along the course of the drainage lines which remove the floods from the central plains of the tahsil.

The two great systems as it were of jhils are that of the watershed between Káli nadi and Isan, and that of the plain south of Isan, in which parganah Tirwa-Thatia is situate. They consist of a series of lagoons which, even at their lowest, include a large expanse of swamp and water. These jhils are widely utilized for irrigation; the water being carried along artificial channels, sometimes to great distances, and applied to the field with the aid of the *lehri* or swinging basket.¹ The fringe of land surrounding the jhil, flooded only when the waters are at their highest, is sown with rice. And this is sometimes followed by a crop of barley, where the soil remains moist enough to admit of being ploughed for that purpose.

The most important jhils are those around Nigoh in parganah Chhibrámau.² Of the Tálgrám lagoons, the Bhágel at Amolar has an area of 49 acres; the Bholáni, near Baroli, of 69; the Amwani at Pangáon, of 68; the Deha, in the same village, of 32; the Kaint at Tera Rabu, of 234; the Rakhel at Tambiyámau, of 38; the Bholani at Rohili, of 81; and the Dadar at Narmau, of 298. Parganah Tirwa-Thatia can boast the important jhils of Lakh, Bahosi, Majhlai,³ Umarda, Sukhi, Aghás, Firozpur, and Sanda.

¹ For some account of lift irrigation by swinging basket (elsewhere *beri* or *dauri*) see Gaz., V., 31-32 (Budaun), and VI., 340-41 (Gorakhpur). ² One of these, the Mighauli, will be traversed by the Nigoh on distributary of the Lower Ganges Canal. ³ The Bahosi and Majhlai jhils are traversed respectively by the Tirwa and Bahosi distributaries of the Ganges Canal.

Of the rivers and lakes in this district, none but the Ganges and Rám-ganga¹ are navigated at any season of the year. The body of water in the Káli nadi and the Isan would during the monsoon be sufficient to carry the boats which are employed on the Ganges; and the minimum burthen of such vessels may be reckoned at about twenty-five tons. But no monsoon traffic enlivens any part of these streams except the lower twelve miles of the Káli nadi, into which during the rains boats passing down the Ganges are brought through the Khanta nala, in order to avoid the strong stream of the Ganges. The Káli nadi has, however, no independent traffic of its own. The lakes are all too shallow to admit of any navigation. The main (Cawnpore) branch of the Ganges Canal is navigable; but the navigation confines itself, so far as this district is concerned, to the transport of a little fuel. The branches of the Lower Ganges Canal are not, according to present proposals, intended to bear any traffic. Even on the banks of the Ganges, there is no town with any great community of boatmen.

The district has hitherto enjoyed no communication by rail. The stations nearest its border have been Achalda and Phaphúnd in Etáwa and Jhínjhak in Cawnpore. But Shikohabad in Mainpuri, and the two stations at Cawnpore, being connected with Farukhabad by metalled roads, have monopolized far the larger portion of the traffic bound to or from the district.

A change is, however, at hand. The Cawnpore and Farukhabad Light Railway, now under construction, will connect the two cities whose name it bears. Its steel rails follow as nearly as possible the line of the metalled Grand Trunk and Gursaháiganj roads, but for about 13 miles in this district their course diverges from that line. Such divergences occur as a rule where the road passes through villages, approaches bridges at too steep a gradient, or turns at too crooked a curve. The total length of the railway in this district is 42 miles and 7 furlongs. The six stations, at Mírán-sarái, Fatehpur, Gursaháiganj, Kamálganj, Fatehgarh, and Furukhabad (terminus), are already being built.² The railway is likely to be opened about the middle or end of 1880.

¹ The Rám-ganga navigation is, as mentioned in the Budaun and Bareilly notices, chiefly confined to a small monsoon traffic of bambus and grain; see *Gaz.* V, 10-11, 513.

² The plans of this railway were not, when the notice on Cawnpore was written, sufficiently advanced for the stations in that district to be mentioned. Those stations are as follows:—

1. Cawnpore (terminus).
2. Kaliyánpur.
3. Mandhana.
4. Chaubepur.

5. Shígrájpur.
6. Pura.
7. Bilhaur.
8. Araul.

The chief link which at present connects Farukhabad with surrounding districts is the metalled Grand Trunk Road, whose vast length,¹ excellent construction, and uninterrupted shade of avenue, fairly entitle it to be deemed the finest highway in the world. Along it up to Gursaháiganj will run, as just mentioned, the Cawnpore and Farukhabad Light Railway. Entering from Cawnpore, the road travels west-north-westwards into Mainpuri. Beside it at Mirán-sarái, Jalálabad, Gursaháiganj, and Chhibrámau, are encamping-grounds where troops may obtain water, fuel, and, with due notice, plentiful forage. From it at Gursaháiganj branches the metalled Gursaháiganj road, which will bear the railway on to Fatehgarh, and has an encamping-ground at Khudáganj. At Fatehgarh cantonments, where lies another encamping-ground, begins a continuation of the same highway. This, the metalled "Fatehgarh section" of the Rohilkhand Trunk Road, crosses the Ganges at Ghatiaghát, and passes northwards through tahsil Aligarh into Sháhjahánpur. It has an encamping-ground for troops at Alláhganj. From the Grand Trunk Road at Bewar in Mainpuri starts another metalled branch, which passing north-eastwards through this district, with an encamping-ground at Muhammadabad, ends at Fatehgarh. The only other metalled line of length or importance is that which, starting from the Mau gate of Farukhabad, travels north-westwards to Káimganj. The metalled roads are the arteries from which a network of numerous unmetalled veins spread across the district. The latter may be divided into two classes:—(1) those connecting this with other districts, and (2) those purely local roads which in the district itself connect different towns with one another.

The most important of the former class run (1) from Farukhabad through Nawábganj to Alíganj in Eta, and (2) from Farukhabad through Chhibrámau and Saurikh to Airwa in Etáwa. To the latter class belongs the road which, starting from Kampil, travels to Káimganj, and there throwing off a branch to Shamsabad, passes on to Nawábganj, Muhammadabad, Chhibrámau, Tálgrám, Tirwa, and Thatia. This road runs the whole length of the district and is connected by very numerous feeders on both sides with outlying villages. From it at Tirwa run branches to Saurikh on the west and Kanauj on the east.

The mileage within the district of the different roads may be seen from the following statement, which distributes all highways into first class, or raised, bridged, and metalled; second class, or raised and bridged, but not metalled; third class, neither raised nor metalled, but occasionally bridged;

¹ The Grand Trunk Road extends from Calcutta to Peshawar.

and fourth class, mere cross-country cart-tracks from village to village, neither metalled, raised, nor bridged.

First class roads.

						Mileage within district.
Grnd trunk road	...	...	...	...	...	42
Bewar branch	...	...	...	...	...	21
Gursaháiganj	...	...	...	...	...	20
Farukhabad and Yákútganj	...	...	...	...	...	5
" " Ghatiaghát	...	...	...	...	...	3
Rohilkhand trunk road (Fatehgarh section)	...	...	...	...	...	19
Káimganj	...	...	...	...	...	23
Farukhabad and Pattia	...	...	...	...	...	3
Fatehgarh and Lál-darwaza (Farukhabad)	...	...	...	...	...	3
" " Kadri darwaza	...	...	...	...	...	3
Station-roads	...	...	...	...	...	7
Total						149

Second class roads.

Farukhabad to Chhibrámau	...	...	...	...	...	17
Fatehgarh to Pattia	...	...	...	...	...	7
Thattia to Saurikh	...	...	...	...	...	31
Chhibrámau to Tirwa	...	...	...	...	...	24
Tirwa to Makrandgar	...	...	...	...	...	12
Thattia to Kanaul	...	...	...	...	...	13
Jaganoatál to Mahdi ghát	...	...	...	...	...	3
Chhibrámau to Muhammadabad	...	...	...	...	...	14
Muhammadabad to Súrajpur ghát	...	...	...	...	...	30
Bathlapur to Aliganj (in Eta)	...	...	...	...	...	21
Káimganj to Kampil	...	...	...	...	...	6
Kanaul to Tera Mullon	...	...	...	...	...	7
Chhibrámau to Chhappanna	...	...	...	...	...	22
Khudáganj to Barhanpur Bírhar	...	...	...	...	...	24
Kampil to Gauri Mahádeopur	...	...	...	...	...	10
Faizbágh to Shamsabad	...	...	...	...	...	3
Tirwa to Bela in (Etáwa)	...	...	...	...	...	11
Kanaul to Mayyura or Meora ghát	...	...	...	...	...	5
Ganj Tirwa to Karárapatti	...	...	...	...	...	4
Sarái Mirán to Kanaul	...	...	...	...	...	2
Station road	...	...	...	...	...	10
Total						276

Third class roads.

Of these, the road statement shows 42, the principal being those from Singirámpur to Amritpur (23 miles), Baraun to Pithán (20), Kanaul to Tálgrám (20), Farukhabad to Punpálpur (20), Tálgrám to Sharífabad (17), Samdhin to Dhubghatta (16), Dhubghatta ghát to Hawerpur (15), Yákútganj to Tálgrám, (16), and Shamsabad to Sarái Aghat in Eta (16½); total, 409.

Fourth class roads.

26. The principal being that from Shamsabad to Alláhganj via Amritpur (16½ miles); total, 179.

The following is a polymetrical table showing the distance by road from Farukhabad, Fatehgarh, and one another of the principal places in the district :—

Farukhabad.	Fatehgarh.									
	3	28	23	18	15	11	10	8	12	22
	Kampil.									
	5	22	18	15	11	10	8	12	22	26
	Káimganj.									
	6	11	18	15	11	10	8	12	22	17
	Shamsabad.									
	7	9	15	11	10	8	12	22	26	21
	Nawábganj.									
	8	15	22	13	10	8	12	22	26	21
Farukhabad.	Muhammádad.									
	18	16	14	20	25	8	12	22	26	21
	Aligarh.									
	4	22	19	16	21	26	13	12	22	17
	Alláhganj.									
	32	26	24	30	35	43	20	22	26	33
	Gursaháiganj.									
	14	30	25	12	21	27	34	17	18	26
	Chhibrámau.									
	7	17	38	33	21	29	34	36	41	25
Farukhabad.	Saurikh.									
	20	21	12	41	37	36	42	45	50	55
	Tirwa.									
	7	28	18	46	42	49	51	58	64	36
	Thatia.									
	8	11	28	43	39	37	43	48	53	32
	Sarai Miran.									
	18	18	10	11	7	35	31	24	31	43
	Tálgrám.									
	9	10	15	11	18	3	34	30	27	35
Farukhabad.	Jalálabad.									
	15	15	25	29	11	12	21	17	13	19
	Kamálganj.									
	15	15	25	29	11	12	21	17	13	19
	Kamálganj.									
	15	15	25	29	11	12	21	17	13	19
	Kamálganj.									
	15	15	25	29	11	12	21	17	13	19
	Kamálganj.									
	15	15	25	29	11	12	21	17	13	19

The only bridge of present importance is the small iron suspension over the Káli nadi; but that river will be bridged also by the railway. The annexed statement, however, shows at a glance the manner in which the principal roads cross the principal streams.

Bridges.

A few items of military value, such as the breadth and depth of the rivers, and the nature of their banks, have been added :—

Road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
<i>1st Class.</i>			Ft.	Ft.	Ft.	Ft.		
Bewar ...	Bagár ...	Masonry bridge.	56	...	...	...	Hard clay,	Hard clay,
Ditto ...	Káli nadi ...	Ditto ...	250	...	...	...	...	...
Gursaháiganj ...	Bagár ...	Ditto ...	60	...	...	...	...	...
Ditto ...	Kali nadi ...	Iron suspension bridge.	300	...	...	...	...	...
Rohilkhand trunk	Ganges ...	Bridge of boats in dry season; ferry in rains.	9,450	40	800	12	Clay on right; sand on left.	Sand.
Ditto ...	Rámghanga ...	Ferry and bridge of boats.	6,150	15	200	8	Sand ...	Sand.
Farukhabad-Pattia.	Bagár ...	Masonry bridge.	60	...	Dry ...	Dry ...	Hard clay,	Hard clay.
<i>2nd Class.</i>								
Farukhabad-Chhibrámau.	Ditto ...	Ford ...	60	7	Do. ...	Do. ..	Do. ...	Do.
Ditto ...	Káli nadi ...	Bridge of boats in dry season; ferry in rains.	6,600	24	180	10	Alternate clay and sand.	Sand.
Fatehgarh-Pattia.	Bagár ...	Ford ...	45	7½	Dry ...	Dry ...	Hard clay,	Hard clay.
Chhibramau-Tirwa.	Isan ...	...	...	...	...	...	...	...
Tirwa-Makrand-nagar.	Ditto ...	Ford in dry season; boats in rains.	800	14	100	2	Sand and clay.	Sand and clay.
Thatla-Kanauj ..	Ditto ...	Ditto ...	900	Do.	77	3	Do. ...	Do.
Chhibrámau-Muhammadabad.	Káli nadi ...	Ferry ...	5,280	24	150	7	Alternate clay and sand.	Sand.
Muhammadabad and Surajpur-ghát.	Bagár ...	Ford ...	60	6	Dry.	Dry ...	Clay ...	Clay.
Ditto ...	Burhghanga ...	Ford in dry season and at times during rains also; no boats.	200	4	...	...	Hard clay,	Hard clay.
Hatiapur-Aliganj,	Bagár ...	Masonry bridge.	30	...	...	...	Do. ...	Do.
Khudáganj and Barhanpur-Bírhahar.	This has a bridge of 14 feet and culvert of 10.	...	...	...	...	...	...	...
Tirwa-Bela ...	Ganges canal	Masonry bridge.	60	...	...	...	...	...

The remaining roads of importance which cross rivers cross them by ferry.

The means of transport procurable in the district on an emergency, with or without the consent of the owners, was in 1876 reckoned at about 8,000 bullocks, 2,000 carts, 200 horses, 50 camels, 30 mules, and six elephants. The Magistrate at the same time computed that about 2,000 bullocks, 500 carts, 30 camels, and 20 mules would, if required, be willingly offered for hire.¹

Farukhabad has always enjoyed the reputation of being one of the healthiest districts in the Dúáb. To the generally high level of

Climate. its surface and dryness of its climate may be ascribed the comparative immunity which it has hitherto enjoyed from epidemics of any sort. Fevers, indeed, are just as common in August and September as they were when the *Fatehgarh-náma* was written 34 years ago. But in every district of these provinces those months are more or less febrile. The following statement shows the mean temperature for each month of five years, as recorded at an observatory closed in March 1875² :—

Month.					1870.	1871.	1872.	1873.	1874.
January	...	...	...	...	59	58	58	69	58
February	...	..	...	...	66	66	73	67	65
March	...	...	...	...	73	75	79	76	73
April	...	...	...	...	82	84	85	87	88
May	...	...	...	...	93	87	91	89	94
June	...	...	...	...	88	87	93	96	86
July	...	...	...	...	86	83	86	85	84
August	...	...	...	...	83	83	84	84	84
September	...	...	...	...	82	83	84	82	83
October	...	...	...	...	80	81	79	77	78
November	...	...	...	...	68	72	69	69	68
December	...	...	...	...	61	61	63	61	60
Mean	...	...	...	...	77	77	79	79	77

The cold weather begins later than that of more western districts, and may be said to last from the end of October to that of March. Though dry and wholesome, the heat is not intense. At night indeed, blankets and even fires are necessary, while there is often a slight frost; but the glaring noonday certainly errs on the side of warmth. In January, or a month earlier or later, fall the light winter rains (*maháwath*), and during the latter half of this bracing

¹ Magistrate-Collector's letter No. 229, dated May 8, 1876.

² The mean is that of four observations taken each day, 4 A. M., 10 A. M., 4 P. M., and 10 P. M.

season blows a raw and dusty west wind, sometimes bearing clouds which result in mischievous hailstorms. Towards the close of March, when the weather grows markedly warmer, this breeze gradually heatens, to become in April a simoom. The summer has now set in, and a fierce heat browns the earth. In May the monsoon is preluded by cooling showers known as the little rains (*chhota barsât*). The monsoon itself begins in earnest towards the close of June or beginning of July; and henceforward till late in October, when the skies again clear, we have a period of milder heat, abundant moisture, clouded skies, and luxuriant vegetation. Instead of the vast azure dome of winter and summer, we behold a heaven of picturesque variety, and of gorgeous instead of dust-dimmed sunsets. The following table will show that the average rainfall, in these and other months, amounts to some 30·4 inches yearly:—

Month.				1874.	1875.	1876.	1877.	1878.	Average of 5 years.
January	...	...	...	·35	·33	...	1·43	1·36	6·9
February	...	...	...	...	1·31	...	·60	·2	·42
March	...	...	...	...	...	·43	·35	·2	·19
April	...	...	...	...	...	·23	·43	·61	·25
May	...	...	...	0·1	·70	·1	·4	1·35	·53
June	...	...	...	8·56	·51	·25	·80	2·31	2·48
July	...	...	...	13·73	9·60	7·66	1·83	7·60	8·08
August	...	...	...	1·46	10·86	7·76	·83	9·03	7·08
September	...	...	...	12·25	5·45	9·45	...	9·03	7·23
October	...	...	...	...	0·1	1·85	6·01	0·1	1·61
November	...	...	...	...	...	...	6·	...	...
December	...	...	...	...	·15	...	3·29	6·	·79

The climate of the streamy trans-Gangetic lowlands is damper and more feverish, resembling that of Rohilkhand. The heat of summer is less parchingly dry. And during the rainy season the country is flooded far and wide, its villages rising like islets in a muddy sea.

PART II.

PRODUCTS OF THE DISTRICT, ANIMAL, VEGETABLE, AND MINERAL.

A scientific list of fauna for the Agra division has been given in the introduction to the fourth volume of this series. It was prepared with special reference to this district by the late Mr. A. Anderson; and leaves nothing to be added here save a few unscientific details.

There are no breeds of horned cattle peculiar to Farukhabad. The ordinary cattle are small; and the larger sorts, such as the Mewâti, Kosi, and Barmana, are imported chiefly for use

Domestic cattle.

as draught cattle. For agricultural purposes, ploughing, irrigation, and sugar-crushing, home-bred cattle are chiefly employed. The price ranges from ten to thirty rupees, and an ordinary plough-bullock seldom costs over fifteen. For well-irrigation stronger animals, fetching higher prices, are required. Almost the same remarks apply to horses. There can hardly be said to be any method of breeding. Those who can afford to keep a mare do so, and dispose of the foals bred from her. The price of such horses

Horses.

ranges upwards from ten rupees. In addition to their grass they receive, during the months supplied by the autumn harvest, the pulse of *moth* and *múng*; during those supplied by the spring harvest, chick-pea (*gram*) and parched barley; and during both the straw or chaff of these plants. Goats

Sheep and goats.

and sheep are bred by Garariyas and taken to graze on the waste lands. A sheep fetches according to its age from twelve to twenty annas; a she-goat in milk as much as four rupees. Both goats and sheep are imported from the country to the south of the Jumna. Attempts have been made to improve the breed of cattle by the importation of English bulls, but such experiments have failed. At the present time there are no schemes in hand with a view to this object.

Times are altered since, in 1803, tigers were shot along the Ganges below

Wild animals.

Kanauj.¹ The few remaining patches of *dhák* forest harbour an occasional blue-bull (*nílgái*, *Portax pictus*); the úsar plains are frequented by herds of black-buck (*hiran*, *Antelope bezoartica*); and Mr. Anderson mentions the ravine-deer (*chikára*, *Gazella Bennettii*) as sometimes sighted. But these are the only large game still shot in the district; and the principal attraction which it offers to the sportsman are the waterfowl frequenting its lagoons in winter. It is therefore hardly necessary to note that no trade in the hides of wild animals, as opposed to domestic, exists. Of the few deaths which yearly result from the attacks of dangerous vermin, more than half may be ascribed to snake-bite and the remainder to wolves. But how small the mortality from these causes, may be shown by the average of the past five years. That average is 73·1 persons yearly,² the figures being 72 in 1873, 78 in 1874, 63 in 1875, 82 in 1876, and 71 in 1877. Women and children suffer far more than men, for the discrimination of the wolf teaches him to avoid the bambu quarterstaff of the male villager. Snakes, however, are no respecters of persons, and in the warmer months are equally fatal to all sexes and ages. Rewards were once offered for their destruction, and are still offered for the

¹Thorn's *Memoir of the (Marhatta) War*, quoted in one of Mr. Irvine's articles. ² Compare this with the average (167·0) of the jungly Bijnor, which has a far smaller total population.

destruction of wolves, at the rate of Rs. 2 for a full-grown female, Re. 1 for a full-grown male, and annas 12 and 8 respectively for female and male cubs. In birds there is no great trade. Wildfowl are netted and sold for eating by members of the Baheliya caste; and pet small birds, such as *lúls*, find a limited sale in the bird-market near the Pakka Taláo at Farukhabad.

"The local fish may be divided into two classes—those which are generally caught in lakes and ponds, though also found in rivers; and those found in rivers only. To the former class belong the *sing*, *mungri*, *naren*, and *saunri* or *sauwariya*. The two former are said to be species of *silurus*.¹ All four are "sown," as the expression is, by Kahárs, who keep a few fish of these classes in a small pond near their house, and at the beginning of the rains transplant the spawn to the tanks or lagoons which they rent from the landholders. The other fish found in tanks are the *lachi* or *parhin*, *bhur*, *ratiya* or *rotuma*, which are common; the *bhadda*, *bosna*, *dauth*, *chál*, and *mukta*, which are more rare, and three kinds of eels—the *bám*, *gend*, and *nanwas*. In the Ganges and other rivers are found the *parhási*, *rohu*, carp, *dighár*, *bachua gangwár*, *potra* (a flat fish), *murwara* mullet, *jhinga* prawns, and the *ghunghurra* or *pathar chata*, popularly supposed to live on stones and mud.

In very shallow water, and when, as often happens in the rains, small fry are left by subsiding floods in little pools, the fish are caught by hand. The fishermen however make use of three appliances—the *khancha*, the *dhewar*, and the *luhiya jál*. The *khancha* is a cone-shaped funnel, woven generally of *arhar* stalks. Wide and open at the bottom; it contains at the top an orifice only sufficiently large to admit of the insertion of the arm. When the water has shallowed sufficiently this funnel is placed in it and thrust well into the muddy bottom. The fish thus captured are extracted by the hand through the opening at the top. The *dhewar* is a bag-shaped net attached to two bambus, united so as to form two sides of a triangle. Taking hold of the bambus, the fisherman pushes the net along the bottom to the bank and thus intercepts the fish. The *luhiya jal* is an ordinary draught net, deriving its name from the fact that it is weighted below with iron (*loha*). Above it is floated with gourds (*tomri*). This is only used in rivers where there is a large and deep body of water. The fishermen are chiefly kahárs, who as a rule add to the gentle craft some other pursuit. The number of persons who live exclusively by fishing is small.

¹ It must however be confessed that the scientific identification of the fish of these provinces, disguised as they are by a multitude of local names, is as yet an unaccomplished task. In the latest work on the Freshwater Fishes of India, that by Captain Beavan, the *húsa* does not appear at all; and the *parási*, if it appears at all, does not appear under the name by which it is familiar in the North-West.

Fish are used for food only, and are eaten by nearly all classes and castes. The only castes who are forbidden by their tenets to eat fish are the Khatris, the Agarwálas and other Baniyas, the Gaur Bráhmans, and the Saráogis or Jains. The selling price of fish varies according to size and quality. Large river fish, such as rohu, sell at $1\frac{1}{2}$ or 2 annas per ser of about 2lb. Small pond fish, such as bhur, sell at 9 pies or an anna the ser; while the sing, mungri, and sanwariya, the more delicate of the pond fish, cost $1\frac{1}{2}$ to $1\frac{1}{2}$ annas. But fish are not used for food alone. During the rains the smaller varieties are bought in some quantity as manure for newly-planted trees. The fish of the district have been divided into those of the river and those of the pond. But it is worth mentioning that in many lagoons which are reached by the waters of the Ganges canal, large river fish, such as rohu, may be caught in considerable numbers.

As with the fauna, so with the flora. The introduction to the fourth volume contains a full scientific enumeration of botanical products not only for this district but for the North-Western Provinces at large. And we need here make only a few practical remarks on the cultivated crops and their cultivation. The following statement shows the acreage under the various crops of both harvests during the year of measurements for the current settlement of land-revenue:—

Harvest and crop.	Scientific name.	Acreage.	Harvest and crop.	Scientific name.	Acreage.
SPRING.			AUTUMN.		
Wheat (<i>gehun</i>)...	<i>Triticum vulgare</i> ...	319,979	Joár millet ...	<i>Holcus sorghum</i> ...	165,961
Barley (<i>jau</i>) ...	<i>Hordeum hexastichon</i> ...	222,843	Bajra or laharra millet ...	<i>Penicillaria spicata</i> ...	142,448
Chick-pea or gram (<i>chana</i>)...	<i>Cicer arietinum</i> ...	37,896	Arhar pulse ...	<i>Cajanus flavus</i> ...	23,551
Mixed wheat and barley (<i>gujái</i>)...	...	28,728	Cotton (<i>kapás</i>) ...	<i>Gossypium herbaceum</i> ...	56,239
Mixed barley and gram or barley and peas (<i>bijhara</i>)...	...	18,805	Indigo (<i>níl</i>) ...	<i>Indigofera tinctoria</i> ...	31,156
Lentils (<i>masúr</i>)...	<i>Ervum lens</i> ...	951	Hemp (<i>san</i>) ...	<i>Cannabis sativa</i> ...	954
Peas (<i>matár</i>) ...	<i>Pisum sativum</i> ...	3,676	Rauas ¹ pulse ...	<i>Dolichos sinensis</i> ...	1,668
Bhunj ...	...	453	Maize (<i>makhka</i>) ...	<i>Zea mays</i> ...	5,013
Canary-seed (<i>chena</i>)...	<i>Panicum miliaceum</i> ...	208	Kodo millet ...	<i>Paspalum frumentaceum</i> ...	1,461
Sarsen mustard, Láhi do.	{ <i>Brassica campestris</i> ...	{ 83	Moth pulse ...	<i>Phaseolus aconitifolius</i> ...	11,463
Lanseed (<i>alsi</i>) ...			Másh or urd do. ...	<i>Phaseolus radiatus</i> ...	3,020
	<i>Linum usitatissimum</i> ...	63	Sesamum (<i>til</i>) ...	<i>Sesamum orientale</i> ...	338
			Rice (<i>dhán</i>) ...	<i>Oryza sativa</i> ...	35,645
			Waternut (<i>singhára</i>)...	<i>Trapa bispinosa</i> ...	3,255
			Kakni millet ...	<i>Panicum italicum</i> ...	21
			Marwa ...	<i>Eleusine coracana</i> ...	70

¹ Elsewhere called *lobiya*.

Harvest and crop.	Scientific name.	Acre-age.	Harvest and crop.	Scientific name.	Acre-age.
AUTUMN—(concluded.)			GARDEN CROPS (KÁCHHIANA)—(concl'd.)		
Mung pulse ...	<i>Phaseolus mungo</i> ...	545	Arwi or ghuiyán } Yam-like roots.	<i>Colocasia antiquorum</i> .	999
Sama ...	<i>Oplismenus colonus</i> ,	17	Kand or shukr-kand.	<i>Amorpha phyllanthus campanulatus</i> .	6,798
GARDEN CROPS (KÁCHHIANA).			Turmeric (<i>haldi</i>) ...	...	77
Opium (<i>post, afim</i>)	<i>Papaver somniferum</i>	20,110	Fennel (<i>sonf</i>) ...	<i>Pimpinella antsum</i>	239
Sugarcane (<i>ukh</i>)	<i>Saccharum officinarum</i> .	39,823	Safflower (<i>kusám</i>) ...	<i>Carthamus tinctorius</i>	6
Tobacco (<i>tambá-hu</i>).	<i>Nicotiana tabacum</i> ...	4,504	Cammin (<i>zíra</i>) ...	<i>Cuminum cyminum</i>	168
Potatoes (<i>álu</i>) ...	<i>Solanum tuberosum</i>	3,776	Total, spring ...	...	617,464
Endive (<i>káshni</i>)	<i>Cichorium endivia</i> ...	2	Total, autumn ...	...	477,578
Vegetables (<i>tar hári</i>).	Various ...	6,004	Total, garden crops ...	...	83,907
Melons (<i>kharbúza</i> and <i>tarbúza</i>).	<i>Cucumis melo</i> and <i>C. vulgaris</i> .	1,242	Groves of trees ...	...	63,658
			GRAND TOTAL ...	...	1,242,620

The *Káchhiána* or garden-lands derive their name from the *Káchhi* or market gardening caste, who in turn are said to derive theirs from the country of *Kachh*. Situate as a rule in the manured zone around the homestead, such lands are tilled for no particular harvest, but cropped twice and even thrice yearly. When not reserved for garden produce, they are generally sown with an autumn crop of maize or indigo,¹ followed by a crop of barley or potatoes in spring. The treble yearly crop requires so liberal an application of manure that it can be realized only in the neighbourhood of large towns, such as Farukhabad, Káimganj, Shamsabad, Chhibráman, and Tirwa. The crops grown are 1st, maize, 2ndly, potatoes, and 3rdly, tobacco, cucumbers or melons. Potato cultivation flourishes chiefly in the lands between Farukhabad and Fatehgarh. The potatoes of this small tract are exported largely to the west, and supply the district itself with seed. Of the principal *kachhiána* growths—

Potatoes are sown in November and ripe in March.

Arwi	"	April	"	September.
Kand	"	September	"	December.
Melons	"	March	"	June.
Sugarcane	"	ditto ²	"	January.
And tobacco	"	August	"	ditto.
Or	"	March	"	May.

¹ Being reaped early, these crops can be cleared off in time to prepare the field for the spring harvest.
² Generally but not always. Sugarcane is called, according to the method of tillage adopted, *pari* or *chaiti*. The cultivation of the former or commoner variety presents the unusual feature of a systematic fallowing. Land that has yielded an autumn crop is left unoccupied till the next spring but one, being meanwhile ploughed and ploughed again whenever time can be spared. The cuttings are sown in March, and the cane is reaped in the following January. No other crop can be sown till the next autumn, and it follows that the field gives but two harvests in three years. Hence the term *pari*, which is being interpreted a state of fallow. The *chaiti* crop is sown somewhat later, in Chait, or March-April. It directly succeeds a spring, and is succeeded after the usual summer interval by an autumn crop. Under this system, which is universal in the *Kumfána* tract of tahsil Káimganj, a harvest is realized yearly.

The autumn crops are for the most part sown in July and reaped in November; the spring crops as a rule sown in November and reaped in March. But for further details on this subject the reader is referred to the Etáwa notice.¹

The method of agriculture pursued in Farukhabad possesses indeed no peculiar features apart from those of the Doáb in general. The greater portion of the cultivated area produces a single crop each year, the land being relieved by the alternation of autumn and spring crops. In the case of such land the autumn crop will consist of joár or bájra; the spring crop of wheat, barley, mixed wheat and barley, gram, or mixed gram and barley or barley and peas. The preparation of the ground and the production of the crops are effected as follows. Ground that has long lain fallow, or is being brought under cultivation for the first time, is dug up with the *kassi*, a short-handled narrow-bladed mattock. The *pháonra* or ordinary mattock, and the *kudár*, a kind of pick, are often used for the same purpose. After this (or without it, if the land has been previously tilled), and when the first fall of rain has softened the hard-baked soil, the field is ploughed as often as the cultivator's time will allow. The surface is then rendered level, and the clods crushed by running over it the *patela*, a flat board drawn by two bullocks. On this primitive harrow, to give it additional weight, stands the driver himself.

The land is now ready for sowing. The seed is either scattered broadcast (*patara*), or dropped through a drill called *náli*, *sel*, or *báns*, which is generally fastened to the handle of the plough.² The former is the plan adopted for the autumn crops of millet, but wheat and barley are sown with the drill. The drill is a bambu-tube entered by a wicker-work funnel; through it the seed falls into the furrow made by the ploughshare, being afterwards covered by the earth turned over as the next furrow is formed.

After sowing, the next process is that of weeding, which begins about a fortnight later, and is continued at intervals whenever necessity arises. Where water can be obtained either from wells or tanks irrigation is applied, but only to the spring crops. The millets are never watered. The various modes of irrigation are described elsewhere.

The method of reaping presents no peculiar features. Threshing is effected, in Jewish fashion, by means of bullocks, of whom as many as four or five are tethered in line and driven round the threshing-floor. This is called "*doen chalána*." To winnow the

¹ Gaz., IV., 249.
But of this hereafter.

² It is in one form of plough, the *akuri*, fastened to the boot or sole.

grain, it is taken up in hand or basket and allowed to fall through the air, the wind carrying off the chaff and the grain falling straight to the earth. To store the grain, pits are dug under ground, and their walls carefully plastered with mud and cowdung. The grain is thrown in, and the mouth of the pit covered up. Such excavations are known as *khatti*.

Agricultural imple- The following is a list of the implements of agriculture
ments. to be found in the possession of most cultivators : —

The plough or *hal*, consisting of a *kurha* or main body, price two annas ; a *parhari* or sole, one anna ; *muthiya* or handle, three pies ; *chiraiya*, or top of handle, three pies ; *haris* or pole, twelve annas ; *judn* or yoke, also available for irrigation, three annas ; *saila*, or pair of outside pegs which secure the necks of the bullocks in the yoke, six pies ; *gate* or pair of inside pegs for the same purpose, six pies ; *phala*, or iron blade of the share or sole, six annas ; *nalna*, or leather thong which binds the yoke to the pole, two annas ; and *jota*, or hempen rope to drive the bullocks, one anna ; making the total cost of the plough Re. 1-12-6. The *panehti* or whip, consisting of the *paina* or stick, *angi*, *santa*, or thong, and *arai* or goad, costs nine pies. Other implements are the *kassi* or mattock, costing one rupee ; *kudar* or pick, eight annas ; *hansiya* or sickle, six annas ; *patela*, *mai*, or clod-crusher, twelve annas ; the ropes which draw it (*mahgi*), three annas ; *bans*, *sel*, or seed-drill, nine pies ; *khurpa* or hoe for weeding, two annas ; *garasi* or chopper for fodder, with its handle (*jaura*), eight annas ; and the *otan*, or chopping block, one anna.¹

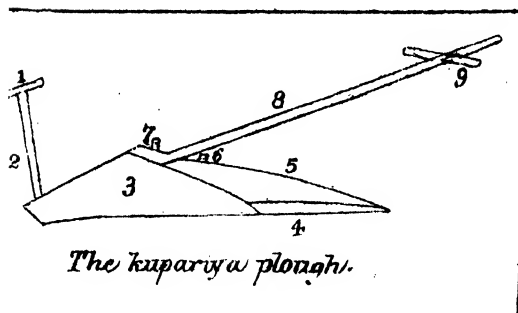
The threshing implements consist of four fans (*palla*) worth one anna ; *pachai* or rake, one anna ; *gandawar* or rope to tie the bullocks together, one anna ; and *musika*, or muzzles for the cattle treading out the corn, one anna a pair. For watching the crops are required a *maira* or platform, worth eight annas, and a *guphni* or sling, worth six pies. For irrigation we have the *pul* or leathern bucket, costing four rupees ; the *kandra*, or iron ring round its mouth, twelve annas ; the *karra*, or arched iron handle above the ring, one anna ; the *bart*, or rope, two rupees, or four when made of leather ; the wooden peg at the end of the rope, six pies ; the *bandhna*, or rope fastening the bucket to the well rope, one anna ; *jogiha*, the rope fastening the well rope to the yoke, one anna ; *jangha*, the wooden beam for the wheel, four annas ; and the *giri* or wheel, *giraura* or axle, and *aung* or axle-box, four annas. Other appurtenances are two *pansi* or nets which hold chaff for fodder ; and four *paghaiyas* or tethering ropes, costing eleven annas. This makes the total cost of implements Rs. 13-9-9 ;

¹ For illustrations of some of these implements and the nomenclature elsewhere adopted for the various parts of the plough, see Gazetteer, III., 513-15 (Mainpuri).

and if we add Rs. 34 for a pair of bullocks, the capital invested in the apparatus of husbandry will amount to Rs. 47-9-9.

If the cultivator grows sugarcane, he must also invest some capital in erecting a sugar-mill. With its various appliances and the boilers, pans, and other vessels used in preparing the sugar, this will cost about Rs. 28. As, however, one mill will suffice for three holdings, each tenant's share in the expense is limited to about Rs. 9-5-0.

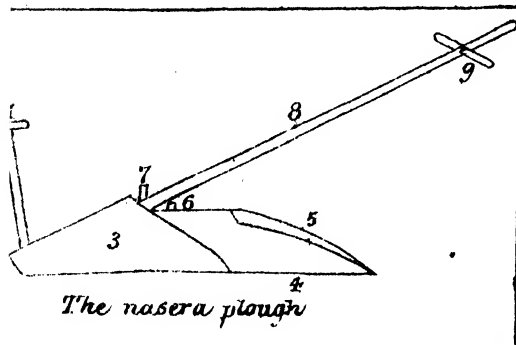
A short description of the various parts of the three most important instruments of agriculture—the plough, the well, and the sugar-mill—may here be given. (1) *The plough*.—The shape, size, and component parts of this implement are specially adapted to the nature of the soil in which it is intended to employ it. The most common forms in this district are three—the *kupariya*, the *nasera*, and the *akuri*. The *Kupariya* plough consists of the following parts: (1) *chiraiya*, (2) *muthiya*, and



(3) *kurh*, already explained; (4) *kupariya*, a flat piece of wood lying under the phala; and (5) the phala or iron share, which in this plough is quite separate, being kept in its place by the *kupariya* below, and (6) the *agmasi* above it. The *agmasi* or *agagsi* is a peg of wood. So are (7) the *pât*, which secures (8) the *haris* or pole in its place, and (9) the *nareni*, to which the thong (*nahna*) fastening yoke to pole is

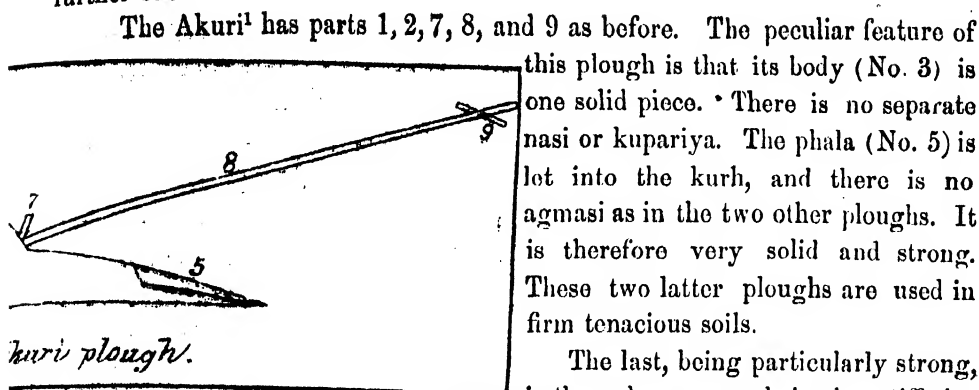
attached. This plough takes its name from the *kupariya*, which does not appear in other *hals*. It is of light make, and used only in light sandy soils.

In the *Nasera* the parts marked 1, 2, 3, 5, 7, 8, and 9 are the same as in the *kupariya* plough. The distinguishing



feature in this plough is the *nasi* (No. 4), into which the phala (No. 5) is inserted. The *nasi* is fixed in the *kurh* by means of the peg *agmasi* (No. 6). The *nasi*, which gives this plough its name, is of wood. It differs from the *kupariya* of the plough first shown in being larger and heavier, and in having the phala or iron edge inserted into it as a fixture,

and not a separate piece. As the nasi wears out below the phala is inserted further back.



this plough is that its body (No. 3) is one solid piece. There is no separate nasi or kupariya. The phala (No. 5) is let into the kurh, and there is no agmasi as in the two other ploughs. It is therefore very solid and strong. These two latter ploughs are used in firm tenacious soils.

The last, being particularly strong, is the only one used in the stiff rice

lands, and when so used the body is considerably shortened. In sowing with the first two ploughs, the seed drill is fastened to the side of the muthiya, and drops the seed on the left side of the furrow. With the third plough it is inserted into a hole in the akuri, and the seed passing through the hole falls into the middle of the furrow.

The watering apparatus consists of the bucket (*pul* or *pur*), made of buffalo-skin fastened with leather thongs and iron clamps to the iron ring round its mouth (*kandra*). Two arched handles of iron (*karra*) and wood respectively cross one another, and form the support to which the rope is attached. The rope (*bart* or *nari*) is made of hemp or leather, most commonly the former. The wheel (*giri*) contains an iron box (*aung*), through which the axle (*giraunda* or *dhura*) is passed. The ends of the axle are supported on a forked arm fixed in the earthwork. This support is called *kobar* if formed from the natural forked branch of a tree, or if made of two pieces of wood, *jangha*. The well-walk or bullock run is named *pairiya*. The beam across the mouth of the well, on which the man stands to empty the bucket, is called *patela* or *pat*; and the small reservoir beside the mouth, where the bucket is emptied, *purcha*.

The sugar-mill (*kolhu*) is a huge drum-shaped mortar, in which an almost upright timber beam or pestle (*lit*) is made to turn by an arrangement attaching it to a pair of revolving bullocks. The principal element in this arrangement is the horizontal beam (*kantar*) to which the bullocks are attached, and which, like the handle of a windlass, turns the pestle in the mill. On a fork (*jibhi*) at the outer side of this handle sits

¹ So called, perhaps, because it has no detached or separate body (*A* privative, and *kurh*).

the driver (*bharan*). The pestle is supported by a parallel beam (*malkam*), to which it is attached by a piece of timber called *chiraiya*. In other parts of the North-West the pestle is called *lath*, *jath*, and *pât*; the horizontal beam *pât* and *kattri*; the parallel beam, *khuntâ*; and the timber which connects the last with the pestle, *dhenka*.* The mortar itself is built mainly of wood; but the top is of earth, with a timber frame-work or lining (*chaukhat*). It is against the sides of this frame-work that the cane is crushed. From a hole in the bottom of the mill the expressed juice is conveyed into an earthen bowl by a spout (*para-khiya*). From this, again, it is ladled into the cauldron (*kardhi*) with a cup called *saili*. As the syrup thickens with boiling it is moved first into a wide shallow earthen cooling pan called *gorh* or *karari*, and from that into small earthen bowls called *barsiya*. In these it remains till cold.

The importance of manure, its effect on the crops grown, and therefore on the value of the lands for which it is available, can hardly be overrated. The use of manure is universal and is limited only by the limit of the quantity obtainable. All the sweepings of the houses, the droppings of cattle, and every sort of rubbish, are carefully collected for removal to the fields; nor does the use of cowdung for fuel utterly destroy its value as manure. For the ashes of the fire are always added to the dunghill, and much that is potent for fertilizing purposes is thereby preserved.¹ The possibility of obtaining manure has an universal and striking effect on the rents in a village. In ordinary villages the circle of fields round the site pays three or four times the rate of unmanured land, in other respects similar, and not half a mile distant. Round large towns it is the abundant supply of manure that enables the cultivator to grow a triple crop, and raises the rate of rental to ten or fifteen times that of ordinary land in the district. The quantity of manure required for each crop cannot be specified. The cultivator gives all that he has and all that he can afford to buy. The more manure applied, the better the crop. It will be seen elsewhere how large an amount is used in the case of potatoes.

Irrigation, which since the beginning of last settlement has increased from 37 to 57 per cent of the cultivated area, is derived from wells, ponds, lagoons, rivers, and canals. Of the total irrigated area (393,909 acres), the settlement report returns 277,736 as watered from the first source, 68,523 from ponds, lagoons, or rivers, and 47,650 from canals.² The wells on the *bângar* or uplands are perfectly distinct in character from those of the *tarâi* and *kachoha* or

¹ It may be added that perhaps a good deal of the ammonia set free in burning afterwards descends upon the earth.
² For parganah details see Gazetteer articles at the end of this notice.

low alluvial lands. The distinction between the two lies in the difference of depth in the water-level. Its greater distance from the surface in the uplands involves the employment of cattle to assist the husbandman in his work of irrigation. In the lowlands no such aid is necessary, the apparatus of the well being worked by men only.

So much for the difference according to locality. The next most important distinction arises from the manner in which the wells

Masonry

are constructed. Masonry wells are formed by a cylinder of brickwork which is carried down until a water-bearing stratum is reached. This stratum once tapped, the water rises in the well and is practically inexhaustible. The brickwork is made either of full-burnt or half-burnt bricks. Wells unsupported by masonry depend for their durability and character on the

And earthen.

soil they are dug in. When the soil is of the kind known as thick or stiff earth (*moti dharti* or *kari matti*), and is firm from the surface to the spring level, no additional support is required, and the wells last for many years. A tract in the centre of the Káimganj tahsil, called after its Kurmi landholders Kurmiána, is specially adapted for this class of wells. Not only does its wealth of such excavations at once strike the eye, but abundant crops of sugarcane testify to their efficiency. The land bordering on the high bank of the Ganges partakes of the same characteristics. There remains that class of earthen wells in which some artificial support is given to prevent the collapse of the sandy layer (*lilwa*) intervening between the firm stratum above and that below. This support is given either by a cylinder (*korhi*) made of blocks of wood shaped for the purpose and pegged together, or of a thick cable, twisted from the stalks of arhar or cotton, and coiled around the inside of the well. In the rains, when the water rises above this frame-work and finds its way into the sandy soil behind, the support gives way and the well collapses. The masonry wells generally find employment for at least two buckets and often four. The number of buckets working at other wells depends on the supply of water. Many wells run almost dry before the day is over.

The wells of the lowlands, called *choha*,¹ are narrow holes dug in the sandy soil of those tracts, and often supported by a coil (*blr*) of stalks, as described above. They rarely last more than a year, and fresh wells must be dug when the rains have ceased. The water is seldom more than eight or ten feet from the surface, and the supply of water is kept up by percolation. The coil, here

¹ The diminutive of this word, *chohiya*, supplies a name to many small streams in whose summer-dried beds waterholes are dug. In the upper Duáb and Rohilkhand there is hardly a district which does not possess one or more brooks so named.

sometimes made of tamarisk withies, is wound round the shaft for a depth of three or four feet, beginning from the place where the water begins to trickle. The spring-level never being reached, the depth of water in the well is seldom more than two or three feet. Such wells can be dug almost anywhere in the lowlands. But there are many places in which the soil is too loose to dig them without sloping the sides of the pit at a considerable angle, and very large tracts are by nature so moist as not to require them at all. These wells are worked by one man. A long pole or lever (*dhenki*), weighted at the handle end, is balanced on a fulcrum built of earth or formed of the old trunk of a tree. To the other end an earthen pot is attached by a long rope, which, when that end of the pole is depressed, admits of the pot reaching the water. The leverage gained by this contrivance assists the man to raise the water. In gardens, again, a small winch wheel (*charkh*) is not uncommon. This too requires the labour of a single man only. But the process is slower, and is therefore adopted only when a limited supply of water is required, and the additional cost of working with bullocks would be thrown away.

From ponds, rivers and canals, water is lifted in slung baskets worked by two men. On the height to which the water must be raised depends the number of lifts (*gaura*) employed, about six feet being the greatest height to which the water can be thrown in one lift. Two baskets, and even three, are often employed at the same stage. The work is very laborious; and as a general rule three men are employed to a basket, so that one man may rest while his two mates are working.

Of these three methods of irrigation, the upland well with its bullocks, the lowland well with its lever and pot, and the watering basket, the last is the most rapid in its operation, and the second the slowest. A single basket worked by three men will water on the average a *paka bigha*, or four-sevenths of an acre, a day. A single bucket worked by bullocks, where the water-supply is large enough to allow of the well being worked uninterruptedly for the day, will irrigate about one-third of that area. The *choha* well can seldom water over one-sixth of a *paka bigha* in the course of a single day. At this rate it takes about a month to irrigate an acre, and a cultivator can water about two acres only a year. The bullock well can be worked by two men and a boy; the single basket, when only one lift is required, employs three men and a boy; while one man and one boy can work the lever and pot. There are, however, many elements which affect the efficiency of the ordinary well. The depth of water below the surface, the varying abundance of its supply, the distance of the well from the

Lift irrigation
from rivers, ponds,
&c.

Various rapidi-
ties of the several
modes of irrigation.

field, and the nature of the soil irrigated, each and all tend to modify the area of daily irrigation. The distance of the field from the water and the nature of the soil operate also where the basket is employed, while the expenditure depends chiefly on the number of lifts required to raise the water to the level of the field.

If all the labour employed be hired, well-irrigation employs two men and a pair of bullocks to work at the well itself, and a boy to look after the water channels and turn the water into the different beds. This would cost as a rule about seven annas a day, and an acre of land can be watered in six days. In the case of some crops, such as potatoes and tobacco, which demand frequent fresh waterings and constant moisture, an acre is irrigated in four days. But six days being taken as the average, the cost of well irrigation would thus amount to Rs. 2-10-0 per acre.

With the watering basket, if only one lift be required, six men will work two baskets, while two will be employed on the water-courses and at the beds. By this method, which is the most economical, an acre can be irrigated in one day. So that, taking one and a half annas as a man's daily wages, we have a total cost of twelve annas per acre. A second lift will employ six men more, and raise the sum to Re. 1-5-0.

Where, however, the irrigation is from a canal, the demand for labour is usually so great as to raise the daily wages from one and a half to two annas. The cost of irrigation would under the circumstances rise to a rupee for one lift, and Re. 1-12-0 for two lifts. It must be borne in mind that it is only the cost of the labour that is here given. The irrigation dues payable for canal water are no more taken into consideration than the expenses of construction, maintenance, and implements were in the case of well irrigation.

With the lever and leathern bucket only one man and a boy are necessary. But the irrigation is very much slower, an acre requiring about twelve days' labour to water it. Thus the cost at two and a half annas daily would amount to Re. 1-14-0 an acre. The expense of watering an acre varies therefore, according to the nature of the means employed, from a minimum of twelve annas to a maximum of Rs. 2-10-0 an acre; irrigation by wells being the most expensive, and the cheapest irrigation by basket.

From the expenses of irrigation we turn to those of cultivation generally. The following estimate by Mr. Evans shows the cost per acre of producing the principal crops :—

Cost of production of one acre of the most common crops in Farukhabad district.

Crop.	Ploughing.			Manure.		Sowing.		Weeding.		Watering.		Reaping.	Threshing.	Total expenditure.
	Number of times.	Days.	Cost.	Quantity.	Cost.	Seed.	Cost of seed and sowing.	Times.	Cost.	Times.	Cost.			
			Rs. a. p.		Rs. a. p.	Mds. s.	Rs. a. p.		Rs. a. p.		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Wheat ...	9	11	3 7 0	Not manured as a rule.	Not manured as a rule.	1	0 3 0 0	2	1 14 0	2	4 0 0	0 15 0	1 3 0	15 1 0
Barley ...	9	11	3 7 0			1	0 3 0 0	2	1 14 0	10	1 14 0	0 15 0	1 3 0	14 2 0
Gram ...	5	6	1 14 0			0	30 2 10 6	None.	None.		None.	0 15 0	1 3 0	7 1 0
Bajra ...	2	3	0 15 0			0	2 0 12 6	Do.	Do.		Do.	0 15 0	1 3 0	3 13 6
Joár ...	3	4½	1 6 0			0	3 0 13 6	Do.	Do.		Do.	0 15 0	1 3 0	4 6 0
Arhar ...			(Included in joár)			0	2 0 8 0	Do.	Do.		Do.	1 14 0	1 8 0	3 14 0
Cotton ...	6	8	2 8 0	100 bullockloads.	6 0 0	0	6 0 3 0	6	5 10 0	None usually.		Cotton picked by women and children at leisure moments.	...	14 10 0
Maize ...	2	6	1 14 0	...	...	0	5 3 11 6	2	1 14 0	1	2 0 0	0 0 2	11 6 0	13 3 0
Potatoes...	3	13	4 11 0	...	31 0 0	6	0 38 2 6	3	5 10 0	9	18 0 0	1 9 0	...	119 2 6
Tobacco ...	3	7	2 3 0	...	47 14 0	0	0 3 14 0	2	2 7 0	5	8 8 0	3 10 0	2 13 0	71 5 0
Opium ...	10	...	7 8 0	14 carts...	7 0 0	0	2 0 4 0	5	9 2 6	10	17 8 0	13 0 0	...	54 6 6

The estimate makes, it will be observed, no mention of rent. But the consideration of this factor in cost was, by reason of its very varying amount and incidence, inconvenient. As already mentioned, manured lands in the vicinity of towns sometimes bear three crops yearly; and the incidence of the annual rent, being shared by all three, is of course far lighter than if each were the single crop of its field and year. The same consideration affects the cost of manuring. Land bearing a treble crop is manured but once in the year, and the expense must be debited not only to the crop first sown after the process, but also to its successors.

To give some idea of the system of cultivation on these thrice-cropped lands, and at the same time to better explain the items of the foregoing table, some account may be given of the manner in which three principal crops, maize, potatoes, and tobacco, are reared. They are sown in the order here mentioned, on the same market-garden land; and the two former are never the sole crops of their year. It should be mentioned that while the whole field is devoted to the first crop of the year, and almost the whole to the second, the portion reserved for the third rarely much exceeds a half of the area. The remaining half is allowed a fallow to recoup itself.

Indian-corn or maize is an autumn crop, grown only on manured *gauhán* land, where a second and even third crop is expected. As the field is first ploughed for its reception early in June, before the downfall of the rains, a preliminary watering (*parcha*) to soften the ground is generally needed. The third and last ploughing, at the end of June, is immediately succeeded by the sowings. The seed is dropped from the hand into every alternate furrow, the intermediate furrow being left empty; and the amount used is about $5\frac{1}{2}$ sers to the acre, the ordinary calculation being a ser to each local *bigha*. As by this time the rains have most often begun, little irrigation is required. But should the usual downpour be delayed, one watering will certainly be needful. When the crop has attained a height of about 8 inches, the weeds which have sprung up amongst it must be uprooted; and a second weeding is required some 10 or 12 days later. Ten men can weed an acre in a day. The crop is ripe by September and the heads or cobs of grain are out as required for sale. Rarely is the whole field reaped at once, as in the case of other crops. The stalks also are allowed to stand, being cut down when wanted as fodder.

But such fodder (*karh*) is very inferior, and, though eaten by the cattle of the grower, obtains no sale. The cobs are either sold entire, or stored on the

threshing-floor and trodden out by cattle; or, which is more usual, beaten out by men with clubs. To break off and beat out the heads of an acre of ground will employ about 21 men for a day.

The amount of produce varies considerably, but 20 maunds an acre may be taken as an average yield. At the rate of Re. 1-8 a maund this gives Rs. 30 as the value of the grain. But the rate of course varies very much, being generally two or three sers below that of wheat. Maize is prepared for food in several ways. The cobs (*bhutta*) may be parched and eaten with salt and pepper, or the grain (*makka*) may be ground into flour (*dta*), and that flour baked into bannocks (*chapdti*). For cattle it is often only half ground, and in this stage is known as *daliya*.

As the first of two yearly crops, maize is followed by opium or barley; but when a third crop is expected, by potatoes. When the last cob has been cut, and the last stalk removed to be eaten by the cattle, the roots are dug up

Potatoes. and the field is manured for potatoes. Brought in carts or on bullocks, and thrown down in small heaps about eight or ten yards apart, the manure is at length spread over the surface. The quantity depends very much on the purchasing ability of the cultivator. But an average weight of about 30 tons an acre, and an average cost of about

Rs. 50, is a fair estimate. This manure consists of the sweepings of the town or village, but is often supplemented by other refuse, such as indigo seed.

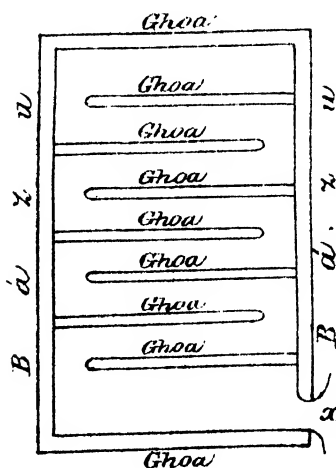


Diagram of a *kidri* or bed as prepared to receive potatoes.

Manuring completed, the field is ploughed three or four times: a laborious process which occupies some two days and a half per acre. The surface of the field is next levelled with the patela or clod-crusher; and this done, is divided into a number of beds called *pahal* or *kidri*. They are about 12 or 15 feet long by 9 or 10 wide, and are marked by a ridge or "wing" (*bazu*) on each side. Within these outer ridges other transverse ridges (*ghoa*) are formed across the width of the bed, leaving alternately at one end or the other an opening to allow the water to pass along each ridge in irrigation. The accompanying diagram will be clearer than any description.

The opening "x" in one corner or other of the outer ridge serves to admit the water, which passes in and out along each cross-ridge until the bed is full. The potatoes used for seed are planted along the tops of the ridges, the object of those ridges being to allow the water to reach the root of the plant without rising above it. The quantity of seed varies from 5 to 7 maunds an acre, and its price ranges from Rs. 5 to 7 a maund. The seed potatoes are sown whole, and not cut up as in England. The sowing, a lengthy process, is of course done by hand. About 23 men are required to sow an acre in one day. Between the sowings and the ripening of the crop but two operations are needed, irrigation and dressing the ridges. Potatoes need a large amount of water, and are grown at a time when there is usually but little rain. Hence they receive from seven to eleven irrigations, nine being the most common number. To irrigate an acre will occupy some four days only. The shortness of the process is due to the fact that the ground is never suffered to dry, and that its draughts are therefore shorter. The ridges in which the potatoes have been sown gradually subside during the course of irrigation, and the roots, growing larger, become exposed. It is then necessary to heap fresh earth on them, and this is done three times. The labour increases as the plants, growing higher, require more earth to be thrown up. At the first dressing fifteen men will suffice to complete the process for an acre field in one day. But the second dressing calls for twenty, and the third twenty-five men. These operations continue till the middle of January,¹ when in some years the potatoes are ready to be dug up; but in others the ripening is delayed till the end of the following month. It requires about 20 persons to dig an acre of potatoes, women and boys being generally employed for the purpose.

The amount of the produce depends almost entirely on the quantity and strength of the manure employed. In eighteen experiments by Mr. Evans the produce per acre varied between 115 and 247 maunds, the average being 160. The value, too, differs somewhat from year to year. The price sunk, for instance, from Re. 1-3-6 in 1869 to Re. 0-9-0 in 1873. It will be seen, then, that it is very difficult to calculate the profits of a potato crop. If the whole cost of the manure, the most important item in the expenditure, be debited to the potatoes, and their market-price happens to be low, the net balance will be very little if anything. But the tobacco that follows and the maize crop that preceded, being grown on the same land without requiring other manure, bring in large profits.

¹ At the last settlement of land-revenue Mr. Collector Robinson seems to have discovered a Kurmi who forced his potatoes to harvest in October.

Tobacco is not always sown on thrice-cropped land. Where potatoes are not grown it is often the single crop of the year, in which case it is called *Máhi*,¹ sown in July-August (*Sáwan*), and reaped in January-February (*Mágh*). But the tobacco with which we are now dealing is sown just about the time when the *Máhi* tobacco is cut. Following the potato crop, and ripening in the month of Jeth (*May-June*), this latter crop is called *Jethi* or *diakka*. Its seed is sown in nursery beds about two months before the land will be ready to receive the transplanted seedlings; and for such beds the corner of the potato field is often used. The quantity of seed is small, being hardly three quarters of a ser to the acre; and its cost is about 12 annas. After the potatoes have been dug up the field is ploughed twice or thrice, and after being levelled and marked out into beds, receives the young seedlings, which are set about a span apart. If the ground is very dry it receives a slight watering before the young shoots are transplanted, and a second slight watering follows. But the first watering is by no means always necessary. Growing as it does through the hottest part of the year, the crop demands much irrigation, and is watered nine or ten times. For this purpose a brackish well is esteemed the best, as its water gives the tobacco a sharp flavour which is rather prized. With the same object it is usual to pour round the roots of the plant, and sprinkle over its leaves, a little saline earth (*noni matti*). Simultaneously the field must be weeded, and this is done some four or five times. About two months after the transplantation, when the young plants have grown about a foot high, they are pruned (*kanhaiya torná*). All the lower leaves are broken off, and but seven or eight left at the top. The crop finally ripens in the latter half of May, when the leaves are cut, dried, and twisted into ropes. The produce seldom exceeds 30 maunds an acre, and 20 maunds may be taken as a fair average yield.

Though the earlier crop called *Máhi* is not sown on thrice-cropped land, we may before quitting the subject of tobacco note its resemblances to or differences from the later *Jethi*. In species, or rather variety, there is no difference; and the seed yielded by the *Máhi* can be sown for the *Jethi* crop. The method of cultivation is the same for both. But *Máhi* seed is sown early in June, the seedlings being transplanted towards the end of July, while the cuttings take place in the latter end of January. It is owing to this difference of season that less irrigation is required for the crop. Five or six waterings, supplemented as they are by the rains, will suffice. Again, as *Máhi* is the sole or principal crop of the year, and not

¹ This word is probably a corruption of *Mághi*, the crop being reaped in *Mágh*.

merely one of three crops, the field in which it grows is extensively manured before the sowings. Máhi is said to be sweeter than Jethi tobacco, and this result is ascribed to the comparative coolness of the season in which it ripens. Be this as it may, while both varieties are used for smoking, Máhi alone is used for chewing or eating. The outturn of Máhi is much the same as that of Jethi. But the value is less, bearing to that of the latter crop a proportion of but $3\frac{1}{2}$ or 4 to 5.

A tract of ancient civilization, Farukhabad has afforded in modern times less room for the extension of tillage than more backward regions, such as North Rohilkhand and Gorakhpur. But with the increase of inhabitants and irrigation the margin of cultivation has of course descended. During the currency of the last settlement, the cultivated rose from 49 to 61 per cent. of the total area. The increase in the cultivation of individual crops it is difficult, if not impossible, to gauge. Where different growths are so largely mixed in the same field, *joár* with *arhar*, and barley or wheat with gram, it is impracticable to state exactly the area occupied in any given year by any given crop. Comparing some statistics of 1864 with those given for 1845 by the *Fatehgarhnáma*, Mr. Evans' notes show a slight increase in the cultivation of the staple grains, wheat, *joár*, and barley. But had the comparison lain between the *Fatehgarhnáma* and Mr. Buck's recent replies to the Famine Commission (1878), the result might perhaps have been the exhibition of a decrease.¹

From the progress of cultivation we pass as usual to some mention of the droughts which have retarded that progress. The history of famines which swept over these provinces before that of 1803-04 is too scanty to allow of any conjecture as to their comparative severity within the limits of individual districts. For some part of the calamities which befell Farukhabad in the year just mentioned Mr. Girdlestone thinks the severity of the land-assessment was accountable. But the habit which ascribes to the unkindness of Heaven evils caused by the mistakes of men is in India too often reversed. The famine was from its outset a natural and not an artificial disaster. Early in 1803, the outturn of the spring harvest was greatly reduced by hailstorms. But when the rains failed to appear in their due season, distress began in earnest. Scanty showers were insufficient to save the autumn crop; and

¹ The *Fatehgarhnáma* seems to represent these three crops as covering 58.50 per cent. of the cultivated area; Mr. Evan's figures of 1864 increase the percentage to 62.0; but Mr. Buck's returns of 1878 show 51.7 per cent. only. Where any two crops are lumped together as mixed, half the returned area has been assigned to each.

early in September, the Governor-General's Agent reported that throughout the district that crop was injured or destroyed. The Board of Commissioners ordered the advance of considerable loans for food, but to what exact amount is not stated. At the end of September, the Governor-General proclaimed a bounty on all grain imported at Fatehgarh within four months. The amount offered was Rs. 31 on every 100 maunds of wheat or barley, and Rs. 27 on all other kinds of grain; and the imports were to be passed free of all duty. At the same time false hopes were excited by a partial fall of rain. Under the combined influence of these two causes wheat, which had fallen from 34 to 20 sers the rupee, rebounded abruptly to 32. But as a fresh and nipping drought gradually destroyed the autumn crops, dearth and hunger resumed their away. At the end of the old year the Agent suggested remissions of revenue to the amount of Rs. 1,74,135. The new, 1804, opened gloomily. The skies refused their usual gift of winter rain, and the spring crop was everywhere reported as stunted. In the parganahs since transferred to Mainpuri mischief was again wrought by hailstorms. Balances of revenue increased with alarming accumulation; and the Agent wrote that defaulting proprietors were flying across the border into Oudh. The spring harvest seems to have completely failed; and in May a remission of about one-third of the whole land revenue was recommended. At the end of July the gross balances amounted to Rs. 3,20,391. But by this time the long-desired rain had fallen and the district staggered towards recovery. As remarked by Mr. Girdlestone, the dash of cold water had recalled the fainting person to his senses, but could not at once give him back his strength. The total loss to Government in remissions between November, 1803 and October, 1804, was 1,57,990 Farukhabad rupees.¹ Other losses—of life from starvation, of crops from the drought itself, and of private property from the increase of crime—are recorded by no extant estimate.

From the scarcity of 1813-14, which affected the neighbouring Cawnpore, this district seems to have escaped unscathed. In 1819 both spring and autumn harvests were indifferent, but neither was by any means a total failure. And for the next serious distress we must pass on to the year 1825-26.

In January, 1825, Mr. Collector Newnham reported that the failure of rain during the past autumn had been greater than even
 1825-26. in 1803. In the neighbourhood of headquarters only one shower had been vouchsafed, and in Tálgrám the rain had been very partial. All autumn crops except cotton had perished; but landlords had exerted

¹ This includes Rs. 8,385 remitted after the accounts of October, 1804, had been made up.

themselves bravely to pay their revenue. By March the situation had grown very serious ; for it seemed that the failure of the autumn would be followed by that of the spring harvest, and the failure of two harvests in succession always means famine. The Collector writes that no hope of the winter rains, on which the people staked their last expectation of a spring crop, remained. In Shamsabad, where the showers of the preceding autumn had been less niggard, unwatered crops, such as arhar, flourished fairly. But further to east and south, in parts of Bhojpur, and the whole of Chhibráman, Saurikh, and Tálgram, "the scene calls for commiseration." Lagoons covered a year before with water and waterfowl were now dry. The whole Káli Nadi and Isan watershed "presented the same picture"; and parganah Kanauj, then in Cawnpore, was said to be equally parched. "The scene of general distress and poverty which I observed is beyond my ability to describe. The villagers constantly declared that they were without food and in despair. The zamíndárs urgently solicited me to look at their lands, and some, quite forgetful of the usual respect, actually seized my horse's reins and attempted to force me to contemplate their sterile fields. Here and there I could not fail to observe the smoke of the charcoal pit, and at other spots the sawyers at work on the mango-trees, which had been sold and felled as one resource of realizing funds to discharge the Government demand." The Sakráwa tahsíl, whose light, sandy soil precluded the digging of wells, is reported as suffering more than any other part of the Sirhpura subdivision; and in Tirwa, which like Sirhpura was then a portion of Etáwa, a revenue balance of Rs. 6,000 was apprehended. But throughout the district unflagging labour had been exerted to dig wells where wells were possible ; and somehow prices were not so high as might have been expected from the general scarcity. It is indeed impossible to avoid the reflection that the darkness of the prospect was in some measure deepened by panic. Mr. Newnham predicted that the spring outturn would be less than two-fifths of the average. But whatever the success of his prophesy, we know that with the fall of rain in July distress disappeared. During 1825-26 and the following year the suspensions of revenue amounted to Rs. 11,336 only.

One result of the reports on this and later famines cannot, however, fail to arrest attention. It is that the northern half of this district—the Káimganj, Aligarh, and parts of the Headquarters tahsils—was far less subject to drought and famine than the southern. The latter approximates to the adjoining districts of Cawnpore and Etáwa, which have always been exceptionally sensitive to the attacks of drought. But the famine of 1833-34, from which Cawnpore suffered, did not extend into Farukhabad.

The next famine, that of 1837-38, was ushered in by a summer of extraordinary heat. A copious fall of rain in July and August, 1837-38.

1837, was followed by a disappointing reaction of drought. The cotton and indigo crops were specially affected, and seed could be obtained only at an increase of 100 per cent. beyond the prices of the preceding year. It was soon evident that the autumn crop would fail; and to mitigate relief paupers were employed on the Grand Trunk Road. In October deaths from starvation were reported. In January, 1838, the Governor-General, Lord Auckland, took over charge of these provinces from the Lieutenant-Governor, Sir C. Metcalfe, C.S.¹ "From Cawnpore to Farukhabad," he writes, "the agricultural distress and destitution of the people was the subject which most imperiously demanded attention. This is the part of the country which has suffered most, and where the largest expenditure is required in order to palliate the evil and prevent the total depopulation of the country by starvation and emigration. Not only has the *kharif* (autumn) crop failed, but the grass and fodder were also lost." But "after crossing the Ganges at Fatehgarh" (i.e., on crossing over into Aligarh tahsil) "the prospect of the country very much improved." Lord Auckland was accompanied by the Commissioner of Agra, Mr. Hamilton, C.S.,² who corroborates these statements. "The first parganah I passed was Kanauj, the destitute state of which was most deplorable. The population bore evidence of famine; and had it not been for the means afforded them of obtaining a sufficiency for their support by working on the Grand Trunk Road, and a branch road under the superintendence of the Collector, the misery and mortality would have been beyond description. Wherever there were wells, by dint of irrigation some few patches of cultivation had been raised; but generally the prospects of the *rabi* (spring) harvest were unfavourable, nor did they appear brighter in the villages of Tálgrám and Bhojpur, though in the bed of the Káli Nadi the crops seemed of good promise, and in the neighbourhood of Fatehgarh and in the Huzúr (head-quarters) Tahsil cultivation had increased. There was a visible improvement on crossing the Ganges." He afterwards writes that the parganahs where the

¹ Afterwards Lord Metcalfe and Governor-General of Canada. ² Afterwards Sir Robert, Bart. Lord Auckland was accompanied also by his sister Miss Eden, writer of the *Letters from up the country*. But those who expect to find in her pages much information about the famine will be disappointed. At Kanauj, which she calls "Kynonze, a large village, a great place for ruins," she saw starved creatures struggling for the dole daily distributed by the charity of the camp. "Captain M. saw three people drop down dead in the village yesterday, and there were several on our line of march." But that is almost all. And by the time that she arrives at Amritpur, whence her only other letter from this district is written, she has nothing to tell us except that that place is about thirty miles from Gwáliár, and that she encountered at Fatehgarh a Civil Surgeon with eccentric views on the subject of the north pole.

crops had failed most signally were Thatia, Kanauj, and Tirwa. Again we see the southern tract suffering more than the northern.

This famine of 1837-38 is remarkable as being the first in which relief

Relief operations of the latter year operations on the modern system were attempted. As early as August, 1837, the headquarters station was full of starving villagers, while grain-dealers were deploring raids on their store-pits. In the year beginning with that month, indeed, 3,439 housebreakings, robberies, and thefts occurred; and the employment of an extra police-force was found necessary. In the preceding month Government began granting sums for the famine wages of able-bodied paupers employed on the roads; and in December the Collector, Mr. Robinson, was given *carte blanche* for expenditure on such relief-works. Private charity, Native and European, was devoted by the collecting committees to the assistance of those who through sex, age, or infirmity, were unequal to hard labour. An asylum for such people was found in the old Sháhzáda Kothi at Farukhabad, where first money, and afterwards rations, were distributed. But with all this relief, the applicants for employment on roads exceeded by one-third the number that such works required. As it was imperative to remove the hordes of hungry men who had collected round Farukhabad, they were despatched in gangs of 500 to employment in outlying parganahs. To the severe distress more than one graphic witness has borne testimony. "Bráhmans," writes Major Conran in his *Life of Colonel Wheeler*, "who had before rejected their cooked food if the defiled Christian had come too near, were now seen by us stealing the scraps from our dogs. Mothers sold their infants to the despised foreigners or left them a prey to the wolves; society was entirely disorganized, and horrors of every kind pervaded the land. Aided by our countrymen's subscriptions, he (Wheeler) collected the castaway infants and children, and saved many lives, hereafter to form under his personal training the nucleus of the now well-known Fatehgarh Mission. Awful were the sights amidst the crowds accumulated in the famine-stricken cities of the Doáb; those who witnessed them will never forget the sickening odour that came from that reeking mass of misery." A not less forcible if less pretentious writer, Mr. C. Lindsay, quotes the selling-price of children as ranging from nothing to four rupees. In May, 1838, when the spring harvest had been garnered, efforts were made to reduce the relief establishment. But, continues Mr. Lindsay, "the destitute poor, from whom public employment had been withdrawn, had no means of subsistence; and they resorted to plundering the mango-groves and grain-shops, with the avowed object of getting into jail." The relief-works were therefore revived and continued to

the end of August. In April, Government found it necessary to take the distribution of rations on such works into its own hands. The grain-dealers, who had up to this time contracted for the supply, were found to have adulterated the flour with sand or powdered bones.

The sum devoted to relief by Government, from August, 1837 to August, 1838, inclusive, was Rs. 1,63,006. A grant of the local road fund raised the amount to Rs. 1,78,636 ; and the total number of able-bodied labourers employed for this sum was 2,824,397. The amount expended from private sources, including a grant of Rs. 8,000 from the Central Relief Committee at Calcutta, was Rs. 24,133;¹ and the number of persons thus relieved, 547,025. Famine expenditure and extra police were not, however, the only sources of loss to Government. Mr. Girdlestone thinks that over six lakhs of land-revenue, due for the period of famine, were remitted.² The drought of 1837-38 was probably the severest which ever visited the district, and has therefore been described at some length. It may be considered to have ended with the rains of 1838; and the highest price of grain during its continuance was 12½ sers the rupee.

Farukhabad was not one of those districts which in 1860-61 suffered actual drought. Colonel Baird-Smith makes the area of that year's famine touch, but not cross, the north-western frontier. But the scarcity in neighbouring districts and the irruption of starving emigrants caused a scarcity also in this. The price of wheat was highest in September, 1860, when but 9½ sers sold for the rupee ; and towards the close of the year relief operations became necessary. These operations were conducted on much the same principles as in 1837-38, viz.—

(1) Opening of infirmaries or asylums, where those absolutely unfitted for work might receive gratuitous relief, chiefly from private charity.

(2) Distribution of light work, at their own houses, to women who by the custom of the country do not appear in public ; wages being supplied, as before, principally from unofficial sources.

(3) Employment of the able-bodied on works of public utility at the expense of the State.

(4) Wages and rations to be kept at the lowest scale consistent with health.

The Agra Central Relief Committee, a private association resembling that formed at Calcutta in 1837-38, contributed Rs. 14,500.³ Up to the 1st July,

¹ But of this sum, too, Rs. 2,000 was a Government donation to the private relief committee.

² *Report on Past Famines in the N. W. P., 1868* Accounts showing the actual amount remitted by reason of the famine are not forthcoming.

³ Some small part of this sum

was a special donation to the Fatchgarh Orphanage.

1861, Rs. 20,164 were collected from this and other non-official sources, Rs. 19,191 being spent in relieving 323,563 infirm and female paupers. The relief-work opened for the able-bodied was the excavation of the Ganges Canal branch; and the State expenditure on that object relieved during the same period 1,086,206 people, at a cost of Rs. 103,386. With favourable rains in July the distress began to disappear, and by October may be said to have ceased. But the canal works were carried on to completion. No deaths from starvation are recorded, and no remissions of revenue seem to have been thought necessary. The amount of crime appears to have been normal, and was indeed much greater in the year (1862) succeeding the scarcity than during the scarcity itself.

In the hungry years of 1868-70 the district was still more fortunate.

1868-70.

In August, 1868, owing to the extreme scantiness of rain, the situation was considered critical. The cotton and indigo crops suffered severely, while that of rice perished. But the bounteous showers of September came in time to ensure a moderate autumn outturn, and the eventual yield of the 1869 spring-harvest was not below three-fourths of the average. In September and October, 1868, Farnkhabad was able to supply brisk exports of grain to the less fortunate Panjáb and Rohilkhand. But these exports, coupled with indifferent harvests in the district itself, created a scarcity. In May, 1869, joár millet rose to 8½ sers the rupee;¹ in November, barley to 11¼ sers: and in February, 1870, wheat to 9 sers. No State relief-works for the able-bodied, and (though large balances accrued) no remissions of land-revenue, were found necessary. But the distribution of gratuitous relief to the infirm began in February and ended in October, 1869. The daily average of the relieved was 152, and the total cost Rs. 4,716. Of this sum Rs. 3,556 was contributed by the Central Relief Committee at Allahabad, a society corresponding to the Agra Committee of 1860-61. The scarcity failed to swell in any appreciable degree the statistics of mortality and crime.

A detailed official narrative of the famine of 1877-78, which in severity

1877-78.

perhaps stood next to those of 1803-04 and 1837-38, as yet remains to be written; and it is not proposed to anticipate that narrative by anything more than a few brief general statements. The abnormally high rainfall between January and April, 1877, did no slight damage to the spring crop, standing or garnered. But from April to December, when a downpour was needed, the drought was equally abnormal.

¹ The actual price, according to Mr. Evan's notes, was 8 sers and 13 chhattáks. For three weeks of May returns are wanting in the appendix (X.) to Mr. Henvey's Famine Report.

By August it was clear that the autumn crop could be saved only by immediate and abundant rain. From the 1st June to the end of September but 3.47 inches had fallen. Except in such tracts as tahsil Tirwa, where copious irrigation caused an occasional oasis, the whole country seemed an inarable desert of baked earth. In November poorhouses for the infirm, and in January relief-works for the able-bodied, were opened. The former had in February, 1878, increased to six; the latter consisted chiefly in the construction of embankments for the light railway. By the end of September the autumn crops had almost entirely perished. But in the following month rain fell, saving the small remnant of the autumn, and enabling the people to sow their spring crop. Advances for seed, and the fact that much of the land had borne no autumn growth caused the area of sowings greatly to exceed that of average years. But the winter rain was, as last year, too abundant, resulting in blight; high winds at the end of February shrivelled the corn; and the spring outturn was disappointingly small. The rains had, by putting an end to irrigation labour, intensified distress. That distress may however be said to have abated with the spring harvest and ceased with the downfall in their due season of the 1878 rains. The poorhouses were closed in April and relief-works in October, 1878.

Throughout the famine crime and mortality increased, the latter being fostered by an extremely inclement winter. Though late in places, the whole revenue for 1877-78 was ultimately realized. The total cost of relief operations was Rs. 48,093, of which Rs. 40,488 was borne by the State. Of the common grains, wheat reached its highest quoted price ($9\frac{1}{2}$ sers) in September, 1877, and February, 1878; barley ($10\frac{5}{16}$ sers) in January, 1878; rice ($6\frac{3}{4}$ sers) in October, 1877; *jowar* millet ($10\frac{5}{16}$ sers) in January, 1878; and *badjra* millet ($10\frac{3}{16}$ sers) in February of the same year. Ever since its southern tracts, the most liable to drought, were protected by the construction of the Ganges Canal, it has been unlikely that the district will again suffer from a prostrating famine like that of 1837-38. But "it is a part of probability that many improbable things will happen."

Turning from drought to the other natural foes of cultivation, we find that blights are never sufficiently general to cause much injury. It has been already shown that sterilizing salts, though slightly shifting their locality, do not increase. As a general rule the bulk of the district is quite free from inundations; but the lowlands, whether east or west of the Ganges, are often much flooded in the rains. It is owing to this circumstance that their crops are grown chiefly in winter and spring, when the

Other foes of cultivation: blights, floods, and weeds,

fear of floods has ceased. The same tracts are afflicted with the weed named *surdí*. This is said to have much increased of late years in the Paramnagar villages, where the wheat-fields show as much of the weed as of corn. Its roots strike so deep that its extirpation is difficult; and as fresh seeds are yearly washed down by the Ganges floods, efforts to uproot it would perhaps be useless.

It is in building-material that the best point of transition from the vegetable to the mineral kingdom may be found. The woods used for constructive purposes are sál (*Shorea robusta*), asina (*Terminalia tomentosa*), ním¹ (*Melia Indica*), and mango (*Mangifera Indica*). Sál and asina timber is floated down the Rám-ganga from Sub-Himálayan forests. The former costs in the log from Rs. 1½ to 2 per cubic foot, or when sawn into scantlings, from Rs. 3½ to 4. The rates for asina are, logs Re. 1½, and scantlings Rs. 2½. Ním and mango timber are grown in the district. The former is worked into rafters, door-frames, and other carpentry for which its shortness of trunk does not unfit it. Rafters of this wood measuring 10" × 4" × 4" cost from 12 to 16 annas each. Mango rafters are likewise in common use amongst natives, and sell from 8 to 10 annas each. The timber of the shísham or "Indian rosewood," a fine material for furniture, is of course more costly, fetching from Re. 1½ to Rs. 2 per cubic foot. Wood for fuel, when obtained from the mango or ním, and split into small pieces, can be bought for Rs. 30 the hundred maunds; when of babúl (*Acacia Arabica*) and dhák (*Butea frondosa*) for Rs. 33; and when of tamarind for Rs. 36. Small bamboos from eight to ten feet in length, and

Bamboos and one to one and-a-half inches in thickness, sell at from Re. 1½
thatching-grass. to Rs. 2 per score. Large bamboos, from 50 to 60 feet long, with a mean thickness of three inches, are purchased at from 12 to 16 annas each. Thatching-grass may be obtained at Rs. 6 per thousand bundles.

Passing to the mineral kingdom, without however quitting the subject of building-material, we find that the only description of masonry stone obtainable in the district is the calcareous block *kankar*. This is found in strata averaging from six to eighteen inches in thickness, and varying in colour from gray to blue. There is also considerable difference in the hardness and weight, the hardest stone being the heaviest. Of the quarries supplying Farukhabad with *kankar* for its macadamized roads, the chief are at Sohapur in Har-doi, and Ukhra, Mamápur, Girwa, Rítaura, Ramzanápur, Tálgrám, Saraiyán, and Khalla in this district itself. The land for quarrying is obtained from the owners at from seven to eight rupees per

Mineral kingdom.

Kankar limestone

and its quarries.

¹ Locally pronounced *nib*.

bigha, and when exhausted is returned to them. The work of quarrying is carried on by labourers, who break with sledge-hammers large pieces from the layer of metal. These pieces are again broken into one or two inch cubes for consolidation on the road. At the quarry mouth the large blocks cost about twelve annas per hundred cubic feet, but when removed to the roadside about fourteen. The average cost of road metal, when stacked beside the road, is four rupees per hundred cubic feet, which with consolidation comes to five rupees per hundred cubic feet. The cost of macadamizing with six inches of metal a mile of road twelve feet wide varies, with the propinquity or distance of quarries, from Rs. 746 to 1,142.

Two kinds of lime are used in this district. The first, stone lime, is obtained from Bānda and sold according to its quality and freshness at from Re. $1\frac{1}{2}$ to Rs. $2\frac{1}{2}$ per maund. A maund of unslaked stone lime fetches Rs. $2\frac{1}{2}$. Kankar lime is usually sold with the ash, at Rs. 16 the 100 maunds; but when simply the knobs of burnt kankar are taken, Rs. 25 to 30 is charged. This second and cheaper variety is the one chiefly used for mortar.

Of bricks three sizes are commonly used: the *guma*, $12'' \times 6'' \times 3''$, the *pharra*, $9'' \times 4\frac{1}{2}'' \times 2''$, and the *lakhuri*, $5'' \times 4'' \times 1''$. The large bricks are sold at the kiln for Rs. $8\frac{1}{2}$ per thousand. They weigh about $11\frac{1}{2}$ lb. each and are principally used for Government buildings. The pharra bricks cost at the kilns Rs. $3\frac{1}{2}$ per mille, weigh $4\frac{1}{2}$ lb. each, and are largely used in native masonry. But the bricks most generally in demand for the latter are the lakhuri, weighing $1\frac{1}{2}$ lb. each, and costing Re. 1 to Re. $1\frac{1}{4}$ per thousand at the kilns. The third dimension of the pharra used by the Public Works Department is $3''$ instead of $2''$ and its cost rises to Rs. 8. Another form of brick, measuring $9'' \times 4'' \times 1\frac{1}{2}''$, is bought by the same agency for Rs. 6 per mille. Flat tiles are much dearer than round, and all tiles are dearer during the rains than at other times of the year. But speaking roughly we may say that small country tiles are obtained at from Re. $1\frac{1}{2}$ to $1\frac{1}{4}$ per mille; and large tiles of the same make at from Rs. 5 to 6.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

A first attempt to number the people of the district was in 1845 made by the *Fatehgarhnama*. The population of that district, as now constituted, was guessed at 696,741, but the estimate seems much below the mark.

A first regular census was taken two years later, and, excluding three parganahs since transferred to Etā, gives a total population of 753,736, or 482 to the (statute) square mile.¹ There were 664,009 Hindús, of whom but 221,342 followed occupations unconnected with agriculture; while out of 90,729 Musalmáns only 29,906 were engaged in cultivation. Of the 1,796 villages or parishes (*mauza*), nine possessed more than 5,000 inhabitants, and may therefore be called towns. Those latter were: Farukhabad (56,300), Kanauj (16,486), Husainpur (11,698), Káimganj (7,453), Shamsabad (6,920), Tálgrám (6,463), Tirwa (5,865), Bimiári (5,602), and Alláh-ganj (5,383). The town population therefore amounted to 122,170, or 16·2 per cent. of the total population. This enumeration was effected on somewhat crude principles, and the numbers of male and female inhabitants were not recorded separately.

The next general census took place in 1853, and showed, for the district as it now stands, a total population of 924,594. The density was 521 to the square mile. The total area of the district, estimated at 1,000,432 acres in 1847, had in 1853 risen to 1,134,748 acres; but the difference may be due to more accurate measurement in the latter year.

The population was thus distributed :—

	Agriculturists.		Non-agriculturists.		Total.		Grand total.
	Male.	Female.	Male.	Female.	Agriculturists.	Non-agriculturists.	
Hindús ...	330,887	261,216	119,650	100,743	592,103	220,393	812,496
Musalmáns ...	19,986	16,818	37,497	37,797	36,804	75,294	112,098
Total ...	350,873	278,034	157,147	138,540	628,907	295,687	924,594

It will be seen that in six years the population had increased by 170,858 persons. The number of villages and townships during the same year was 1,738, of which seven had between 5,000 and 10,000, one between 10,000 and 50,000, and one more than 50,000 inhabitants. The population of Farukhabad, including also Fatehgarh, amounted to 132,513; of Kanauj to 21,964; of

¹ Unlike succeeding enumerations, the census of 1847 employs as its standard of area the larger geographical square mile (847·2 acres).

Káimganj to 8,983 ; of Shamsabad to 7,891 ; of Thatia to 7,862 ; of Chhibrámau to 7,728 ; of Bamiári to 6,242 ; of Tálgrám to 5,926 ; and of Alláhganj to 5,896.

The penultimate census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time.

The returns showed, however, a decrease of 7,098 in the total population, which was now distributed as follows :—

Religion.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindús	175,512	107,790	149,357	76,668	509,327	106,852	59,610	93,455	44,631	304,548	813,875
Musal- máns.	9,967	6,533	9,528	4,603	30,631	23,062	13,599	24,802	11,507	72,970	1,03,621
Total...	185,479	114,343	158,885	81,271	539,978	129,914	73,209	118,257	56,138	377,518	917,496

Besides the population here shown there were 649 Europeans and 82 Eurasians. The population to the square mile was returned as 541 ; but diluvion and transfers to districts other than Eta had since 1853 reduced the total area by more than 78 square miles. Of the three parganahs which in the same interval had been transferred to Eta no account has as yet been or need now be taken. Of the 1,645 villages and townships, 1,664 are recorded as inhabited ; and of these 1,450 had less than 1,000, and 204 between 1,000 and 5,000 inhabitants. The 10 towns with over 5,000 inhabitants were Farukhabad (73,110), Kanauj (17,577), Fatehgarh (10,335), Káimganj (8,650), Shamsabad (8,428), Thatia (7,382), Bimiári (7,096), Alláhganj (6,246), Tálgrám (6,104), and Chhibrámau (5,261).

It remains to notice the statistics collected at the census of 1872. As the latest and most perfect yet obtained, these statistics deserve greater detail than those of former enumerations ;

¹ This total includes 1,553 men, women, and children belonging to the military.

and the following table shows the population for each parganah separately:—

Parganah.	HINDUS.				MUHAMMADANS AND OTHERS NOT HINDU.				Total.		Density per square mile.
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Male.	Female.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.			
Shamsabad East,	12,564	9,201	19,006	15,801	352	309	561	498	32,483	25,812	443
Muhammabadabad,	4,859	3,649	7,762	6,430	167	180	295	250	13,083	10,459	462
Kampil ...	14,699	11,674	22,856	19,225	3,008	2,722	4,181	5,638	44,739	39,259	472
Talgram ...	10,481	8,602	17,186	13,977	1,523	1,372	2,357	2,342	31,547	26,293	482
Shamsabad west,	19,990	16,181	29,786	25,661	1,664	1,501	2,490	2,530	53,930	45,873	509
Pahāra ...	14,970	13,289	30,581	26,211	4,136	4,069	8,168	8,976	57,855	54,545	2,613
Paramnagar ...	2,887	2,194	4,804	3,715	87	62	13	109	7,909	6,078	437
Amritpur ...	11,217	8,970	17,414	13,869	718	675	1,095	1,024	30,444	24,538	454
Khākhātmau ...	3,693	2,716	5,854	4,677	91	80	143	120	9,781	7,593	526
Saurikh ...	6,329	5,111	9,555	7,702	365	378	537	543	16,796	13,734	387
Sakatpur ...	4,813	3,800	8,011	5,939	126	109	221	175	13,171	10,023	368
Sakraua ...	3,380	2,724	5,331	4,149	241	164	355	332	9,307	7,369	417
Tirwa-Thatia ...	16,948	13,743	26,013	20,785	1,165	974	1,847	1,575	45,973	37,077	401
Chhibramau ...	12,794	9,605	20,404	17,100	699	643	1,214	1,198	35,111	28,546	517
Kanauj ...	20,584	17,194	34,58	28,257	3,453	2,899	5,244	4,928	63,863	53,278	558
Bhojpur ...	10,029	8,998	17,875	15,316	1,931	1,493	2,895	2,742	33,730	28,549	537
Total ...	171,237	137,654	277,030	230,812	19,721	17,580	31,734	32,950	499,722	419,026	526

This table shows that Hindu males in 1872 numbered 448,267, or 54·9 per cent. of the entire Hindu population; while the number of Hindu females was 368,466, or 45·1 per cent. of that population. In the same manner the Musalmán males amount to 51,445, or 50·4 per cent., and the Musalmán females to 50,560, or 49·6 per cent. of the total Musalmán population. Or taking the whole population, we find that there is a percentage proportion of 54·4 males to 45·6 females, and of 88·9 Hindús to 11·1 Musalmáns.

The noteworthy point, however, is that the total population (918,748) should have increased so little since 1865. The actual rise of seven years was but 1,252 persons; and it is remarkable that this increase lay entirely in the number of Hindu females. All other sorts and conditions of people, Hindu males and Musalmáns of both sexes, decreased. In order, therefore, to account for the growth of this solitary class, Mr. Evans conjectures that the number of Hindu women was in 1865 incorrectly returned. "This increase in this one class only," he writes, "would be certainly abnormal, and considering the known prejudices of the Hindús, it is hard to avoid the conclusion that in 1865 they had not learnt as well as they have since the object in view in taking a census. If this were the case, it follows that the population is still retrograding, though not so rapidly as it had done during the twelve years

prior to 1865." The Mussalmáns have, as he justly adds, steadily decreased since 1868. "This result is only such as might have been expected from a consideration of the past history of Farukhabad; and the decrease in the population of the (capital) city tells the same tale." The Musalmán returns still, however, show the peculiarity of a very large proportion of females.

Statistics relating to bodily infirmities were collected for the first time in 1872. They showed the existence in the district of 140 insane persons and idiots (39 females), or 1·5 per 10,000 of the population; 151 deaf and dumb (38 females), or 1·6 per 10,000; 1,791 blind (715 females), or 19·4 per 10,000; and 163 lepers (24 females), or 1·7 per 10,000. Insanes and idiots are separately shown by the census, but have here been lumped together. It is impossible that the enumerators could have distinguished between the two classes. Age statistics were collected at the same time, and for what they may be worth are given in the following table. But as Indian rustics rarely know their own ages, approximate correctness was of course all that could be hoped for:—

	Hindús.				Musalmáns.				Total population.			
	Males.	Percentage in total Hindu males.	Females.	Percentage in total Hindu females.	Males.	Percentage in total Musalmán males.	Females.	Percentage in total Musalmán females.	Males.	Percentage in total population.	Females.	Percentage in total population.
Up to 1 year	19,352	4·3	18,453	5·0	2,274	4·4	2,172	4·3	21,643	4·3	20,641	4·3
Between 1 and 6	60,331	13·4	54,582	14·8	6,643	2·9	6,653	13·2	67,020	13·4	61,272	14·0
" 6 " 12	65,627	14·6	47,655	12·9	7,680	14·9	6,191	12·3	73,342	14·7	53,891	12·8
" 12 " 20	77,787	17·3	62,001	16·8	8,656	16·9	8,619	16·9	86,474	17·3	70,558	16·8
" 20 " 30	83,326	18·5	72,609	19·7	9,549	18·6	10,081	20·0	92,907	18·6	82,736	19·7
" 30 " 40	61,281	13·6	49,798	13·5	6,892	3·4	6,839	13·5	68,218	13·7	56,673	13·4
" 40 " 50	43,636	9·7	34,848	9·4	5,010	9·7	5,145	10·2	48,669	9·7	40,003	9·5
" 50 " 60	24,206	5·3	18,28	4·9	2,789	5·4	2,810	5·6	27,002	5·4	21,097	5·0
Above 60 years	12,721	2·8	10,239	2·7	1,722	3·3	1,913	3·8	14,447	2·9	12,156	2·9

The figures hitherto given are the dry bones of fact, interesting only to the statist. But we now turn to a subject which should be less repellant—that of castes. Distributing the Hindu population into four conventional classes, the census shows 85,987 Brahmans (39,046 females); 63,769 Rájputs (25,480 females); 15,717 Baniyas (7,345 females); and 651,260 persons as belonging to the "other castes" (296,595 females).

HINDU CASTES.

It has been already shown¹ that Brahmans are by popular convention divided into two great nations, the Gaurs or colonists of Brahmans.

Hindústán, and Dráviras or colonists of the Dakkhan. Each of these nations, again, is subdivided into five tribes; those of the Gaurs, being the (1) Kanaujia, (2) Sárasvat, (3) Gaur, (4) Maithila, and (5) Utkala. The two last castes may be at once eliminated as belonging chiefly to the Lower, and rarely found in the North-Western Provinces.

Of the Brahmans in this district, 74,467 are Kanaujiyas, including 891 who are separately specified as belonging to the Sanádh subdivision of that tribe; Gaurs are returned as numbering 1,345, and Sárasvats 538. Other Bráhmans are left unspecified, or entered as belonging to minor tribes.

The Kányakubjas or Kanaujiyas, who here and elsewhere are the most numerous of the "five Gaurs" (*panch Gaur*), derive their name from the ancient city of Kanyakubja or Kanauj in this district. Like the nation to which they belong they have five subdivisions, of which the fifth is variously stated. These are as follows:—

- | | |
|--|----------------------------|
| 1. Kanaujiya proper. | 3. Sarwaria or Sarjúparia. |
| 2. Sanádh or Sanaudha | 4. Jijhotia. |
| 5. Bhúnhár (<i>Elliot</i>) or Bengali Kanaujiya (<i>Sherring</i>). | |

The Sarwaris have been described in the Gorakhpur, and the Jijhotias in the Lalitpur notices. The Bhúnhárs will find place in that of Benares, and the Bengalis need in these volumes find none at all. There remain the Kanaujiyas proper and Sanádhs, both represented in this district. According to a tribal map in Sir Henry Elliot's *Supplemental Glossary*, the Sanádhs occupy the wedge between Káli Nadi, Kháuta Nala, and Ganges, while all the rest of the district is the Kanaujiya country. The Kanaujiyas have professedly six clans (*gotra*), or as they themselves say *khat-kul*. But they in reality reckon six and a half, which are practically seven. These clans and the honorific titles which they respectively bear may be thus shown:—

- | | | |
|-----------------|------------|-----------------------------------|
| 1. Gautam clan, | 5 branches | (<i>Shaka</i>).—Title, Avasthi. |
| 2. Sándel | 8 | Misra and Dikshít. |
| 3. Bháradwáj | 17 | Shukul, Trivedi, and Pánde. |
| 4. Upmán | 13 | Páthakh, Aginhotri and Dúbe. |
| 5. Kásyap | 9 | Trivedi and Tiwári. |
| 6. Káshítip | 4 | Bájpai. |
| 6½. Garg | 1 | Gargaiya. ² |

¹ Gaur, V., 578 (Bareilly). ² Abbreviated from Sherring. Quoting from a work called the *Tamákhul Jákht*, or "Admonition to Fools." Elliot adds the titles Chaube, Bhatachárj, and Upádhya, while omitting that of Gargaiya. The Bháradwáj gotra he counts twice over under slightly different spellings, and the Gautam and Garg he omits as clans of the Sarwaris. Under the heading of the Upmán gotra, however, he mentions a Gautam branch (Avasthis of Prabhákar); and instead of the Garg he gives a Sakrint clan. For the Káshítip, again, he substitutes a Káshíyan or Visvamitra; but both the branches mentioned under this heading (Mánjaganw and Suthíán Misra) seem to belong to the Sándels. To sum up, the clans which both Elliot's and Sherring's works have in common are the Sándel, Bháradwáj, Upmán, and Kásyap. As to the remaining 2½ gotras there is, in name at least, a difference.

The Kanaujiyas proper—that is, the Kanaujiyas of these 6½ clans—enjoy far higher rank than Kanaujiyas of the remaining three or four subdivisions. With the sons of these subdivisions they will not suffer their daughters to wed, but they are themselves much sought in marriage by inferior tribes. Hence it happens that, like the Kulíns of Bengal, some of them have as many as twenty or twenty-five wives. It is indeed to Mr. Sherring's subdivision of Bengali Kanaujiyas that the Kulíns probably belong. The Kanaujiya proper prides himself on an exceptionally scrupulous regard to ceremonial observances. He will eat meat offered in sacrifice, but will not, as other Bráhmans, take purified food from members of a different caste. By purified food (*paka khána*) is meant food which, like cakes or sweetmeats, has been cooked with clarified butter (*ghí*). The title of Kanaujiya is applied also to subdivisions of several inferior tribes, who have adopted it either on account of its great respectability, or because they actually trace their origin to Kanauj.

The Sanádh, Sanádhiya, Sanaudha, or Sanoriya, is by Mr. Growse said to derive his name from Sanat-kumára, already mentioned¹ as a son of Sanat or Brahma by a female personification of the Gayatri text. In the same and other² places will be found a good deal of disjointed information relating to this caste. It is said to have once possessed no less than 750 gotras or clans. Out of these, whose number is still considerable, 51 are regarded as more important than the rest; and Mr. Sherring mentions the following as the *crème de la crème*:—Vasisht, Bháraddhvaj, Kásyap, Sáwarni, Upamanyu, Gautam, Sándil, Kauśik, Visvamitra, Yamadagni, Dhananjaya, Kosal, Singía, and Merha. The recurrence of such names as Bháraddwáj and Kásyap, already given in the list of Khatkul and Kanaujiya clans, need occasion no surprise. Such titles are formed from those of Bráhman sages, and are more or less common to all Bráhman tribes. Though their connection with the great Kanaujiya stock is undoubted, Sanádhs often claim a different or independent origin. Towards the west, where their territory marches with that of the Gaur tribe, they regard themselves as Gaurs rather than Kanaujiyas. In Bareilly they pretend to be the original stock from which all other Brahman races are sprung.³ In this part of the country they assert that their disruption from other Brahmans was due to their consenting to officiate at the sacrifice by which the Rájput hero Ráma celebrated his victory over the Bráhman giant Rávana. The Gaurs, who in all probability

¹ Gazr., V, 42; and Mr. Growse's Memoir on Castes, published in census report of 1872.

² *Ibid.*, IV, 38, 274-5, and 539.

³ Memoir on the castes of Bareilly, published in the census report of 1865, and itself written by a Kanaujiya Brahman of Bengal.

derive their name from the ancient kingdom of Gauda (now Gonda) in Oudh, and the Sárásúts, who derive theirs from the desert-Gaurs and Sárásúts. swallowed ~~the~~ Saraswati, have received sufficient notice elsewhere.¹

Of Rájputs the principal classes are the Ráthor (8,883), Bais (8,704), Gaur (5,982), Sombansi (5,634), Chauhán (5,179), Gaharwár (4,148), Ponwar (2,261), Katehriya (2,168), Bhál, Bhadauria, Báchhal, Baghel, Chandel, Gahlot, Kachhwáha, Nikumbh, Parihár, and Sengarh. Amongst the "miscellaneous" or minor tribes are mentioned the Ujjayyini, Janghára, Bargújar, Solankhi, Kinwár, Gaumat, Raghubansi, Tamta, Raikwár, Chamargaur, Gorkhariya, Ajudhiabási, Bundel, Gautam, Bhimla, Chandrabansi, Sakarwár, Jaiswár, Bramhgaur, Bamtela, and Biscn.

The lesser clans, that is those which number less than 2,000 members each, must be excluded from account by considerations of space. But most of the clans mentioned, whether larger or smaller, have already been described to some extent elsewhere. The Bais and Gautams have received sufficiently exhaustive notice in the Gazetteer of Bareilly: the Gaurs in those of Bareilly and Cawnpore; the Chauháns, genuine and spurious, in those of Mainpuri and Bijnor; the Katehriyas in that of Bareilly; the Bháls or Bhála Sultans in that of Bulandshahr; the Chandels in those of Cawnpore and the Bundelkhand districts; the Bundels in the latter; the Gahlots in the Aligarh Gazetteer; and the Kachhwáhas, Parihárs, and Sengarhs in that of Etáwa. Minor notices of some other septs will be found elsewhere; and there remain for description in this notice only the Ráthors, Sombansis, Gahrwárs, and Ponwárs or Pramárs. These tribes furnish specimens of each of the three elements from which the thirty-six royal Rájput races are said to have been compounded. The Rathors and Gahrwárs perhaps belong to the solar, the Sombansis to the lunar, and the Pramárs to the fire-born races. All four, moreover, occur in Tod's list of the royal tribes.

Like the Kachhwáhas, the Ráthors claim descent from Kusha, twin son of the demigod Ráma, Súrjibansi king of Ajudhya. But according to Tod some doubt hangs over their origin, and the herald minstrels of the Súrjibansis deny their connection with the genuine solar race. The vicissitudes of the famous Ráthor dynasty at Kanauj, overthrown in 1194 by Shiháb-ud-dín, the "meteor of the faith," have, so far as ascertainable, been told in the introduction to the volume.

Their dynasties of Kanauj, Jodhpur, Suffice it to say that during its rule of five generations this dynasty disputed with that of Dehli the sovereignty

¹ For Gaurs see *Gazr.* II, 392-93, and III, 256; for Sárásúts, *ibid.* III, 494.

of Upper India. On the defeat and death of the last king, Jaichand, his son Sivaji fled to Márwár, where he about 1212 established the principality now known as Jodhpur. "In less than three centuries after their migration from Kanauj," writes Tod,¹ "the Ráthors, the issue of Sivaji, spread over a surface of four degrees of longitude and the same extent of latitude, or nearly 80,000 miles square. And they amount to this day, in spite of the havoc occasioned by perpetual wars and famine, to 500,000 souls." At a later date (1854) Thornton reckons that a quarter of the Jodhpur population is Ráthor.² The Mahárája of Jodhpur is of course the greatest living Ráthor; but the Rájas of Bikanér in Rajputána and Rámpur in Eta are descended from the same stock. The latter, whose estates once lay in this district, is the acknowledged head of the tribe in the North-Western Provinces. About the beginning of the thirteenth

and Khor.

century Parjan Pál, a descendant of Jaichand, established himself as Rája at Khor near Shamsabad. But

his dynasty came to an end about the middle of the fifteenth, when Karan, the eighth Rája, was finally expelled by the King of Jaunpur. It is from Partit, the son of Parjan, that Farukhabad tradition derives the Jodhpur family.³

The services of this valiant though somewhat rebellious race were much in demand under the more prudent Muslim despots of Dehli. It has been said that to the hundred thousand glaives of the Ráthors (*lakh talvár Ráthoriya*) the Mughal emperors were indebted for half their conquests. Rai Singh of the Bikanér family, whose father took service with Akbar at Ajmír, was on the accession of Jahángír (1605) created a commander of five thousand.⁴ The Ráthors are divided into twenty-four principal gotras, of which most are confined to Rájputana. These divisions include, like those of the Kanaujiya Brahmans, a Gautam and a Sandil clan. To the former belong the Ráthors of this district, and to the latter those of Benares. According to the Memoir on Castes⁵ published in the census report of 1865, the Ráthors of Farukhabad are descended chiefly from Rája Karan. Occupying some three centuries ago the Amritpur pargana, they founded the village of Rajipur-Ráthori and others. Their principal local magnate, however, is the chief of Khemsapur, in Shamsabad East, who still bears the title of Ráo. Some cadet branches of his family have been described in the Eta notice.

The title Sombansi properly includes all members of the lunar race; but from a generic it has become a specific term, denoting only a single tribe of that stock. The same fate has

Sombansis.

¹ Rájasthán, II, 22.
see Gazr., IV., 65-7. The life-rája of Kuráli in Mainpuri is also a Ráthor.
i-Akhari, I, 358.

² Gazetteer, art. "Jodhpur."

³ For the history of this family.

⁴ Blochmann's *Afs-*

⁵ By Mr. R. Oldfield, c.s., now a Puisne Judge of the High Court of Judicature.

befallen its synonym Chandrabansi, and its opposite Súrjbansi; and this is the more surprising, because in India the scope of such high-sounding names is less often curtailed than extended. But Sombansi and Chandrabans have sometimes a yet more limited sense, the former being applied to a *gotra* of the Ujjayinis or Ujenas, and the latter to gotras of the Tomars, Chandels, and Sombansis themselves. The principal gotra of the Sombansis in this district is, however, the Bayágar. As Ráma is the great hero of the solar races, so are Krishna and the Pándavas of the Sombansis. The latter tribe is now of greater importance in Oudh than in the North-Western Provinces; and it is in the pargana's of this district which adjoin Oudh that they are most numerous and powerful.

Though separately mentioned in the list of the royal races, the Gahrwárs or Gahrwáls claim connection with the Ráthors. Sir Gahrwárs. Henry Elliot even affirms that in this part of the country (the Central Dúáb) the two clans intermarry. But the Gahrwárs are certainly not admitted to intermarriage with the Ráthors of Rájputana, where indeed they are of no importance. Their head is the Rája of Kantit in Mirzapur, of whose family¹ the Rájas of Mándá in Allahabad are a cadet branch. The life-rája of Daiya in the latter district is again descended from the Mándá family. All these chiefs claim with more or less earnestness descent from the Ráthor king, Jaichand of Kanauj. But that Gahrwárs were distinct from Ráthors in Jaichand's time is perfectly clear. In the *Prithirája Rása* of Chand Bardai, which describes the doughty deeds of Jaichand's great Delhi rival, Pirthiráj Chauhán, we are told that on a certain occasion "many Gahrwárs and Gohils were arrayed (*sajji Gahrwár Gohil anek*)."² Mr. Beames adds from the same poet a prophesy that Gahrwárs shall at last be sovereigns of India, but suggests that the prediction may be an interpolation of modern times.

The claim to kinship with the Ráthors is probably based on another of greater probability—namely, that the Gahrwárs supplied Kanauj with a dynasty preceding that of the former tribe. Local tradition, writes Elliot,² confirms this theory; and the Gautam Rájputs attribute their own residence and possessions in the lower Dúáb to the bounty of a Gahrwár Rája of Kanauj. "The probability appears to be that the Gahrwárs preceded the five Ráthor princes of Kanauj, and fled to their present seats on the occupation of the

¹ The Rája of Sengh of Cawnpore (not, however, mentioned in the list of Rájas for these Provinces) is a Gahrwár. See *Gazr.*, VI, 62.

² *Supplemental Glossary*, art. "Gahrwár." Elliot's opinion is given for what it may be worth; but General Cunningham is perhaps nearer the truth when he suggests that a Tomar dynasty preceded that of the Ráthors.

country by the Ráthors. Or it may be that, after living in subordination to, or becoming incorporated with, the Ráthors, they were dispersed at the final conquest of Kanauj by Muhammad¹ Ghori." Several histories² give the monarch of Kanauj, at the earlier invasion (1017) of Muhammad Ghaznavi, the name of Korah or Gora; and this may well be a mistake for Gahrwár. From the same Gora Kanauj was afterwards snatched (1022) by the Rája of Kálinjar; and Elliot concludes by a suggestion that the Ráthors may, as kinsmen of the Gahrwárs, have reconquered that kingdom. But this last speculation is idle enough. For the conquests of those days no pretext of kindred with former rulers was required. The proverb of Rája Harbong³ was well understood. No title beyond that of their "hundred thousand glaives" was needed to place the Ráthors in possession of Kanauj.

The Gahrwárs of this district belong to the Bháraddwáj and Kásyap gotras. The neighbourhood of Singrámpur appears to be their head-quarters. Mr. Oldfield mentions that their ancestor Mahesh came from "Bijagartara," near Benares, *in the time of Rája Jaichand*, and ejected the aboriginal Bhyárs from this tract. That they came from Benares in the time of Jaichand is just as probable as that they should have been begotten by Jaichand at Kanauj. The *Hadikati-l-Akálím*, quoted by Elliot, says that they removed from Benares to Kantit in 1155; and other authorities say that their ancestor Gadan Deo came to Kantit from Kashmír, also intended probably for Káshi or Benares. By Bijagartara is perhaps meant the ruined castle (*garh*) at Bijaipur, where the Rája of Kantit still lives. It is from the same locality and family that the Bundels derive their origin.

The myth attached to the origin of the four Agnikuls or fire tribes has been elsewhere described.⁴ Of these races the Pramár,

Pramárs.

Ponwár, Puar, or Pomar, is not the least distinguished.

Tod quotes an ancient proverb which asserts that "the world is the Pramár's"; and Sir J. Malcolm affirms that in ancient times this race was the most celebrated of all the Rájput tribes in Central India.⁵ Though the Pramárs, says the former writer, never equalled in wealth the Solankhis, or in celebrity the Chauháns, they far excelled in both the Parihárs, last and least of the fire-born tribes. But Colonel Tod's statements must here, as usual, be accepted *cum grano*. In mentioning some of the most distinguished out of the 35 branches of the tribe he begins with the Moris and Sodas. To the former he assigns Chandrágupta or Sandracottus, the contemporary of Seleucus (312-280 B.C.)

¹ Better known under his title of Shiháb-ud-dín.
and *Tárkh-i-Farishá*.

² *Táju-l-Madsir*, *Tabakát-i-Akhbari*,
³ "Jiski láthi uská bhains," i. e., "might is right."

⁴ *Gazet.*

IV., 545-46.

⁵ *Central India*, II., 130.

and to the latter the Sogdi of Alexander. If Chandragupta was a Rájput, he was of a Rájput family which had degraded itself by intermarriage with lower castes, and he is generally called a Súdra.¹ If by Sogdi are meant the inhabitants of Sogdiana, they were probably Tartars, but certainly not Hindús.

The only colour to the theory that Chandragupta was a Pramár is lent by the fact that his grandson, the great Asoka, was, as a young man, governor of Málwa. It is in Málwa that Pramárs place the scene of their earliest and greatest fame. As scions of their race they claim Vikramáditya the founder of the æra (56 B.C.), and his reputed descendant Bhoj the Cræsus of Indian fable (*circ.* 1080 A.D.). Both were kings of Málwa; and a somewhat later monarch of the same country, Rám Pramár, is mentioned by Chand. The Pramárs pretend to have supplied Chittaur also with a dynasty preceding that of the Gahlots.²

Their influence and importance is greater in Oudh than in the North-Western Provinces. Their only titled chief in the latter is the Rája of Dumraun, who belongs more properly to Bihár. In Amritpur of this district they are said to have been settled 600 years; and their chief gotras, in Farukhabad at large, are the Kásyap and Vasisht. The Ujenas claim descent from Bhoj, and must, therefore, perhaps, be regarded as an offshoot of the Pramárs.

During the dark ages which intervened between the decay of song-famed Rájput colonisations of cities like Kampil or Kanauj and the later prosiness of the district. Muslim chroniclers, the history of the district coincides chiefly with that of the various Rájput immigrations. The southern colonies had indeed already begun to settle before the overthrow, and under the protection of the Kanauj dynasty. There are few villages, either northern or southern, whose traditions do not speak of their foundation by some Thákur clan after the extermination of the Bhyárs. The Bhyárs were probably an aboriginal tribe akin to the Bhars, Rájbhars, Bhihars, Bhídars, Bemhars, Bhuínhárs, and Bhíls (*pollón onomatón morphé mia*). A half-wild race of Bhyárs still exists in Chutia Nágpur.³

The history or rather legends of Rájput colonisation may be given in the words of Mr. Evans :—

“There were two epochs of Thákur colonisation, separated by a considerable interval of time, and affecting different portions of the district. The boundary line between the two was the Káli nadi, which seems from
The two colonies.

¹ See *Elphinstone's History*, Book IV., chapter I. It should be remembered, however, that the fire-tribes were confessedly admitted to the Rájput brotherhood at a later date than the solar and lunar races. Chandragupta, though a man of low class, may have been the ancestor of Pramárs. ² The Sisodiya Gahlots (Mahárájas of Udaipur) still rule the kingdom of which Chittaur was the capital. The foundation of their dynasty is fixed by Tod at A.D. 728. ³ See Colonel Dalton's *Ethnology of Bengal*. By the Bhuinhárs just mentioned are not, of course, intended the Rájput or quasi-Brahman tribe so called.

the earliest times to have formed the barrier between hostile powers, and remained the dividing line between different administrations until the acquisition of the country by the British Government. The earlier colonisation took place in the country to the south of the Káli nadi.

The first, south of the Káli nadi.

The patron, under whose favour the different settlements were established was the great Jaichand, Rája of Kanauj. Each tribe has its own story, how their ancestor came at the bidding of Jaichand, and at his directions proceeded to exterminate the Bhyárs, after which he founded one or more villages, and his descendants gradually added to their number.

"North of the Káli nadi tradition tells another tale. After the defeat and death of Jaichand at the hands of Musalmáns his descendants for the most part fled to their native land. One branch, however, sought its fortunes elsewhere. Taking advantage, as it would seem, of the overthrow of the Tuars by the Musalmáns, they passed across the Káli nadi into territory which had till then been held by that clan of Thákurs. The leader of this band of adventurers was, tradition tells us, Parjan Pál, the descendant of Jaichand in the seventh generation. This would place a considerable interval of time between the two settlements. Parjan Pál settled near the Ganges, and is said to have built the fort of Khor hard by the site of the present town of Shamsabad.

The southern settlements.
Chief Thákur clans. The Gahlots.

"Of the various tribes who shared in the settlement in the south, the most important were those of the Gahlots in Tirwa, the Baises in Sakatpur and Saurikh, and the Baghelas in Kanauj. The Gahlots (Gobhil gotra) speak of Chittaurgarh as the home of their ancestors. Govind Rao, the founder of their colony, is said to have come with Pirthi Ráj, the Delhi prince, in his expedition against Jaichand of Kanauj, and to have received 180 villages in this district and the adjoining parganas in Cawnpore as a reward for the valour he displayed. From him the Gahlots have preserved a pedigree down to the present representatives of the clan. The pedigree shows but thirteen or fourteen generations from Govind Rao, which would require over forty years a generation to make Govind Rao contemporary with Rája Jaichand. It is most probable that some names have dropped out of the list. The Baises, who of course say they came from Daundiakhara, were headed by two brothers, Hansráj and Bachráj. They state that their ancestors at first served under the

The Baises.

Bhyárs, but finally turned against them, and, under the patronage of Jaichand, established themselves in parganas Sakatpur and Saurikh, and, crossing the Isan nadi, in a few villages in Chhibrámau and Tálgám. A large colony of Baises, said to have emigrated from here, are found in the Paramnagar pargana.

The Baghelas.

"The Baghelas, led by one Bhairu Partáb, came from Mádhogarh in the time of Jaichand and settled in Kanauj. Their original settlement was not insignificant, but as a clan they have long since lost all influence. The name of the clan is now only worthy of note, because to it belongs the Rája of Tirwa. His large estates, however, were acquired several centuries later on, and under a different rule.

"Of the northern settlements the most noteworthy was that of the Ráthors, who claim a descent from Parjan Pál, the founder of Khor, and through him from Rája Jaichand. They are of the same stock as the Ráthors who settled in Usahat, in the district of Budaun. The Ráthors here trace their descent more immediately to one Udaichand, who settled in the village of Modha, in the Muhammadabad pargana. And his descendants spread over the western

The northern settlements.
The Ráthors.

portion of this pargana and a great part of the adjacent pargannah now called Shamsabad East.

"Another important colony was that of the Nikumbh Thákurs, who once occupied the old pargannah of Pipargaon, now part of the Muhammadabad pargannah.

The Nikumbhs.
The Gauras.
"The Katchriya¹ Gauras, led by the brothers Sárhe and Bárhe, were another large settlement from Katihar in Sháhjahánpur. Each brother is said to have received his "chaurási" of villages. Bárhe's descendants chiefly settled in the country now forming the pargannah of Shamsabad West, while Sárhe kept to the south, and his branch of the family settled in Shamsabad East and Bhojpur.

The Gahrwáras.
"The Gahrwáras formed a very large and powerful colony. The first comers were two brothers, Man and Mahesh. The former settled in pargannah Amritpur, where his clan acquired forty-two villages, which fact has given the name of the Bialísi to their territory. Mahesh settled in Bhojpur; and the tract lying in the south-east of that pargannah, and known by the name of the Gahrwári, was populated by this branch of the clan.

The Pomáras.
"The Pomáras (Bashist gotra) trace their colonisation to Rao Shiúpál Singh,² who is said to have settled in the pargannah of Amritpur by the favour of the Rája of Khor. His sons quarrelled with and were expelled by Partit Rác, the Káyath minister of the Rája; but one son, Basant Sáh, returned and recovered his estate. His descendants occupied the greater portion of the pargannah, and those now living trace their pedigree through fifteen generations to Shiúpál Sáh.

The Sombansis.
"The pargannah of Khákhatmau was entirely overspread by another Thákur tribe, the Sombansis of the Baiyágar gotra. Its ancestor, who settled here, was one Randhír Singh, whose descendants in the thirteenth generation are now living.

"Such were the largest and most important of the old Thákur settlements. The only clue we have to the date of their settlement, beyond the traditions, or that ascribe their coming to Jaichand or other historical character, is that afforded by the pedigrees which they have maintained from generation to generation. These pedigrees are found in many cases to confirm each other, but there can be little doubt that in many cases names have dropped out, especially in the earlier generations, when single names only occur. They, however, are a useful guide if we accept them as showing the minimum interval which has elapsed since the first commencement of their settlements."

It may be added that the Bamtelas once founded a large and powerful colony in Pahára. But some account of this now insignificant clan will be given in the gazetteer article on that pargannah.

We now turn to a less interesting class, the Baniyas. The census divides them into Ajudhyábásis (3,472), Agarwáls (2,826), Umars (1,886), Saráogis (1,055), Rastogis, Baramwáras, Chausainis, Dhúsars, Ghoais, Gahrwáls, and Kándus. The returns mention also, but without stating their numbers, a few Audhiyas, Mahesaris, and Bohras.

¹ In the Settlement Report this word appears by a clerical error as Rathoriya. ² The name, as given by Mr. Oldfield, is Bhúpráo, and the name of the Khor Rája, from whom Bhúpráo or Shiúpál required his lands, was, according to the same authority; Jal singhdeo.

The Ajudhyábásis are a sub-division of the Agrahris, who, like the Agarwáls, perhaps derive their name from Agroha in Hariana.

Ajudhyábásis.

The title Ajudhyábási points to the neighbourhood of Faizabad as the cradle of the tribe. Agrahris claim descent from two "twice-born" castes, the Bráhmans and the ancient Vaisyas. They therefore wear, like some other Baniya clans, the sacred thread. Their formerly high position is said to have been lost through indulgence in polygamy. But higher and still respected castes seem to practice that habit with impunity; and it is probable that the particular form of polygamy objected to is that of marrying their deceased elder brother's wives (*kardó*). The Agarwáls have been described in more than one former notice.¹ The Ummars are a respectable and influential race, whose widows are not allowed to remarry. They have three sub-divisions, which in order of rank are : (1) Til-Ummar, (2) Dirh-Ummar, and (3) Dúsre. Saráogis derive their name, as already mentioned, from the Sanskrit *śrāvaka*, a Jain layman. Like most schisms from Hinduism, the Jaina faith has found abundant recruits amongst the various tribes of Baniyás. The remainder of these tribes must await description in notices on districts where they happen to be more numerous.

The following list shows the names and numbers of the classes included in

* The "other castes" of the "other castes" of the census returns. It should be premised, however, that several of the tribes mentioned—as for instance the Juláhas and Ghosis—are for the most part Muslims

and not Hindús :—

Ahír (cowherd)	... 86,372	Dhúna or Dhunya (cotton-carder)	... 162
Arakh (hunter and fowler)	... 162	Dúsádh	... 5
Bahelia (ditto)	... 2,735	Gadariya (shepherd)	... 30,151
Bánsphor (bambu-worker)	... 103	Gandhi (perfumer)	... 5
Barhai (carpenter)	... 11,029	Gangáputr (riverside beggar)	... 9
Berhia	... 543	Ghosi (Muslim cowherd)	... 39
Bári (maker of leaf platters)	... 1,226	Gújar	... 133
Beldár (mattock-man)	... 18	Hajjam (barber)	... 17,441
Bharbhunja or Bhurji (grain-parcher)	... 10,754	Halwai (confectioner)	... 1,417
Bhát (minstrel)	... 2,885	Jájak	... 10
Bishnoi	... 28	Ját	... 418
Chak or Chik (Hinda goat-butcher),	1,433	Jotishi (astrologer)	... 2,268
Chamár (currier)	... 94,274	Juláha (Muslim weaver)	... 83
Chhípi (chintz-maker)	... 103	Káchhi (market-gardener)	... 78,337
Darzi (tailor)	... 2,224	Kahár (litter-carrier)	... 32,540
Dhánuk	... 15,022	Kalál (distiller)	... 18,871
Dhobi (washerman)	... 11,853	Kamángar	... 10
		Kanjar (string-seller)	... 91

¹ See for instance Gazr., IV, 280 (Etáwa).

Kasera (brazier)	...	346	Patwa (necklace-maker)	...	614
Káyath (scribe)	...	15,378	Rain	...	16
Khákrob (sweeper)	...	6,636	Ramaia	...	1
Khus	...	43	Rawa (cultivator)	...	342
Khatik (pig and poultry breeder)	...	987	Saikalgar (metal-polisher)	...	14
Kattri	...	2,040	Sikh (follower of Nának Sháh's sect)	...	13
Kisán (cultivator)	...	70,298	Sunár (metallurgist)	...	6,198
Koli (Hindu weaver)	...	19,763	Tamboli (betelnut-seller)	...	2,694
Kumhár (potter)	...	8,147	Tawáif (prostitute)	...	20
Kúrmi (cultivator)	...	30,884	Teli (oilman)	...	15,868
Lodha (ditto, formerly huntsman)	...	22,625	Thathera (maker of metal vessels)	...	52
Lohár (blacksmith)	...	11,626	Bairági ...	Religious sectaries	761
Miamár (builder)	...	73	Brambehári ...		1
Máli (gardener)	...	4,064	Fakir ...		773
Malláh (boatman)	...	496	Gosáin ...		500
Manihár (bracelet-maker)	...	40	Jogi ...		186
Mochi (cobbler)	...	570	Udási ...	Persons distinguished by nationality only.	3
Nat (acrobat)	...	1,498	Sádh ...		1,751
Náik	...	20	Bangáli ...		1
Nunia (saltpetre-worker)	...	2,243	Gurkha ...		10
Panda (temple-priest)	...	80	Karnátak ...		11
Pási (fowler and watchman)	...	70	Márwári ...		17

Of persons distinguished by nationality only 11 are unspecified. Several of the names here given are those of trades which have not yet developed into close castes. Thus any Chamár may probably become a Mochi, and most Mochis are Chamárs by race. Of tribes whose peculiarities seem to require description, the majority—notably the Ahírs, Arakhs, Bahelias, Bánsphors, Barhais, Bháts, Chaks, Chamárs, Darzis, Dhánuks, Gújars, Játs, Jotishis, Káchhis, Kanángars, Káyaths, Khattrís, Kurmis, Lodhás, Ráins, and Sunárs—have been described in the fourth, fifth, or sixth volumes of this series. It must be admitted, however, that much yet remains to be learnt about these inferior castes and their customs.

The Gangáputras, or “sons of the Ganges,” are an inferior class of Brahmans who preside over the religious ceremonies performed on the banks of that river. Dwelling chiefly in the inland pargana of Muhammadabad, they claim descent from Kanaujiyas who through some irregularity of behaviour were expelled from their original brotherhood. The irregularity of receiving presents on the banks of the sacred stream would alone, perhaps, suffice to account for the expulsion. It is from such presents that the Gangáputra derives his livelihood. Waiting near some well-known bathing-place, he conducts to the river those who come to wash their sins away. When

he has poured a little water on their hands, given them a few blades of holy grass (*kusha*), and repeated the proper Sanskrit texts (*mantra*), they enter the stream and bathe. He afterwards distributes to each a small quantity of powdered sandal-wood (*chandana*), which they apply to a spot in the middle of their foreheads. They then present him with their offerings and depart. As a class the Gangáputras are notorious not only for mere rapacity but for general licence of character. Speaking of those at Benares, Mr. Sherring suggests that Government should exercise some supervision over their river-side proceedings. The only class of Brahmans with whom Gangáputras are admitted to intermarriage is that of Pandas or temple-priests. The latter enjoy much the same reputation.

By Náiks are probably meant Banjáras who have usurped a title properly restricted to the head-men of their tribe.

Though their vocations are almost the same, Kaseras and Thatheras are distinct castes. Care must be taken not to confuse their names with those of the Kateras or Dhunyas, and Patabras or Patwás. The Kansakára, or worker in bell-metal, is by Colebrooke derived from a Brahman ancestor and Vaisya ancestress. Hence perhaps the high position occupied by Kaseras, that Kansakára's modern representatives. They are said to rank between the military castes above, and the commercial castes below them. They wear the sacred thread, and are indeed more punctilious in all matters of ritual than is usual amongst the trading or artificer classes. Their seven *gotras* or clans, of which none intermarry or eat together, are as follow:—Purbiya or eastern, Pachháwan or western, Gorakhpuri, Tank, Tánchara, Bharia, and Golar. The Kasera manufactures vessels and ornaments out of almost any metal except iron and tin. Herein lies the distinction between his occupation and that of the Thathera, who works in the latter metals also. The Thatherá's work is in fact rougher on the whole than that of the Kasera; but the former often carves vessels already manufactured by the latter.

The Musalmáns are divided by the census into Shaikhs (49,931), Patháns (35,276), Sayyids (6,097), Mughals (920), and persons of unspecified race.

All these Muslim tribes have been described elsewhere. The Shaikhs, to whose ranks every fresh Hindu convert was or is added, are naturally the most numerous; and, as might be expected in a district where Bangash Afgháns so long held sway, the Patháns or persons of Afghán descent¹ stand

¹ The heterogeneous races of Afghánistán or Kábul are divided into two great classes—the Pukhtána or Pushtáns, who speak Pukhtu or Pushtu, and the Pársiwáns, who speak Persian. The name of the former, whose country borders on India, has in India been corrupted to Pathán.

next. They still muster most strongly in the neighbourhood of the earlier Bangash strongholds, Káinganj and Farukhabad. The name of Mughal, with its corresponding title of Beg, is bestowed on the miscellaneous body who claim a Central Asian, but not an Afghán origin. Sayyids may spring from any one of these races, as a Sayyid mother can transmit the title to her children by husbands of other tribes. It was in the first instance, indeed, derived through Fátima, the daughter of Muhammad. Implying as it does descent from the Prophet, the title is highly respectable and is often improperly usurped by Muslims who wish to rise in the social scale. "Last year," says a Panjábi couplet quoted by Mr. Beames,¹ "I was a weaver; this year I am a Shaikh; next year, if grain is dear, I shall be a Sayyid."

From the castes of the people to their occupations is an easy transition.

The inhabitants of Farukhabad may be divided into two

Occupations. primary classes—those who as landholders or husbandmen derive their living from the soil, and those who do not. To the former class the census of 1872 allots 511,478, to the latter 407,270 persons. The details are as follow:—

		<i>Landowners.</i>		<i>Agriculturists.</i>		<i>Non-agriculturists.</i>		<i>Total.</i>	
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús	...	25,710	18,898	243,952	194,761	178,605	154,807	448,267	368,466
Musalmán	...	3,308	2,910	11,619	10,304	36,288	37,109	51,215	50,323
Christians	...	...	...	...	11	235	226	240	237
Total	...	29,018	21,808	255,576	205,076	215,128	192,142	499,722	419,026

There are, then, 50,826 landholders, 460,652 agriculturists, and 407,270 non-agriculturists. Here, as elsewhere, the proportion borne by the agrarian to the non-agrarian classes is not so great as might be expected. In an agricultural country and district one would be prepared to find more than 55·6 per cent. of the total population obtaining their livelihood from the land. The fact is that few of the small cultivators look to cultivation as their only means of subsistence. The profits of a scanty holding are in most cases eked out by the earnings of some other pursuit, which has sometimes caused the agriculturist to be entered in the non-agricultural columns. The comparatively small number of Musalmáns engaged in agriculture will not fail to arrest attention. The density of population per square mile of cultivated area

¹ In his edition of Elliot's *Supplemental Glossary*, I., 185.

varies from 878 in Sakráwa to 695 in Khákatmau. In Pahára, indeed, it is returned as 5,916; but this calculation includes the city of Farukhabad.

Proceeding to minuter divisions and following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

The first or professional class embraces all Government servants and persons following the learned professions or literature, artistic or agricultural callings. It numbered 4,043 male adults, amongst whom are included 1,219 *purohīts* or family-priests, 1,186 pandits or doctors of Hindu divinity and law, 468 musicians, and so on. The second or domestic class numbered 30,246 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers, and the like. The third or commercial numbered 16,948 males, and amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers (6,835), money-lenders (804), bankers and brokers (716), and all persons engaged in the conveyance of men, animals or goods, such as pack-carriers (559) and ekka or cart-drivers (1,118). The fifth or industrial class contains 4,977 members, including all persons engaged in the industrial arts and mechanics, such as dyers (785), masons (636), carpenters (2,964), and perfumers (182); those engaged in the manufacture of textile fabrics, such as weavers (10,042), tailors (2,218), and cotton-cleaners (2,454); those engaged in preparing articles of food or drink, such as grain-parchers (2,662) and confectioners (481); and lastly, dealers in all animal, vegetable, or mineral substances. Of the fourth or agricultural class sufficient has been said already. The sixth or indefinite contains 44,290 members, including labourers (39,529), persons of independent means (116), and 4,513 persons supported by the community and of no specified occupation.

Most of the labourers are hired from day to day for work in the fields. They belong chiefly to the Chamár, and in smaller numbers to the Ahír, Kisán, and Kachhi castes; but when we turn to non-agricultural labour, such as portage, we find a large number of Kahárs also employed. For the last four years, that is since the beginning of 1875, labourers have been registered for emigration beyond seas. The number so enlisted has amounted to 452 (92 females); and their destination has generally been Demerara, Jamaica, or one of the French colonies.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census as 3,934.¹ Of these 3,860 had less than 1,000; 69 between 1,000 and 5,000; 2 (Chhibrámau and Shamsábad) between 5,000 and 10,000; and 3 (Káimganj, Kanauj, and Farukhabad) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1879) 2,361 estates (*mahál*); but the number of the latter is, from partition and other causes, ever on the increase.

Like their neighbours all over the North-Western Provinces, the people of Farukhabad live chiefly in mud huts. The census indeed shows but 11,879 masonry structures against 180,183 dwellings built with unskilled labour. The district is studded with many mud and a few brick castles (*garhi*), which during the long reign of peace have degenerated into mere residences. Of large forts the only ones remaining are those at Fatehgarh, Bishangarh, and Tirwa; but it is doubted whether either of the three could be called defensible. The common feature of most dwelling-houses, as distinguished from mere huts, is an open square or court in the centre. Round this, on three sides at least, are grouped separate houses, or rather rooms, facing inwards. The entrance to the yard, in the better class of houses, lies through a sort of hall on the fourth side, fronted by a verandah which in towns supplies the tradesman with his office or shop. In less pretentious dwellings this vestibule or frontage does not exist, its place being either left empty or occupied by a wall. Within the yard, around the household well, are tied the cattle and stored the lumber of the family.

The plan of each room is very simple. As a rule, the door is the only opening for either passage, ventilation, or light. "This arrangement," writes Mr. Evans, "resulted naturally from the habits and customs of the country. It is evidently the most suitable where several families live together united by the ties of relationship, common occupations, and common interests. We see too in the form of the houses signs of the uncertainty and danger of former times. The design was plainly to provide the inhabitants with a place of retreat, capable of defence against bands of plunderers. There are few or no openings in the outer walls. So that on our approaching a village, it has every appearance of being surrounded by a wall, and designed to withstand a hostile attack."

In villages, where building land is more easily obtained, the houses cover wider sites than in crowded towns. Hence the chief difference between the

¹ This figure seems altogether too high. In most parts of the North-Western Provinces the number of villages is smaller than that of estates and the number of estates is here, as we shall see immediately, less than 2,400.

rustic and the city residence. In the latter additional capacity is secured by adding storey above storey. Many of the better class of houses in Farukhabad contain three or even four such stages. But the main plan is still the same. The houses all contain the same open square, into which all the rooms open; and the plan of each story is identical.

In respect of their material houses may be divided into three classes, being built of either fire-burnt bricks, sun-dried bricks, or mud. The nature of the roof introduces another element of difference. The house-top is either a flat earthen covering supported on rough beams, or a thatch made of *patel* and other grasses. Tiled roofs are seldom if ever found in this district. The nature of material for the walls of the house is of course a question of expense, but the choice of a roof depends greatly on locality. When thatching grass grows near at hand, the thatch is most often adopted. In villages lying near the banks of the Isan and Káli Nadi rivers this grass grows in abundance, and all the houses are thatched. At the same time it is everywhere sufficiently plentiful for each village to contain some houses thus roofed. The number of persons dwelling in each house was found at last census to be between four and five in the country, and between three and four in the city of Farukhabad. But by the word 'house' is here meant one of those buildings or rooms which stand round the common enclosure. Three or four of such houses are generally grouped together, forming what should be considered as one house if any comparison were instituted between this and European countries.

The Muslim mosques, imámbaras, and other places of worship, present no feature peculiar to this part of the provinces. But
 Religious buildings. amongst Hindu temples, the Shiválas differ from the

Thákurdwáras. The Shiválas devoted to the worship of Shiva or Mahádeo are square or circular buildings surmounted by a dome or a small steeple, adorned on all sides by little pinnacles and figures. They stand on a raised platform; and their single door, faced by a small statue of a Bráhmāni bull *couchant*, opens towards the east. The Thákurdwára, sacred to the worship of Krishna and his kindred deities, has an exterior generally similar to that of an ordinary dwelling-house. There is the courtyard, surrounded by rooms in which the priest and his attendants live; while one room opposite the entrance is occupied by the images of the gods. At Fatehgarh are three Christian Churches:—the American Presbyterian Mission, the old Church of England, and the new Memorial. The old Church of England building has since the Mutiny been used only as an adjunct to the Fatehgarh dispensary. The new Memorial Church, (All Souls), which is now used in its place, was built on the

spot where the Christian remnant of the Fatehgarh garrison was massacred by order of the rebel Nawáb (1857). Mr. Watts describes it as the handsomest church he has seen in the North-Western Provinces.

Several customs of the people, such as the *pancháyat* and the *kardó*, the court of honour and the marriage of a brother's widow, have been elsewhere described.¹ Their clothing is in the majority of cases too scanty and simple to require much description; but something on this subject also will be found in the notice on the neighbouring district of Etáwa. To the remarks on food there given the following may be added:—

The staple crop of the district, wheat, supplies a food which is common to almost the whole population. Its grain is called *gehun*, its straw *bhúsa*, and its bran *chokar* or *bhúsi*. By three different modes of grinding the grain as many kinds of flour are obtained. The ordinary dry grinding yields a grist which, strained through a sieve, becomes *ata*. To obtain *maida*, the grain must be washed and dried in the sun, ground fine, and sifted through a cloth. *Súji* is the result of grain ground moist, the flour being well beaten with a wooden pestle and mortar, and afterwards sifted. Wheat is prepared for food in many ways. Villagers pluck it when green, parching, husking and eating it alone or with sugar. The ordinary *roti*, the daily bread of most Hindús, is made of *áta*. So are many kinds of cake, such as the *shermál*, *bákarkhana*, *gáo-dáda*, and *gao-zabán*, eaten by Musalmáns; and the *paráthi*, *chapáti*, *phulki*, *púriyán*, *kachauri*, *gulgula*, *púa*, *jalebi*, and *goja*, which are chiefly consumed by Hindús. Of these Hindu viands, the first three are baked on a *tabba* or iron plate; the next two in a *kardhi* or cauldron; and the last four are forms of sweetmeat.

But other grains beside wheat are common articles of food. *Bájra* or *laharra* is eaten as *khichari*, that is, as a kind of broth flavoured with salt and spices. Cakes made of the same grain are crumbed and eaten mixed with sugar and clarified butter (*ghi*). Bannocks made of *bájra* flour serve to appease the hunger of villagers, but are little relished by the well-to-do. *Bájra* grain is also parched into *chabena*.

Another food-millet is *joár* or *junri*; but its flour is baked and eaten by the poor only. Boiled and mixed with sesamum (*tíl*), the grain forms what is called *gohari*. When parched, that grain is known as *bahori*. Flour made of the parched grain is called

¹ For *pancháyat* see Gazetteer, IV, 285-87 (Etáwa), and V., 50-51 (Budaun); for *kardó*, V., 588-89 (Bareilly).

sattu. Mixed with water and flavoured with sugar or salt, it forms a kind of porridge. Unground *joár* grain when boiled and eaten with the same condiments is called *maheri*. From the *sattu* of the same millet is made the rustic sweetmeat known as *laddu*. Lastly, the dry stalk or *karb* of the *joár* plant forms a valuable fodder for cattle.

Barley or *jau* is first used for food when yet green. The ears are plucked and parched; and when eaten in that form are, like
Barley.

those of *joár*, called *bahori*. The flour (*áta*) of barley frequently furnishes material for the common unleavened cake (*roti*); and few except the most wealthy do not use it for this purpose. From barley also is made *sattu*, in the same way as that of *joár*. When given to horses, green barley goes by the name of *kawid*; and when parched, bruised, and mixed with water for the same consumers, is called *ardáwa*.

The total weight of food-grain produced in the district is by Mr. Buck fixed at 230,000 tons.¹ Allowing the population a diet of 18oz. per head daily, he reckons that 176,000 tons are consumed in the district itself. This leaves for export a balance of 54,000 tons. But writing some five years earlier, Mr. Evans doubts whether the crops produced are even sufficient for local wants. Grain, he remarks, is largely imported from Oudh and Rohilkhand.

In the religions of the district there is much that is remarkable, but little that has not elsewhere been described. Of the faiths and sects akin or subordinate to Hinduism, Jainas have been mentioned in the Muzaffarnagar, Sikhs in the Mainpuri, Bishnois in the Bijnor, Sádhs in the Cawnpore, and Bairágis and Jogis in the Bareilly notices. A plant of Bengáli growth, the Bráhma Samáj, has struck no permanent root in this district; nor is there much sign of any proselytizing progress on the part of the Muhammadan religion.

During the rule of the Bangash Nawábs, Rájput or Bráhman landholders were frequently made Muslims by force. But since
Musalmáns.

those times few efforts have been made to attract the Hindu population to Islám. The Musalmáns of Farukhabad are in general extremely quiet and inoffensive, nor are they divided amongst themselves by the presence of any fervid or influential sects. They are almost exclusively Sunnis; but many branches of the once ruling Bangash family have been

¹ *Answers to questions put by the Famine Commission in terms of the Resolution of the Government of the N.-W. P. and Oudh, numbered 1900A, and dated 5th July, 1878, Chapter I, by E. C. Buck, Esq., Member, Local Famine Committee, Statement V. In the preceding statement the outturn is reckoned at 4,325,000 cwt., or 216,250 tons.*

Shiás since, in the eighteenth century, their chief went over to the latter sect.

The only Native Christian settlement is that near Fatehgarh, and of this some brief account¹ may be given. The Orphan Asylum at Fatehgarh owes its origin, as already mentioned, to the famine of 1837-38. Collecting a number of children who had been abandoned by their parents, Captain Wheeler entrusted them to the care of the Revd. H. Wilson, the first American Missionary stationed at Fatehgarh. Out of this orphanage grew the Christian village. The design of the asylum was, "as the children grew up and married, to settle them in a Christian colony, and, by furnishing them with suitable employment, to retain them under Christian influences." Accordingly, as the wards grew up and married, houses were built for them on a separate piece of land, and these buildings have so multiplied as to entitle the place to the name of a village.

The Rakha, or premises of the orphanage, were built on a leasehold of about 124 acres, formerly a hunting preserve² of the Nawábs, and afterwards the artillery parade-ground. This was in 1840 granted to the Mission by Government at a yearly rental of Rs. 60; the original term of 50 years to be extended for a similar period if the school is kept up. On these lands were erected a church, school-house, industrial establishment, the Mission residences, and the village houses. But during the great rebellion these buildings were almost entirely destroyed, the walls and steeple of the church alone escaping. Besides this establishment, a second was afterwards set up in the village of Burhpur, about a mile from the city of Farukhabad. Of the 301 persons now (1879) attached to the Rakha Mission, about a third are converts or Christians transferred from other stations. Many are employed as Mission catechists, others are domestic or public servants. But the bulk of the community support themselves by tilling the plots of land allotted to them on the Mission estate, or by working in the tent manufactory.

The tent factory was before the Mutiny managed by the Mission. Since then, however, the Native Christians have worked it independently; and for some years past they have formed a Limited Incorporated Company. The work is for the most part performed by the villagers, extraneous help being sought only when there is any

¹ Based on information kindly supplied by the Revd. Dr. Warren, an American Missionary at Fatehgarh.

² Hence the name, which is derived from *rakhná*, to preserve.

great pressure of work. The dividend last year amounted to over 24 per cent. on the stock of the company, which has lately added to its enterprises the management of an indigo factory. To this Rakha Mission are attached two

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schools, for boys and girls respectively. The Burhpur establishment could until two years ago boast of a larger seminary, the Farukhabad Mission high school, which dated from 1839. In and near the city are about a dozen Mission schools for boys, and the same number for girls. The former are supported chiefly by the Mahá-rája Dalíp Singh. In all these schools, whether attached to the Rakha or Burhpur branches of the Mission, the Bible forms a regular subject of study. But the majority of the teachers in the high school are Hindús.

Public instruction.

Except in the case of the zila school, which is under the supervision of the Educational Inspector for the Agra Circle, public instruction is directed by a local committee. Of this the Magistrate-Collector is *ex officio* president, and one of his assistants secretary. But the authority in matters educational is somewhat divided. The Inspector inspects all schools, and the welfare of the zila school is promoted in many small ways by the committee. The advance made during the past generation by necessary learning is best shown by reference to the statistics of 1847.¹ Farukhabad in that year contained 335 schools, fostered only indirectly by Government. Of these 193, educating 1,211 scholars, were Arabic and Persian; while the remainder, with 1,543 pupils, were Sanskrit and Hindi. Three of these schools owed their existence to the American Mission, and nine more the exertions of Deputy Collector Káli Rái, author of the *Fatehgarh-náma*. The teachers in the Arabic and Persian schools were Musalmáns and Káyaths; those of the Sanskrit and Hindi schools Káyaths and Bráhmans. The principal strongholds of education were pargana Shamsabad and the towns of Farukhabad and Fatehgarh. The pargana contained 51 Persian schools alone; the two towns, which had contained 39 in the year 1837, now contained 60. English was taught in the Mission high school, which had herein taken the place of a similar school formerly established by Government.

Turning to modern statistics, we find that the number of scholars has increased from 2,754 to 8,043. The number of schools has indeed slightly decreased; but those which now exist are chiefly Government institutions,

¹ *Statistics of Education in the N.-W. P.*, compiled under orders of Government by R. Thornton, Esq., B.C.S.: Calcutta, 1850. It will be remembered that Farukhabad at this time included portions of Eta.

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conducted by teachers as competent as can be obtained for the money. The school statistics for 1877-78 may be shown as follows:—

Class of school.		Number of schools.	NUMBER OF SCHOLARS.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Musalmán.	Others.				
							Rs.	Rs.	Rs.
GOVERNMENT AND MUNICIPAL.	Zila (high) ...	1	143	9	2	128	48-67	6,104	6,252
	Tahsili and pargana.	9	615	55	...	590	4-90	2,721	2,941
	Halkabandi ...	122	3,686	193	...	2,462	4-10	14,332	14,347
	Government girls,	5	122	1	...	108	3-20	351	351
	Municipal boys ...	2	43	13	...	55	3-49	...	192
AIDED BY GOVT.	Boys ...	2	101	20	21	121	21-91	900	2,652
	Girls ...	1	...	...	46	38	13-15	120	500
UNAIDED ...	Missionary and indigenous.	172	1,999	671	303	2,470	5-20	...	12,881.
Total ...		314	6,709	962	372	6,980	4-98	24,538	40,116

Like the Burhpur Mission school lately mentioned, the zila school is of the High A. class. This means that it teaches English subjects up to the standard of the entrance examination for Calcutta University; but during the year under review its success in that ordeal was not even mediocre. Out of four candidates but one passed, and he in the third class. During the same twelve months the school moved into a new, handsome, and commodious building. Its boarding-house, which contained 22 boys, chiefly holders of scholarships, was also new.

The tahsili schools are situated at Farukhabad city, Káinganj, Chhibrámaur, Tirwa, and Mirán-ki-Sarái; the pargana schools at Shamsabad, Talgrám, Thatia, and Kanauj. The scarcity of 1877-78 caused a slight falling off in their attendance. These schools are of the Middle B. class, which instructs boys up to the standard of the middle-class vernacular examination. The result of that examination was to show that these schools were all efficient, although none but Kanauj and Farukhabad was distinguished. The numbers of scholars in the lowest classes is much greater than it should be, and neglect of these classes is hinted.

In the halkabandi or elementary village schools the famine caused a great de-

Halkabandi, girls' and municipal schools.

crease of pupils. This was the more to be regretted, because these are the only Government seminaries whose usefulness and even necessity seem universally acknowledged. The few girls' schools left by recent financial reductions are reported as doing fairly well. The two municipal boys' schools at Farukhabad afford that town much the same class of instruction as the halkabandi schools in villages. Their aim is to teach, almost gratuitously, reading, writing, arithmetic, and a few other elementary subjects.

The aided schools for boys are the subscription and gun-carriage factory schools at Fatehgarh; that for girls is one attached to the Rakha Mission. In the subscription school

English is taught.

The principal Mission school, during the year of which we write, was the lately abolished high school. Like the zila school, it passed one third-class candidate at the University entrance examination. "Indigenous or *desi* schools," writes the Director of Public Instruction, "have generally an ephemeral existence. No registers of any kind are kept, and it is therefore necessary to take the number of pupils that happen to be present when the Deputy Inspector visits a school as the average daily attendance. In the Hindu schools of this class reading, writing, and arithmetic are taught in the Nāgari or Kāithi character, to which a little Sanskrit, chiefly the unintelligent repetition of grammatical rules, is sometimes added. In the Muhammadan schools more attention is paid to reading and writing, and arithmetic is comparatively neglected. Urdu is not taught as a language. The reading-books are Persian, and in many schools portions of the Kurān are learnt by rote. There is no attempt at classification, and little discipline of any kind. The boys come when they like, go away when they like, and learn or neglect to learn what they like. Very many of the so-called schools are in no way deserving of the name. They are merely fortuitous and temporary collections of a few irregularly attending boys. A zamīndār hires a teacher for his sons, and allows his friends and neighbours to send their children to his house to share such instruction as is given. This system has its charms for many. The absence of discipline is delightful to the boys, and the parents rejoice that no time is wasted on history and geography."

The seventh column of the table just given shows how cheap school education is in Northern India as compared with European countries. According to a report presented this year to the English Educational Department by Mr. Matthew Arnold, the annual cost of educating a child is in France 18s. 1d., and

in England 37s. 9½d. In Farukhabad it is something under 10s. The annexed statement, compiled from the census returns of 1872, reveals how few inhabitants of the district were found able to read and write in that year :—

Ages.	HINDÚS.			MUSALMÁNS.			CRISTIANS AND OTHERS.				
	Males.		Fe- males.	Males.		Fe- males.	Males.		Females.		
	Literate.	Percentage.		Literate.	Percentage.		Literate.	Percentage.	Literate.	Percentage.	
1 to 12 years	...	1,864	1·2	...	361	2·1	...	35	35·7	...	...
12 to 20 "	...	3,033	3·8	...	366	4·1	...	20	64·5	...	...
Above 20 "	...	10,793	4·7	...	1,298	4·9	...	87	78·3	...	...

The female columns were left blank, owing probably to the reluctance of Muslims, and of Hindús who have adopted Muslim fashions, to supply any information regarding their womankind. Most Native Christian girls are taught to read ; but the number of literate women in the district must, nevertheless, be extremely small. Respectable natives dislike to instruct their daughters in arts which might enable them to read immoral books or write intriguing letters.

Some brief remarks on the language spoken in this part of the Dúúb have already appeared in the Eta and Mainpuri notices.¹

Language and literature.

It is more in grammatical forms than in vocabulary that this district and its neighbourhood differ from other parts of the North-West. *Moká* and *more*, for instance, may be heard instead of *mera* and *mere* ; but the words for eating, ploughing, and other everyday actions are much the same as elsewhere. Those, however, who may take the trouble to read through Dr. Fallon's lately-published *Hindústáni-English Dictionary* will find not a few terms which the annotation *Farrukhabadí* marks as more or less peculiar to this district. Farukhabad has produced a fair crop of local historians, who flourished chiefly in the days of the Bangash dynasty. Such were Munshi Sáhíb Ráú, editor of the *Kkujista Kalám* (1746-47), or Letters of Nawáb Muhammad ; Sayyid Hisám-ud-dín Gwáliári, compiler of an original work on the reigns of his contemporaries, the Nawábs Muhamniad, Káim, Imám, and Ahmad ; and the author of the *Khulása-i-Bangash*, written apparently in the time of the prince first named. During British rule have been published the *Tárikh-i-Farrukhabad* of Mufti Wali-ulláh (1829-30) ; the *Lauh-i-Tárikh* of Munavvar Ali Khán, edited by Mir Bahádur Ali (1839-40) ; and the *Fatehgarhnúma* of Deputy

¹ Gazr., IV., 53, 569.

Collector Káli Rai (1845). Another history of uncertain date, written partly in bombastic verse, is the *Muhárabat-i-Mughaliyaba-Afghániya*, or Struggle between Mughals and Patháns. This Mr. Irvine believes to have been written in the last century by Nawáb Baka-ulláh, Khán Álam, and military governor of Kora in Fatehpur.¹ Other half- poetical pieces have been composed by local minstrels, such as Bhabuti Bhát of Atáipur near Káimganj, who for an ode on Nawáb Ahmad's victory at Khúdáganj was rewarded with a tax-free village. But the most distinguished authors whose names are connected with the district lived there for a time only. Such were Abd-ul-Kádir, writer of the *Táríkh-i-Badáyíni*,² who once dwelt at Shamsabad; and the poets Sanda and Mír Soz, who were for long in the employ of Nawáb Ahmad's minister Mihrbán Khán, himself a poet. There is at present little literary activity. A paper named the *Umdat-ul-Akhbár-i-Fathgarh* was published for a short time during the Russo-Turkish war (1877-78), when telegrams were eagerly looked for by the Muslims of Farukhabad. But it afterwards expired for want of support. There are but two printing presses in the district, both at Fatehgarh. Both lithograph in the Persian and Nágari characters, but of neither is the issue large. Farukhabad can boast no literary or political institutes, such as the Anjuman-i-Tahzib of Cawnpore. Its Town-hall contains, however, a small museum of local antiquities, chiefly from Kananj. The first contributions to this collection were lately (1879) made by Mr. J. H. Rivett-Carnac, C.S., C.I.E.

In a district containing so few lettered persons post-office transactions are necessarily small. The postal receipts and expenditure for four out of the past twenty years may be thus shown:—

Year.	RECEIPTS.						CHARGES.					
	Miscellaneous savings, fines.	Passengers and parcels.	Deposits, guarantee funds, family funds.	Remittances.	Postage.	Total receipts.	Charges, fixed and contingent, salaries, &c.	Mail service.	Remittances.	Other charges, refunds, advances, printing.	Cash balance.	Total charges.
1861-62 ...	144	40,087	7,359	9,072	16,190	72,852	7,724	1,442	61,683	2,086	252	73,187
1865-66 ...	292	...	...	14,530	14,107	28,929	9,727	4,804	14,292	...	106	28,929
1870-71 ...	398	527	21,388	45,174	13,084	80,566	13,801	22,864	27,214	16,416	271	80,566
1875-76 ...	58	20,124	28,682	1,329	11,154	61,347	27,902	3,150	14,258	...	1,856	61,347

¹ J. A. S. B., 1878, "Bangash Nawábs of Farukhabad."
 ul-Kádir see Gazr., V., 54.

² For some account of Abd-

The receipts for the first of the years above shown were further augmented by the income of staging bungalows (Rs. 535); but the management of such resting-places has been since transferred from the Postal to the Public Works Department. The district contains 15 imperial and 12 district post-offices. The former are at Fatehgarh (*Sadr* or Central); Aligarh, Chhibrámau, Farukhabad city, Gursaháiganj, Káimganj, Kamálganj, Kampil, Muhammadabad, Saurikh, Shamsabad, Tálgrám, and Tirwa (branches of central); Mírán-kí-sarái (subordinate); and Thatia (branch to that last named). The district offices are at Alláhganj, Amritpur, Bishangarh, Jalálabad, Khairnagar or Indargarh, Miyárganj, Nawábganj, Nímkarori, Pilkhana, Raushanabad, Sakráwa or Sikandarpur, and Kanauj city. The following table gives the number of letters, parcels, and other missives received and despatched at these offices during the years already mentioned :—

	1861-62.				1865-66.				1870-71.				1875-76. ¹			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
	Received, despatched.															
	324,358	18,663	2,299	1,659	353,551	14,434	2,490	1,828	330,741	14,152	1,959	3,556	349,830	16,562	2,600	3,718
	334,098	4,283	1,242	164	378,879	5,757	1,069	750	388,462	8,234	1,195	1,016	..	..	..	..

The one telegraph-office of the district, at Fatehgarh, is connected with both Cawnpore and Bareilly. It is probable that the opening of the Light Railway will increase the number of telegraph offices.

Like education, the post-office and the telegraph, a regular police was the introduction of British rule. Farukhabad now contains 32 police-stations, whereof 10 belong to the first, 8 to the third, and 14 to the fourth-class. The first-class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Farukhabad, Gursaháiganj, Mírán-kí-sarái, Káimganj, Chhibrámau, Tirwa, Aligarh, Saurikh, Kamálganj, and Muhammadabad. The third-class stations, to which are generally attached two head and six foot constables, are at Fatehgarh, Kampil, Shamsabad, Nawábganj, Thatia, Alláhganj, Jalálabad, and Tálgrám. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Khudáganj, Pulkhiria, Pattia, Sikandarpur, Kusamkhor, Jiwan, Miyárganj, Nímkarori, Paramnagar, Yákútganj, Singirám-pur, Jahárganj, Ghatiaghát, and Fatehgarh cantonment. From the *thánas*

¹ During this last-shown year no record of covers despatched was kept.

or stations of higher classes these fourth-class stations are distinguished by the name of *chauki*. All police-stations, of whatever class, are manned by the regular police enrolled under Act V of 1861. This force is assisted by the municipal and town police, recruited under Acts XV of 1873 and XX of 1856 respectively. In 1877, the three forces mustered together 932 men of all grades, including 22 mounted constables. There was thus one policeman to every 1.81 square miles and 985 inhabitants. The cost of the force was Rs. 1,00,253, of which Rs. 73,856 were debited to provincial revenues, and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed, and the results of police action therein :—

Year.	CASES COGNIZABLE BY THE POLICE.					VALUE OF PROPERTY.		CASES.			PERSONS.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
1872 ...	6	...	20	1,356	666	29,246	9,990	2,597	2,573	725	1,505	1,105	387	73.42
1873 ...	14	2	9	1,192	477	32,834	9,345	2,160	2,030	692	1,439	1,180	255	82.61
1874 ...	19	1	6	1,161	503	21,298	7,913	2,173	2,135	656	1,380	1,140	209	82.61
1875 ...	23	3	3	1,366	604	21,490	9,954	2,566	2,479	729	1,548	1,276	271	82.37
1876 ...	13	2	6	928	533	26,852	7,297	2,320	1,932	679	1,472	1,198	251	81.38
1877 ...	11	3	12	955	972	24,797	7,110	3,054	2,422	1,134	2,241	1,844	344	82.33

Besides the regular, municipal, and town police, there are 2,069 village and road watchmen, organized under Act XVI of 1873. These were in 1877 distributed amongst the 4,014 inhabited villages of the district at the rate of one to every 393 inhabitants, and at a sanctioned cost of Rs. 74,892, met out of the ten per cent. cess. The village watchman (*chaukidār*), or footman (*gurail*¹) as he is more generally called, can trace his office to a remote antiquity; and was formerly paid by an assignment of lands or contributions of grain at harvest. The road watchman (*marhaladār*²), though perhaps dating from ante-British times, is an official of more modern appointment.

Measures for the repression of female child-murder here form an important part of the policeman's duties. One hundred and five **Infanticide.** Rājput and 67 Ahīr villages are proclaimed under the Infanticide Act (VIII of 1870), and these villages contain a total supervised population of 15,814 persons. A special sub-inspector at headquarters, and special head-constables at Muhammadabad, Aligarh, and Chhibrámau, devote their labours to the prevention and detection of the crime.

¹ Hindi *gor*, a foot.

² Arabic *marhala*, a stage of marching.

Convicts imprisoned through the agency of the police just described are lodged either in the central prison or the district jail, both at Fatchgarh. The central prison receives offenders from all Dúáb districts; the district jail admits few who were not sentenced in Farukhabad itself. It has been already shown that though long-term prisoners are as a rule sent to the central, and short-term prisoners to the district establishment, there is no fixed rule as to the length of term which shall qualify the convict for either.¹ The peculiarity of this central prison, as opposed to others, is that it has no special circle of districts attached to it. Offenders from Farukhabad it, being on the spot, of course receives; but it receives also the convict overflowings of districts all over the North-West.

Its population has been liable to great fluctuations. The average daily number of prisoners was 855 in 1850; 382 in 1860; 817 in 1870; and by the end of 1878 had risen to 1,925·75. During this same 1878 the central prison contained altogether 3,573 convicts, of whom 1,714 had remained there since previous years. The number discharged amounted to 1,485, and the number admitted to 1,859. Death released 25 of the prisoners. The bulk of the convicts were between 16 and 40 years old, but 296 being above the latter age. Persons under 16 there were none; but such juvenile offenders are rarely admitted to central prisons. The principal items in the net yearly cost of each prisoner, Rs. 66, after deduction of the profits on manufactures, were rations (Rs. 15-14-9½), charges of establishment (Rs. 23-5-5), and building or repairs (Rs. 6-11-4).

The district jail contained in 1870 an average strength of 325 inmates, 1,262 being admitted and 985 discharged during the year. The following figures for 1878 will show that crime or convictions for crime have since then increased in something more than due proportion to the population :—

Total number of prisoners during the year.	HINDUS.		MUSALMANS.		Average daily number of prisoners.	Admitted during the year.	Discharged during the year.	Admitted to hospital during the year.	Deaths.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength after deducting profit of manufactures.
	Males.	Females.	Males.	Females.							
2,725	2,121	103	308	22	387·75	2,337	2,439	129	15	44	38

¹See Gazetteer, V., 600 (Barcilly). Long-term prisoners are those whose term exceeds two years.

None of these prisoners had been confined by order of the Civil Courts. The total population of the district being 918,850 persons, and the average daily number of prisoners as above, it will be seen that about 0·42 per cent. of the inhabitants are as a rule in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 388 of the latter had remained in jail since former years. Of the jail population generally, 11 are returned as juvenile offenders or persons under 16 years of age; 2,030 as between 16 and 40; 492 as between 40 and 16; and 21 as above the latter age; but the ages of the few remaining persons are not stated. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 18-10-6½). The remainder was made up of his shares in the expenditure on establishment (Rs. 11-0-0¼), clothing (Rs. 1-11-2¼), police guards (Rs. 4-3-2), building and repairs (Rs. 6-10-8), hospital charges (Rs. 7-10), and contingencies (Rs. 1-6-11¼). The average number of effective workers throughout the year was 308·80; and of these most were employed in building or repairs connected with the jail (133·70), as prison servants (51·20), or on manufactures (99·00). The former occupation of the prisoners was in three out of four cases not such as to fit them for profitable work in prison, the majority having been agriculturists (1,430), men of independent property or no occupation, and Government or domestic servants. Of non-agriculturists, a term which is presumed to include shopkeepers and handicraftsmen, there were only 757.

Under-trial prisoners are confined in a division of the district jail and in the magistrate's lock-up (*hawalât*) at Fatehgarh.¹ The
Lock-up. total number of such prisoners incarcerated during the same year in the former was 136, and in the latter 2,360. The lock-up population included, besides persons accused of criminal offences, 110 who had been imprisoned by order of Civil Courts. Of the former class 1,239 were afterwards transferred as convicts, from lock-up and division of jail, to the jail proper. The average daily population was of under-trial prisoners in the division of the jail, 12·00; of the same class in the lock-up, 57·25; and of civil prisoners in the latter, 12·31.

The fiscal history of the district begins with its cession to the East India Company on the 24th June, 1802. Fatehgarh then became
Fiscal history. the head-quarters of the Board of Commissioners for the Ceded Provinces, a body established on the cession of Rohilkhand in the preceding year, and presided over by the Honourable Henry Wellesley, a brother

¹ Prisoners committed for trial to the sessions, and all female prisoners, are lodged in the jail; all other under-trial prisoners in the lock-up.

of the Governor-General Marquis Wellesley, and of the future Duke of Wellington. Henry Wellesley was afterwards known to diplomacy as Lord Cowley. At the time of which we are speaking he was called indifferently Lieutenant-Governor of the Ceded Provinces or President of the Board of Commissioners. The management of the district, under the orders of that Board, was entrusted to the Governor-General's Agent at Fatchgarh.

The first Agent, Mr. Graham Mercer, was appointed in the month of cession;

First triennial settle- and to his supervision the first land-assessment was
ment. probably due. This assessment came into force with the autumn of 1802-03, and lasted for three years. Its amount, for the parganahs which now constitute the district, was Rs. 10,83,836. It presumably in principle, as certainly in term, resembled the first settlement of Rohilkhand—that is to say, that the right to collect rent and pay revenue was probably put up to auction and knocked down to the highest bidder. The minimum or upset figure below which no offers were accepted seems to have been the average revenue of the four years preceding cession.¹ This system is likely to have injured vested interests less than might at first be supposed. However anxious to purchase, new men would have thought twice before undertaking the risk of supplanting a powerful village community. In March, 1803, by Regulation II. of that year, the judicial and executive charge of the district was entrusted to a Judge-Magistrate. The administrative functions seem, however, to have remained in the hands of the Governor-General's Agent. Here, as in other districts, the famine of 1803-04 did its best to cause the collapse of the settlement. In December, 1803, the tahsildár who had contracted for the revenue of parganah Khákhathmau complained that he could not realize the demand without military aid. The Agent, who was on tour, seems to have been of the same opinion and hurried back to Farukhabad; but appears from later correspondence to have adopted "a conciliatory tone."² Another letter of the same month mentions that the estates of Bár Singh and Sítal Singh, zamíndárs of Sirli Chakarpur in the same parganah, are under attachment for arrears of revenue.³ About 11 months later the invasion of Holkár, and the general disorder which it excited, made matters worse. Early in November, 1804, Náhir Ali and Dundi Khán, rebellious zamíndárs, who had already given trouble in neighbouring districts, entered this. "In consequence a general spirit of turbulence and commotion has manifested itself among the people in

¹ Collector to Board, 12th October, 1809.

² Letter of the Acting Governor-General's Agent (Mr. Claud Russell), to the Secretary of the Board, dated 13th December, 1803; Acting Governor-General's Agent (Mr. C. Lloyd), to the same, dated 20th February, 1805.

Tahsildárs used at that time to receive no salary, but were practically contractors, remunerated by a percentage on their collections.

³ Agent to Board, 15th December.

general, precluding the practicability of a speedy realisation of the heavy balances due in the month of Kuár (September-October), or of anticipating the ready payment of those for Kárttik (October-November)." The Agent requested the Judge-Magistrate to take "immediate measures for the purpose of giving support to the native collectors in the execution of their duty."¹ But the rapid advance of Holkár probably prevented any measures from being taken. "During the general confusion and rebellion of the zamíndárs and raiyats" which followed, all tahsildárs except that of Chhibrámau fled from their posts and took refuge in the city of Farukhabad. The Agent complains, moreover, that all his office staff, save a jamadár of harkáras, left Fatehgarh for the same asylum.²

But on the 17th November the victory of Lord Lake drove Holkár, defeated, from the district; and the Agent found himself in a position to investigate the losses which that district had suffered. "The injury done by the enemy and the large body of cavalry under His Excellency Lord Lake, as well as by the infantry under Colonel Don, was principally confined to the *bájra* and *joár*, the produce of the *kharíf* (autumn harvest), which at that period were nearly fit to be collected. It does not, however, appear that any claim is made on account of the *rabi* (spring) crops, which were then scarcely above the ground.

* * * In the month of February last, when the greatest confusion existed in this and the neighbouring districts, the tahsildárs reported that the zamíndárs and farmers of such parganahs as had been visited by the enemy's predatory horse declined payment of the *kists* (instalments) demandable on account of the rabi without a previous adjustment of the deductions they claimed for damages done to the kharif crops." Other causes, the depredations of Náhir Ali Khán and hailstorms, had contributed to reduce the spring harvest. Under these circumstances the Agent proposed considerable remissions of revenue, amounting, in the case of villages whose autumn crop had suffered, to one-half of the total demand.³

It is not to be supposed that the tax-eluding landlords of Khákhhatmau let slip the opportunity which these troublous times afforded of avoiding payment of their revenue. During the whole of 1804 but Rs. 5,845 was realized from this rich alluvial parganah. They had it "in their power to defeat the vigilance of the public officers by withdrawing to the neighbouring mud forts in the Vazír's country (Oudh)." Nor were there wanting those who sought similar

¹ Agent (Mr. E. A. Cuthbert), to Board, 5th November, 1804.

² Same to same, 24th November, 1804. A harkára is a running messenger:—"Literally," jokes M. Garcin de Tassy, "*factotum*." This name designates one of thirty-seven domestics that the Europeans have in their service." Jamadár may perhaps be translated sergeant.

³ Acting Agent (Mr. C. Lloyd), to Board, 23rd May, 1805.

refuge in the district itself. Early in 1805 the Agent himself visited Khákhatmau, "with a view to the realisation of the multiplied arrears." He had the satisfaction of collecting and reasoning with all the proprietors save one, Durga Singh, whose hand seems to have been against every man, and who is mentioned as having slain several of his neighbours. "Durga Singh, by possessing some influence, particularly in money, has been enabled to collect a rabble of needy *barkundáz*.¹ With these, and the security of a mud fort, he occasionally makes encroachments on his neighbours, and injures their crops and cultivation. With these means he was also enabled to defer an accommodation till more convenient opportunity." The Board suggested that the Judge-Magistrate should be requested to lend his aid in bringing this contumacious defaulter to reason.²

But, in spite of all these drawbacks, the local administrators were quite sufficiently satisfied with the working of the first settlement to raise the demand at the second. During this second assessment, which lasted from 1805-06 to 1807-08 inclusive, the revenue was fixed at Rs. 11,05,463 yearly. With the beginning of 1806 a Collector was appointed to the district, and the functions of the Agent became more purely political. But the bulk of the executive power remained as before in the hands of the Judge-Magistrate. It was perhaps due to the appointment of a new official, charged almost solely with the collection of the revenue, that the course of this settlement is marked by so few complaints of uncollected arrears. Not that the landlords of Khákhatmau were compliant. They refused to accept terms, and the whole parganah was farmed to a Hindu of the Bishangarh family. But farms of the revenue were sometimes granted with less reason. We learn that talúka Káimganj was let to a Muslim contractor "contrary to the wishes of the *zamíndárs*, who had all agreed to engage for their estates."

The success of the second settlement here and elsewhere encouraged the Board to exact, for a longer term, a larger demand. The third settlement was for four years, from 1808-09 to 1811-12 inclusive; and its demand was fixed at Rs. 11,64,124 yearly. But though greater on the whole, the revenue of both this and the preceding assessment fell in several parganahs below that exacted at cession. A letter from the Collector who framed the settlement tells us something of the plan on which he worked. After obtaining from the native officials estimates

¹ This word originally meant "lightning-thrower," or grenadier. But it was then as now applied to seedy armed retainers of all sorts.
² Agent to Board, 20th February, 1805; and Board's order thereon, 5th March.

(*daul*) of outturn, he "allowed 10 per cent. on the gross produce as the income in proprietary right of the landholder, and some more to cover the expenses of cultivation." The Board were, however, hardly satisfied as to the manner in which his estimates of outturn had been obtained, and informed him that "an average of three common years will be constituted the ground for adjusting the assessment." They warn him against frivolous reductions, and especially against "the mere omission of the single rupee, which the superstitious ideas of the natives lead most of them to introduce into all their dealings to make the sum uneven." The Khákhhatmau proprietors continued recusant, and the first year of settlement had barely elapsed before armed force was required to assist the parganah farmer in his collections. In October, 1809, the Collector (Mr. Donnithorne) crossed the Ganges with a company of native infantry specially procured from Etáwa. Encamping near Salempur village, which since cession had paid no revenue, he found that its landholders, Tirmohan and Ráe Singhs, had built a mud castle of considerable strength. We are told that it occupied a *bigha* or half as much again of ground; that its walls were about 30 feet in height, and its approaches were enfiladed by four strong mud towers at the corners. On the approach of the detachment this stronghold was vacated, and with some indecision the Collector requested the Board's leave to blow it up. "The measure would prove some means of bringing this notorious parganah into some state of subjection. The police officer waited on me and stated his inability to oppose the refractory body at all times ready to assemble for the purpose of resisting all processes."¹

At the expiry of the third settlement the same course was adopted as at the expiry of the second. A new assesment was imposed for a larger amount, and for a term longer by a year than that of its predecessor. The fourth settlement was quinquennial, and its demand, Rs. 13,32,677, was larger than any ever exacted from the district either before or since. Its original term, from 1812-13 to 1816-17 inclusive, was however prolonged by quinquennial extensions to 1836-37. Landholders were in theory allowed to retain as before 10 per cent. of the assets; but the great and sudden increase of demand must have pressed heavily on the district. At the very outset there arose in Chhibrámau difficulties which show that Khákhhatmau was not the only pargana which refused docile obedience to the new governors of the country.

¹ Major-General (St. Leger) Commanding at Cawnpore, to Board, 30th September, 1809; Board to Collector, 3rd October; Collector to Board, 12th *id.*

Rāja Jaswant Singh of Tirwa had refused to accept the terms offered him at settlement. In November, 1813, therefore, Mr. Donnithorne proceeded to parganahs Chhibrámau and Bewar,¹ where the Rāja's estates lay, to report for the information of the Board. "On my arriving at Chhibrámau," he writes, "my first endeavour was to cause the attendance of the *patwáris* (village accountants), when I found that the persons who had been long employed in that capacity had been discharged by the Rāja, and a person named Bhawáni Singh entertained to superintend the five estates in the parganah. This person absconded the evening before my arrival with every document relative to the estates. From these he proceeded to Paraunkha, in parganah Bewar, and having plundered the *raiyats* of Rs. 600, again avoided me the day before my arrival, having previously threatened the Baniyas with severe punishment provided they furnished the Collector with any supplies whatever." Mr. Donnithorne, however, made a survey of the villages, recording what portion of each was fit for cultivation, actually cultivated, or occupied by buildings, groves, or tanks. For the estates in this district he proposed a demand of Rs. 3,892, against one of Rs. 3,537 realized during the preceding settlement. That the increase was justifiable is shown by the fact that in almost every case other persons offered to engage for these estates at even greater amounts than those proposed. The Board passed orders that the lands should be farmed to such persons.² Parganah Khákhatau had been already farmed to the same Bráhmaṇ contractor as at the two preceding settlements. But he often found himself unable, even with the Collector's assistance, to collect the revenue, and in 1819 the Board sent their own secretary across from Fatehgarh to coax or coerce the payment of the Government dues.

Long though the currency of this settlement and its extensions was, but little important mention of its working will be found in the arid volumes of the Board's Records. It appears, however, that the various Collectors had more than one opportunity of assessing portions of the district under the famous Regulation VII. of 1822. By the death of Munshi Dalpat Rái in that year, a considerable *jágír* or untaxed fief fell open to taxation. The estates, which lay on the *katri* lands beside the Ganges, in parganas Shamsabad West and Pahára, seem to have been under the Collector's management since 1815; and their settlement or resettlement took place in 1826. The operation extended not only to lands free of revenue, but also to others on which the Munshi had paid tax. It however excluded the *fáliz mahál*, or estate of melon-beds on the summer-dried sands of the Ganges. The result, so far as regarded land formerly

¹ Now in Mainpuri.

² Collector to Board, 24th November, 1813; Board to Collector, 25th *id.*

revenue-free, was an assessment of Rs. 2,593.¹ In the same year (1826) Mr. Collector Newnham settled an estate or two in Bhojpur. Four years later the Commissioner—for Farukhabad was now the head-quarters of a Commissioner's division,—reported that the settlement was based on confessedly erroneous data. In the course of revision facts came to light which show how precarious were in those days the rights of the tenantry. Mr. Newnham had apparently granted hereditary tenants leases (*ráiyati patta*) of their holdings for the term of settlement. "The *ráiyati patta*," he afterwards wrote, "is proved in this instance to be a safeguard. The raiyats complain that they have been suspended by the arms from trees and beaten until they agreed to pay in excess; others have been forcibly dispossessed. The body still made good their station. That they were not more successful is ascribed to three men petitioning the Collector for protection and justice, and that no notice was taken of their application for a long period."²

The term of this fourth settlement was distinguished by an important enactment which, in giving the Collector greater power, gave him also greater facility of collection. Regulation IV of 1821 transferred to him the magisterial powers of the Judge-Magistrate. Since then the Judge has been simply a Judge, and the Collector has been a Magistrate-Collector. In 1824 was abolished the Mint, which at cession had been transferred from the Nawáb to the Company. Its re-establishment

The Collector becomes a Magistrate. was some eight years later proposed by the Commissioner, but apparently without effect.³ The Commissioner himself suffered abolition not long after 1832.

Abolition of the Mint, the Commissionership, and the Western Board. His division had included the districts of Farukhabad, Mainpuri, and Etáwa,⁴ with the Sirhpura sub-collectorate, which comprised about two-thirds of the modern Eta. In 1822 the Board's office and court at Fatchgarh seem to have been sold;⁵ but the Board itself survived till about 1829, when with its Central namesake it became merged in the existing Board of Revenue. To distinguish from that namesake it had latterly been known as the Western Board.

¹Collector (Mr. H. Swetenham,) to Board, 4th November, 1822; Acting Collector (Mr. H. Newnham), to Board, 29th October, 1827; Vice-President in Council, to Board, 24th October, 1827. The Collector mentions that melons were then grown exclusively by Musalmáns. The trade of a fruit-seller is, he says, considered respectable by them and despised by Hindús. The nature of the manure (city sweepings) employed in melon cultivation constituted an objection which the latter class could not overcome. Even in their palmiest days the Mau Pathans received from Hindús the contemptuous nickname of *kunjra*, or greengrocer. But the principal reason why melons were a Muhammadan growth was perhaps, as he justly suggested, that they were originally introduced by Musalmáns. We know that the Emperor Babar was melted to tears by receiving in India a musk-melon, which reminded him of his native Farghána. Into the former country melons had not as yet been introduced.

² Commissioner to Board, 15th April, 1831, with enclosure.

³ Correspondence in Board's Records, September, 1832.

⁴ Then known as the Etawa and Bela sub-collectorates.

⁵ Board's Records, May-July, 1822.

The fifth settlement, preceding that now current, was framed not only under Regulation IX. of 1833, but under difficulties.

Fifth settlement.

The district had been just prostrated by the great famine of 1837-38, which had thrown many a field out of tillage. How long the land would take to recover, and what revenue it might be expected to pay when it had recovered, were matters of mere speculation. It was therefore prudent of the principal settlement officer, Mr. Robinson, to reduce the former demand by about 3 per cent., or to Rs. 12,92,717; but even this reduction proved insufficient. In 1843, a plague of locusts threw the district back in its convalescence. In 1845, Mr. Wynyard was deputed to revise—that is to lower—the assessment. He reduced it to Rs. 11,56,612; and but for the rebellion (1857) of certain landholders in Sakráwa, and the resultant assessment of their formerly revenue-free estates, that figure would have remained almost constant till the expiry of the settlement. It had, however, risen by the latter time to Rs. 11,63,481. This revenue will shortly be compared in detail with that of the current settlement.

The “Regulation IX.” assessment marks, as elsewhere pointed out, the change from the summary to the scientific method. With it “were introduced the novelties of a twenty-year term, an accurate survey, a precise record of the various rights existing in the soil, and a regular determination of standard rent and revenue-rates for different circles or tracts.”¹ Survey operations began in 1833, ceased temporarily in 1835, recommenced in 1837, and were completed in 1839. They consisted of a scientific “revenue,” and an unskilled “settlement,” *khasra*, or field-to-field survey. The former was effected partly by Lieutenant Henry Lawrence, the future hero of Lucknow. Beyond a few minor details, little is known of the processes which succeeded measurement. Mr. Collector Robinson, the sole assessing officer in all parganahs except the two Shamsabads, Kampil, and Sakráwa, has left little to show us the precise manner in which he assumed the rental. We know, however, that that rental was reckoned by circles (*chak*) and soils. In most cases the soils were divided according to the artificial distinctions caused by irrigation, as watered (*dbi*), half-watered (*nimabi*), or dry (*khaki*). But in the trans-Gangetic parganahs Mr. Robinson classed them into two divisions, the first containing clay (*mattiyár*) and loam (*dumat*), the second sandy (*blur*) and other inferior moulds. The cultivated area of the various circles was taken from the settlement survey, which in this respect often differed much from the skilled measurement.² When the rental of the cultivated part in each circle had been ascertained,

¹ *Gaz.*, V., 315. ² The drought which in many parganahs succeeded the scientific survey will suffice to account for the difference.

two-thirds or more of that rental was exacted as revenue. In Ohhibrámau, the proportion demanded rose to 70 per cent. It remains to mention the other officers concerned in the settlement. Mr. Collector Pidcock shared with Mr. Robinson the assessment of Shamsabad East. The former was himself the chief author of the settlement in Shamsabad West and Kampil. Some 35 villages in these two parganas were settled by Mr. Rose; and the assessment of that last named was completed and reported on by Mr. J. Muir, the learned author of the *Sanskrit Texts*. Pargana Sakráwa was revenue-free, and escaped assessment until 1848.

The original term of the fifth settlement was extended by Act VIII. of 1846, and the end of June, 1865, fixed as the date of its expiry throughout the district. But the tardy introduction of the succeeding assessment postponed that expiry until dates varying in different parganahs from 1869-70 to 1872-73. As revised by Mr. Wynyard, this settlement worked well. In some of the southern parganahs, which at assessment formed part of Cawnpore or Etáwa, the demand was severe; but on the whole the revenue was collected without any serious difficulty. The chief administrative event which marked the term of settlement was the abolition in 1843 of the Governor-General's Agent, whose functions had long been ornamental rather than useful. Throughout the currency of Mr. Wynyard's demand the condition of the district steadily improved. There was a great increase in cultivation, tenant right, and the value of land. The large number of land transfers occurring during the same period cannot fairly be considered the fault of an assessment which was lightest of any between 1809 and 1869.

Operations for the sixth or current settlement began in 1863, two years before the fifth had expired. The changes which the district had undergone since last assessed were great. Cultivation and prices had both increased largely. Population, though not excessive, had probably reached a limit which ensured more or less competition and tended to raise the rate of rent. The rent-rate had indeed steadily risen; and with its rise the revenue had fallen from the old two-thirds standard to but 51 per cent. of the assets. As a consequence, the value of land had greatly increased. Measurements were completed by the first settlement officer, Mr. Herbert Wilson, who will be remembered also as the assessor of Maghar in Gorakhpur-East. On his death in 1866, he was succeeded by Mr. C. A. Elliott, fresh from the settlement of Hoshangabad, in the Central Provinces.¹ The latter officer assessed the whole of the district except the Tirwa tahsil. When, in 1870, he was appointed Secretary to the Government of these provinces,

¹ Between the death of Mr. Wilson and arrival of Mr. Elliott operations were temporarily carried on by the late Mr. J. G. Robertson.

assessments were completed by Mr. E. C. Buck. And on Mr. Buck's transfer to the settlement of Cawnpore, the few remaining crumbs of work, including the writing of the final report, were swept up by Mr. H. F. Evans.¹

The processes of this settlement, as of most others, may be broadly divided into three parts: (1) the survey; (2) the assumption of rent-rates; and (3) the assessment of revenue. The survey was an unskilled field-to-field measure-

The survey.

ment by plane-table. It was effected by the village accountants (*patwāri*); or where the usual drilling had failed to make those hereditary officials competent, by substitutes for whom they themselves paid. A regular gradation of supervising scrutiny, ending in the settlement officer himself, ensured the approximate accuracy of the work done. But as the new revenue survey has not extended its operations to Farukhabad, no scientific means of checking the results exist. In the survey operations must be included the adjustment and demarcation of boundaries, which preceded the actual measurements; and the preparation of field-maps (*shajra*) and field-indices (*khassra*) which accompanied them. The following table² compares the classifications of area by this and the former settlement survey:—

Survey of	PERCENTAGE OF TOTAL AREA OCCUPIED BY							
	UNASSESSABLE LAND.			ASSESSABLE LAND.				Total.
				Culturable.		Cultivated.		
	Revenue-free.	Barren.	Total.	Old waste.	Fallow lately abandoned.	Watered.	Un-watered.	
Former settlement (1836) ...	4	27	31	12	8	18	31	69
Current settlement (1866) ...	2	22	24	13	2	35	26	79
Difference ...	—2	—5	—7	+1	—6	+17	—5	+7

Details in acres for each parganah will be given by the Gazetteer articles at the end of this notice. Meanwhile it will suffice to say that the total area of the district was returned as 1,103,267 acres, of which 831,034 were assessable and 272,233 unassessable. Of the increase in assessable area 2 per cent. is ascribed to the taxation of parganah Sakráwa, whereof some two-thirds were at the former settlement held revenue-free. The remaining 5 per cent. consists of old waste which at that assessment was erroneously entered as barren. If then, it may be asked, 5 per cent. has been transferred to the column of old waste,

¹ Messrs. Evans and Buck had already acted as Assistant Settlement Officers of the district, and their predecessors in that capacity had been Messrs. C. W. Watts (now Collector), W. F. Neale, and J. Kenney.

² Re-arranged from the *Settlement Report*, para. 39.

why does that column show an increase of 1 per cent. only? The answer is that 4 out of the 12 per cent. recorded as old waste at the former settlement has now become cultivated. So has 6 per cent. of the land which, chiefly in consequence of the recent drought, was then recorded as lately abandoned fallow. Add the 2 per cent. of cultivated land transferred from the unassessable columns by the assessment of Sakráwa, and the gross increase of cultivation is 12, or from 49 to 61 per cent. In other words, the cultivated area is nearly one-fourth greater than at last settlement.¹ Irrigation, again, has almost doubled.²

The process of discovering that rental whereof half is to be taken as revenue would on first thoughts seem simple and certain enough. Northern India has a system of field-to-field records such as perhaps no other country in the world can boast. Nothing would on the surface seem easier than to add up the rental of the fields according to those records, and, after dividing the total by two, to fix the result as the revenue of the village. If the rise in rents during the term of the expiring settlement be deemed insufficient to afford the desired rise in revenue, a rental enhancement may be anticipated, and ultimately effected, by adding some slight percentage to our total. But so far from being simple and certain, the calculation of the gross rental is the most difficult and speculative part of an assessment. Practically, and especially if the rents be rents in kind, the village papers cannot be always trusted; and it becomes necessary to check them by a system of local inquiry which, though in many ways an useful training for the future district administrator, is laborious, long, and costly. The span of human life being limited, the assessing officer cannot of course fix a rent for each individual field. But he can frame average rental-rates for large tracts or groups of fields possessing similar advantages, and by applying these rates to the ascertained culturable and cultivated areas, some rough idea of the gross rental may be formed.

In Farukhabad the land was for this purpose divided into smaller tracts than in most districts. Except in the Káimganj talúq and the trans-Gangetic lowlands, the usual method of severing each parganah into two or three great circles was discarded. As an assessable unit the parganah remained intact; but in its villages a minute differentiation of area took place. The primary division of which each was found susceptible was threefold:—into (1) an inner or highly, (2) a middle or slightly, and (3) an outer or least manured zone. As at the former settlement, natural differences of soil were deemed less important than those caused by

¹ As 49 : 61 :: 100 : 24·4. The true increase is therefore 24·4 per cent., or nearly a quarter.

² As 18 : 35 :: 100 : 194·4.

artificial improvement;¹ but while Mr. Robinson's criterion had been irrigation, that of Messrs. Elliott and Buck was manure. The various *hárs* or plots, recognized by the villagers themselves as containing fields of similar advantages, were visited and marked off by the settlement officer in person. He ascertained by personal inquiry the prevailing rate of rent in each plot, and as a rule included each in one of the three zones. The average rent-rate which he fixed for the zone was the real and not the arithmetical mean of the rates found to prevail on its plots. If one *hár*, for instance, showed a prevailing rate of 5, another of 6, and another of 7 annas, the majority paying 6, six annas was taken as the general rent-rate of the zone. The arithmetical average would have been $5\frac{2}{3}$,² but this was not adopted. Before inspecting the village he had carefully marked on its map the rent of the various fields as recorded by village papers; and with this preparation, and his own trained eye, he came prepared to test the statements of the villagers. The rate of rent named by the peasants themselves was more often above than below that of the rent-roll. And when it was below, the disagreement, seldom great, was in fact a proof of accuracy in the village papers. Had false rent-rolls been filed, the tenant would have been suborned by the landlord and accountant to answer falsely in accordance. Exact similarity in the statements of both papers and villagers would have been suspicious. It was held by Paley that the best evidence is that which gives substantial truth under circumstantial variety; and the same proposition, when conversely put, could be maintained by any Indian magistrate. The worst evidence is that which gives substantial falsehood under circumstantial identity.

In the tarái or lowlands, whether east or west of the Ganges, a different classification of surface was necessary. Here the soil had been subjected to little artificial improve-

and lowlands.

ment. Owing to its general moisture, irrigation was of small importance; and the division into zones, manured in different degrees, was unknown. A gauhán, or inner belt around the homestead, did indeed exist; but the term was purely geographical, connoting no difference in the artificial advantages of the soil. These lowland parganahs were therefore divided into the *chaks* or large circles familiar to settlement officers elsewhere, and the subordinate divisions within each circle were chiefly the natural distinctions of soil—loamy, sandy, or flooded. As in the uplands, however, the villages were marked off into *hárs*,

¹ Not that natural distinctions of soil were disregarded. In the parganahs assessed by Mr. Elliott there were generally 13 divisions of land, viz., (1) and (2) two watered classes of the inmost zone (*gauhán*) and (3) one dry; (4) and (5) two of watered, and (6) and (7) two of unwatered loam; (8) one class of watered and (9) to (11) three of unwatered sand; lastly (12) and (13), two classes of moist alluvial lowland. Mr. Buck's divisions were even more minute.

² $(5+6+7) \div 3 = 5\frac{2}{3}$.

which were afterwards included in one or other of the subordinate divisions just named. The method of inquiring and deciding rent-rates was much the same as described in the last paragraph. It was one of laborious classification which, in Mr. Elliott's own words, demanded much outdoor work and a larger consumption of shoe-leather rather than of actual brain-power.

The rent-rates which, with the sanction of the Revenue Board, were finally adopted for the different divisions of each parganah will be detailed in the Gazetteer articles. Meanwhile it may be mentioned that the average rate for the cultivated area of the district at large was Rs. 3-12-0 per acre, and showed an increase of Re. 0-8-4, or 35 per cent., on that of the expired settlement.¹ The application of the assumed rates to the assessable area gave the district a gross rental of Rs. 25,58,793. Deducted from this sum at 50 per cent., the revenue would have reached Rs. 12,79,396. But the proportion of the rental taken varied in different parganahs, and for the whole district amounted to about 51 per cent. The result was an assessment of Rs. 12,85,083, or an increase on the former demand of 10·4 per cent. The rise was greater to the north than to the south of the Káli nadi. The amount and incidence of the new demand may be thus compared with those of the assessment which it superseded:—

Name of parganah.	Incidence per cultivated acre of		Total demand, excluding fractions of rupees and cesses.	
	Former demand at close of its currency.	Present demand.	Expired.	Current.
	Rs. a. p.	Rs. a. p.	Rs.	Rs.
1. Kanauj ...	2 5 2	2 6 7	1,98,629	2,06,080
2. Talgrám ...	1 15 5	2 1 1	98,085	1,04,230
3. Chhibrámau ...	1 10 3	1 14 2	92,125	1,04,200
4. Bhojpur ...	1 8 9	1 12 4	82,773	92,802
5. Muhammadabad ...	1 13 11	2 1 2	33,770	37,400
6. Pahára ...	2 7 1	2 12 3	30,878	34,776
7. Shamsabad East ...	1 8 2	1 10 5	78,281	85,913
8. Ditto West ...	1 7 7	1 11 8	1,18,220	1,38,189
9. Kampil ...	1 1 8	1 4 7	73,086	85,593
10. Tirwa ...	2 2 10	2 5 10	1,43,679	1,56,920
11. Saurikh ...	1 6 8	1 11 4	44,150	52,390
12. Sakatpur ...	2 2 4	2 6 2	37,195	41,350
13. Sakráwá ...	2 1 4	2 2 2	16,422	16,853
14. Amritpur ...	1 11 5	1 15 4	77,094	88,308
15. Khákhmatmau ...	1 8 10	1 10 5	23,389	24,760
16. Paramnagar ...	1 6 10	1 7 8	14,767	15,316
Total of district ...	1 11 9	1 14 7	11,63,482	12,85,083

¹ These latter figures are taken from the *Memorandum on the Revision of Settlements in the North-Western Provinces*, by Mr. Auckland Colvin, then (1872) Secretary to the Board of Revenue. The subject of rents, as distinct from settlement rent-rates, will be discussed hereafter.

Of the former demand Rs. 38,135 was, and of the present Rs. 38,613 is, payable to grantees out of the revenues of parganahs Chhibrámau, Bhojpur, Muham-madabad, Pahára, Shamsabad East, Shamsabad West, Kampil, and Sakráwa. Including the ten per cent. "municipal" cess, the new demand amounted to Rs. 14,59,076. Falling at the rate of Re. 1-5-1 per acre of total area, and Re. 1-9-4 per head of total population, the current assessment can hardly be called excessive. Its operations lasted for twelve years, from February, 1863 to

March, 1875; and its total cost was Rs. 5,09,144, or about Rs. 295½ per square mile. This expenditure was considerably greater than that of the settlements in the neighbouring districts of Mainpuri (Rs. 230³/₁₀ per mile) and Etáwa (Rs. 202⁴/₅); but Government nevertheless gains 22 per cent. yearly on the outlay. The assessment of a few villages on the Káli Nadi was revised in 1876 by the late Mr. Butt; and the demand has by this and other causes been reduced to Rs. 12,32,874. Until sanctioned by Government that demand is in provisional force. Its realization commenced in the Kanauj and Chhibrámau tahsils with the autumn harvest of 1869-70; in the Headquarters, Aligarh, and Káimganj tahsils with that of 1871-72; and in the Tirwa tahsil with that of 1872-73. The Board of Revenue has proposed¹ that the settlement be sanctioned for a term of thirty years from the 1st June, 1872.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of land-revenue during the past ten years:—

Year.	Demand.	Collections	Balances.	PARTICULARS OF BALANCES.				Percentage of balance on demand.
				Rental.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1868-69	11,25,536	10,95,670	29,866	28,639	231	993	...	2·65
1869-70	11,50,364	11,26,503	23,861	23,402	...	459	...	1 07
1870-71	11,51,206	11,45,715	5,491	3,799	...	1,762	...	·48
1871-72	12,21,476	12,10,491	10,985	6,831	...	819	3,335	·63
1872-73	12,46,706	12,39,439	7,267	493	...	...	6,774	·04
1873-74	12,45,570	12,37,582	7,988	330	...	...	7,658	·03
1874-75	12,41,558	12,32,205	9,353	310	12,901	...	6,142	1·06
1875-76	12,36,776	12,36,743	10,033	3,755	2,764	264	3,250	·81
1876-77	12,35,758	12,14,737	21,021	14,654	2,958	852	3,157	1·4
1877-78	12,34,058	12,17,159	16,899	10,556	...	...	6,343	·85

¹ Board to Government, No. 26, dated 20th January, 1877.

In all parganahs except Pahāra, where the revenue becomes due in five instalments, it is realized in four. These are fixed at seasons when the harvesting of the various crops has brought rents into the landlord's pocket. The Pahāra instalments become payable on the 15ths of November, December, and January, and the 1sts of May and June; those of the Kanauj, Chhibramau, and Headquarters tahsils (excluding parganah Pahāra) on 15ths of November and December and the 1sts of May and June; and those of the Aligarh, Tirwa, and Káimganj tahsils on the 1sts of December and January, and 15ths of May and June.

The record of rights prepared at settlement consisted as usual of the (1) *khewat*, (2) *jamabandi*, and (3) *wájibularz*, registers of proprietary right, tenant right, and village custom respectively.

Of proprietary tenures the settlement report gives no analysis, merely mentioning that 16 per cent. of the cultivated area is tilled by the proprietors themselves, that such landlord-farmers number 20,603, and that their holdings average 5.21 acres each. But the district shows, in the usual proportion, the usual Duáb forms of tenure. There are a few *talukadāri*, a few revenue-free (*muáfi*), and a great many *zamindāri*, *pattidāri*, and *bhayáchāra* estates. These varieties of possession have been described elsewhere,¹ and repetition is needless. The principal taluka is that of Sakatpur, where Chaudhari Jaichand holds superior proprietary rights over 21 villages. These villages are in possession of *biswadārs*² or inferior proprietors, who as usual pay their lord a seignioralty (*málikāna*) of ten per cent. on the revenue. Other large estates, like that of the Tirwa rája, are sometimes called talukas; but their superior and inferior proprietary rights, if such ever existed side by side, have been merged in sole proprietors or zamindārs. The largest revenue-free holder is Nawáb Jafari Begam Sáhíba of Shamsabad, widow of the Nawáb Dúlla. The only class of landholders

which exhibits any unusual feature is that of *dobiswadārs* in parganah Sakráwa. This parganah was formerly, as already mentioned, the revenue-free domain of the Farukhabad Nawáb. In 1846 an inquiry was instituted to ascertain the almost forgotten rights of subordinate proprietors; and in some villages the cultivating bodies were found enjoying an undisputed tenth of the village assets. For this reason they were named do-biswadars, or holders of 2 biswas in every bigha of 20. In commutation of their right they received a rent-free portion of the

¹ Gazr., II, 292, and V, 615-16.

² They are called in the Sakatpur rent-rate report zamindārs. But the title here given would seem more correct.

village-lands, and this *nánkár* they still enjoy. Except in one village of Saurikh (Káimpur) and one of Kampil (Púnthar), *do-biswadárs* are elsewhere unknown.

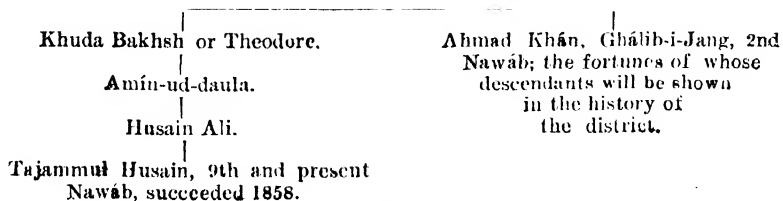
Large proprietary communities are common. Thus, Bamiári in Amritpur is the headquarters of a Sombansi house comprising 500 members and holding 18 villages. They are divided into six branches (*taraf*), and live in different places, none of them residing in Bamiári itself. But the fact that three of these branches hold respectively a half, a third, and a sixth share in that village leads to many complications and lawsuits. The rights in numerous villages of the Ponwárs of Chilana and Gahrwárs of Amritpur are even more involved.

Castes and tribes of landholders. The three tribes just named are all Rájput ; and though the settlement report gives no statistics on this subject, it is presumed that Rájputs are the principal landholders of the district. They are certainly the chief owners in the trans-Gangetic parganahs, and in those of Tirwa, Sakatpur, Muhammadabad, and Shamsabád East. Parganah Pahára is held mostly by Kurmi proprietors. Bráhmans are the principal holders in Chhibrámau ; but an Englishman, Mr. D. Churcher, holds four villages in the same parganah. And a large proportion of parganah Sakráwa, when confiscated for rebellion in 1857, was purchased by Baniyas from the city of Farukhabad.

The leading landed families are those of the Nawáb of Farukhabad, the Rája of Tirwa, and the Chaudhari of Bishangarh. The life Rájas of Kuráoli in Mainpuri and Hardoi in Oudh hold estates in the district, but are rather outside that district than of it.

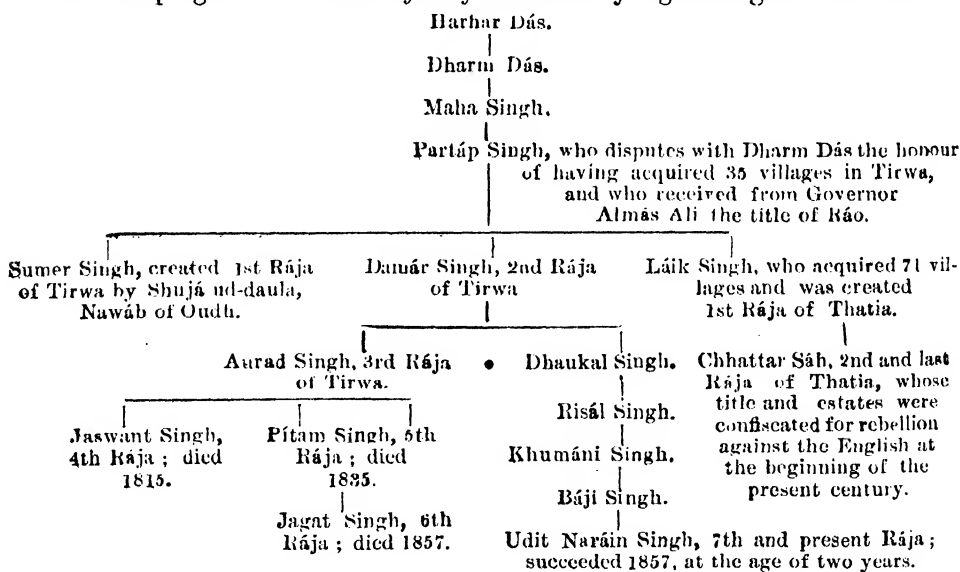
Its historical associations entitle the house of the Nawáb to precedence. The rise and progress of the family will be detailed in the general history of the district. Suffice it here to say that its founder, the first Nawáb, was a Bangash Pathán who sprang from the colony of Afgháns still settled in and around Mau Rashídabad of Kampil. He was succeeded by his younger son, the second Nawáb, whose descendant, the eighth, was attainted for treason in 1857. The Nawábi then reverted to the present incumbent, Tajammul Husain Khán, who is descended from the elder son of the first Nawáb. His pedigree may be briefly shown as follows :—

Muhammad Khán, Ghazanfar i-Jang, created 1st Nawáb in 1713.



The Nawáb's estates lie in Sakráwa, Shamsabad East, Muhammadabad, Pahára, and Bhojpur. They are chiefly revenue-free, but for cess purposes are assessed at Rs. 3,224 yearly. His cousins are most numerous. In 1877, a list of 130 nominal Nawábs, descendants of Muhammad Khán, was presented to Government. Most of these draw small pensions under the treaty of cession; but by successive partitions amongst co-heirs the sums payable to individuals have in many cases been reduced to a rupee or two yearly. Such minute stipends have sometimes, with the consent of the pensioners, been capitalized.

The seventh Rája of Tirwa is a Baghel Rájput, who, like most of his tribe, traces his ancestors to Baghelkhand or Rewa. Tradition alleges that the first of the family who settled in this district was one Bháun Partáb, a contemporary of Jaichand, Rája of Kanauj (*circa* 1190); and parganah Kanauj can still show some Baghel proprietors. But the real founder of the house seems to have been one Harhar Dás, or his son Dharm Dás, who established himself in Tirwa towards the close of the seventeenth century. The further progress of the family may be shown by a genealogical tree thus :--

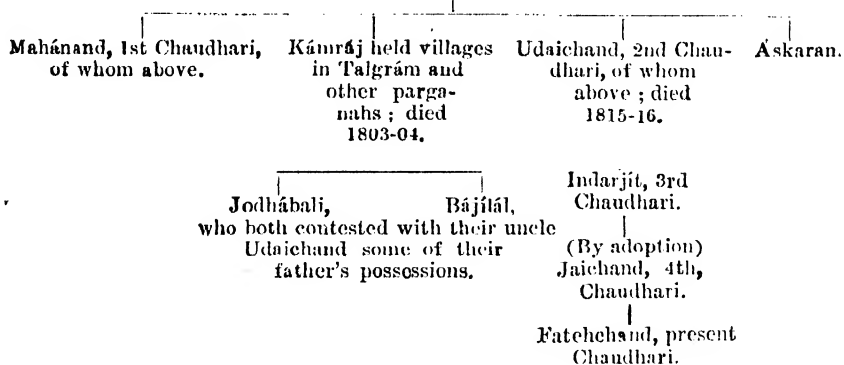


The Rája's estates, paying a revenue of Rs. 1,43,708, lie in parganahs Tirwa, Kanauj, Chhibránu, Tálgrám, and Shamsabad.

The Chaudhari of Bishangarh or Sakatpur represents a far newer family, whose rise to prominence dates only from the end of the last century. The first known ancestor of the house, one Bihárilál Tiwári, was a Kanaujiya Bráhmaṇ, who founded the village of Biháripur in Sakatpur. His great-grandson Hanúprashád, zamíndár of

Biháripur, had four sons; and the eldest, Mahánand, though a publican and perhaps a sinner, must be regarded as the architect of the family's fortunes. Entering the service of the officer (*chakladár*)¹ who then governed Etáwa and the neighbouring districts, Mahánand had in 1777 risen to the position of contractor for the revenues of parganahs Sakatpur and Etáwa. Some few years afterwards he was ordered by Governor Almás Ali Khán to seize and imprison a defaulting landholder, Lachhíráam, Chaudhari of Tálgrám. Mahánand not only imprisoned Lachhíráam, but forced that person to execute a deed transferring the title of Chaudhari² to himself. The title thus gained Mahánand's family have ever since continued to enjoy. His brother Udaichand, who succeeded to his position and dignities, added thereto the farm of Chhibrámau and other parganahs obtained from the Farukhabad Nawáb. This Udaichand founded the castles of Indargarh, Bishangarh, and Gangdharápur (in Kanauj). At the first British settlement of land-revenue (1802-03) he was allowed to engage for the revenue of Sakatpur and Etáwa. He was afterwards appointed tahsildár or contractor for the taxes of Tálgrám, Chhibrámau, and Kanauj. At the fourth settlement (1812-13) he refused to engage for the revenue assessed on him, and many of the old proprietors whom he had supplanted regained their rights. But his representative still holds large estates in Sakatpur, Chhibrámau, and Saurikh, and is indeed the greatest landholder in the district. Chaudhari Fatechchand's domains in Farukhabad, Hardoi, Cawnpore, Etáwa, Eta, Mainpuri, and Sháhjahánpur, pay Government a total revenue of Rs. 2,35,525. The following is a brief pedigree:³—

Hanúprashád.



¹ A *chakla*, or *chakladár's* jurisdiction, was a subdivision of the *sarkár* or government. First instituted in the reign of Sháhjahán (1628-58), it was larger than a modern district, and smaller than a modern division. The officer immediately subordinate to the *chakladár* was the *ámil*, whose jurisdiction extended over a tract about as large as the modern *tahsil*. The *ámil* was both a farmer of the revenues and the executive head of the tract entrusted to him.

² The title of *Chaudhari* was once, and perhaps then, applied to the hereditary head officer of a parganah. See Elphinstone's *History*, edited by Cowell, fifth appendix to Books I-IV, notes.

³ Compiled from a somewhat rambling report on the family by Sir R Hamilton, Bart., then (1841), Commissioner of Agra.

The Board in 1841 anticipated that on the death of certain childless dowagers the estates would escheat to Government;¹ but the officially recognized adoption of the late Chaudhārī frustrated that expectation. He was a seventh descendant of Bihārīlāl, and therefore a distant cousin of his adoptive father.

From the cession of the district to its fifth settlement—from 1802, that is, to 1837—the changes amongst the proprietary body seem to have been but trifling. We have no detailed records to support this conclusion. But we know that at cession Rājputs, Brahmans, and Muslims held between them 80 per cent. of the district; and we know that at the fifth settlement that proportion had decreased by 1 per cent. only. This small fraction, together with 2 per cent. lost by other agricultural tribes, had found its way into the hands of the commercial or money-lending classes. But on the whole there was clearly no great disturbance in the original distribution of proprietary rights, nor could the possessions of usurers show any noteworthy increase. The demands of the earlier assessments cannot have been excessive, nor can the old squirearchy have suffered much injury from the introduction of British rule.

From the beginning of the fifth or last settlement onwards we have detailed land-transfer statistics, whose results will be shown in the Gazetteer articles on each parganah; meanwhile is given a table showing the general gains and losses of the various landholding classes both during the term of that assessment and before:—

Class.	Percentage of the district held in		
	1803.	1840.	1873.
Rājputs	41	38	36
Brahmans	21	19	20
Káyaths	9	9	8
Musalmáns	18	22	21
Other classes, agricultural	8	7	7
Ditto miscellaneous	3	2	3
Money-lending classes	...	3	5
Total	100	100	100

Dividing the term of the last settlement into three decennial periods, Mr. Evans shows that in the first 114,544, in the second 82,880, and in the third 125,125 acres changed hands. The vigour of alienation during the first decade may be explained by the famine of 1837-38, and its langour during the

¹ Board's No. 367, dated 7th September, 1841.

second by Mr. Wynyard's reduction of assessment; but its revived activity during the third is not so easily explicable. Mr. Evans attributes that activity to indebtedness of long standing, and represents it as "the final scene of a drama which had commenced many years back." The increasing price of food-grains after the mutiny should, however, have enabled landholders to avert the catastrophe. Confiscations on account of that rebellion, if not already included in the reckoning, may afford a partial explanation of the puzzling

result. One perhaps satisfactory feature of Mr. Evans' figures is the steady rise in the price of land. In the first decade that price amounted to 4·5 years' purchase of the revenue for usufructuary mortgage, 4·1 years' purchase for private sale, and 2·4 for public auction. In the second these figures had risen to 6·6, 8·4, and 6·7; and in the third to 8·3, 11·7, and 7·8.

Turning from the *khewat* to the *jamabandi*, from proprietary to cultivating tenants; ing rights, we find tenants divided into two great their classes and rights. classes—those with rights of occupancy and those without. Both may be again subdivided into resident and non-resident holders. The ex-proprietary tenants created the year after the opening of the current settlement by Act XVIII of 1873 have as yet had little time to multiply. Rent-free holders, such as the *dobiswadárs*, being practically proprietors, need not be considered here. And there remain therefore only the two classes first mentioned, whose statistics, as collected at settlement, are as follows:—

Class.			Number of tenants.	Centesimal proportion of their hold- ing to the total cultiva- ted area. ¹	Average size of holding in acres.	Average rate of rent per acre.
Rs. a. p.						
OCCUPANCY TENANTS.	{ Resident	...	76,286	53	4·52	3 15 3
	{ Non-resident	...	26,467	11	2·74	3 4 11
TENANTS-AT- WILL.	{ Resident	...	29,531	13	2·85	3 15 7
	{ Non-resident	...	17,708	7	2·44	3 5 0

It is perhaps hardly needful to explain that occupancy rights are acquired by continuous cultivation for twelve years. The area of land tilled by occupancy tenants is greatest where that of land tilled by the landlords themselves is least. In *parganahs*, that is, where proprietors have abstained from personal cultivation, the land which would otherwise have been their home-farm has

¹ The remaining 16 which is required to make up the hundred represents, as already mentioned, the land tilled by proprietors themselves.

become subject to occupancy rights. Thus in Tirwā, where landlords till but 5 per cent. of the total cultivation, occupancy tenants hold 78. Conversely, where the proprietor farms largely himself, the occupancy holdings are fewest. This is the case in Muhammadabad, where, the home-farm amounting to 28, the occupancies fall to 48 per cent. only. The cases of Pahāra, where tenant-right is rarest, and of Amritpur, where it is rarer than in any parganahs except Pahāra and Muhammadabad, are peculiar. In Pahāra we have a large city, the capital of the district; competition for land is keen; and proprietors have become too shrewd to allow tenants to acquire permanent interests in soil whose rent may be constantly enhanced. In Amritpur, on the other hand, fluvial action renders much of the cultivation so precarious and changing that tenants often abandon their holdings before occupancy rights can accrue. Similar causes tend to make such rights rare also in Kampil. But in all parganahs we find the best land tilled by proprietors, or occupancy tenants, or both. This is simply a consequence of the fact that the best land has been longest under cultivation.

The proportion of non-resident tenants is largest in parganahs which, like Resident and non-resident tenants. Kampil, Pahāra, and those across the Ganges, consist partly or wholly of lowlands. The reason is perhaps this, that in the lowlands there is no highly manured zone around the village homestead. The best manured and cultivated plots may lie in any portion of the *mauza*. They are often on its outskirts, nearer the cottages of some neighbouring village than to those of their own. The peasant's manure-heap is as a rule just outside his hut; and he prefers to place both hut and manure-heap in the village which is nearest his manured fields. Some villages have no inhabited site; and here the tenantry are almost perforce non-resident.

The rents of that tenantry are paid almost wholly in cash. Payments in kind, which were once perhaps universal, are now Rents. confined to but 2 per cent. of the whole cultivated area,¹ and even this small fraction consists of the poorest lands, which can be rarely predicted to produce any crop worth reaping.

The table last given shows no great difference in the respective rental rates of occupancy-tenants and tenants-at-will. But its figures are averages struck on all kinds of soil; and as occupancy-tenants generally hold the best, their average rate is of course high compared with that of tenants-at-will, who generally hold the worst. The fact is that for the same class of land tenants-at-will do pay much higher rents than occupancy-tenants. This may be proved

¹ Mr Evans' notes. The manner in which kind-rents are paid, by division of the standing or garnered crop, has been sufficiently described elsewhere; see *Gazr.*, V, 76-77, and 623-25.

by contrasting the rates which in four different parganas they each paid for similar soil :—

Class of soil.	RENT-RATE PER ACRE IN										
	Kanauj.			Talgrām.			Chhibrámau.			Bhojpur.	
	Occu- pancy tenants.	Tenants- at-will.		Occu- pancy tenants.	Tenants- at-will.		Occu- pancy tenants.	Tenants- at-will.		Occu- pancy tenants.	Tenants- at-will.
	Rs. a p.	Rs. a p.		Rs. a p.	Rs. a p.		Rs. a p.	Rs. a p.		Rs. a p.	Rs. a p.
Gauhdn or manured zone around home- stead ...	9 10 2	9 13 7		6 12 2	7 9 7		7 13 9	8 10 7		7 8 0	8 10 10
Other soils, irrigated, Do, unirrigated, General ...	5 9 9	5 15 4		4 12 4	4 13 2		4 6 8	4 11 10		4 6 10	5 11 0
	2 11 5	2 12 6		2 3 0	2 6 0		2 7 10	2 5 9		2 5 11	2 6 7
	4 8 5	5 7 5		4 0 11	3 14 8		3 14 3	3 13 10		3 7 9	12 1

Except, therefore, on unirrigated soils in Chhibrámau, occupancy-tenants seem everywhere to pay lower rents than tenants-at-will. But as the rents of the latter class are practically liable to yearly enhancement, this result might from the first have been deemed inevitable.

If, again, we compare the rents of non-resident with those of resident tenants, it will in every instance save one be found that the latter pay the highest rates. This is equally the case whether the tenants selected be occupancy tenants or tenants-at-will; whether the figures be those of individual parganahs, or averages for the whole district. The district averages are these :—

			Rate per acre paid by	
			Residents.	Non-residents.
			Rs. a p.	Rs. a p.
Occupancy-tenants	...	...	3 15 3	3 4 11
Tenants-at-will	...	...	3 15 7	3 5 0

The reason is obvious. An easy majority of the villages have *gauhán* and *mánjha* zones, which are highly rented on account rather of abundant manuring than of any superior natural fertility. The non-resident, who cannot manure them with the same ease as if they surrounded his homestead, is on that account asked to pay less. For outlying lands near the village where he lives he is often asked to pay more than the resident of the village in which they lie.

The settlement report gives no detailed list of the castes and tribes which constitute the tenantry; but into the question whether caste influences rent it enters at some length. It is a not unfrequently accepted theory that certain castes, such as Bráhmans,

Rājputs, and Káyaths, hold at lower rates than others, such as Kisáns, Ahírs, and Chamárs, whose social position is meaner, and whose womankind are by custom permitted to assist them in field-labour. Mr. Elliott's inquiries tend, however, to prove that, as applied to some parganahs of this district, the theory is false. Selecting 20 villages in Kanauj, without any foreknowledge as to their special condition, he found the following rent-rates paid in their various zones by members of different castes :—

		AVERAGE RENT-RATE PER BIGHA, EQUALLING $\frac{1}{4}$ THS OF AN ACRE.					
Caste or tribe.		Gaulán or inmost zone.	Mánjha or middle zone, irri- gated.	Barhet, or outermost zone, irri- gated.	Mánjha, unwatered.	Barhet, unwatered.	Total.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
THE SUP- POSED PRIVI- LEGED CLASSES.	Bráhmans ...	5 6 6	4 5 11	2 13 4	1 14 9	1 0 6	2 3 9
	Rājputs ...	6 8 11	4 10 1	2 15 4	1 14 5	0 14 3	2 7 11
	Muslims ...	5 0 9	4 8 3	3 1 10	2 1 1	0 12 6	3 0 7
	Kurmís, Káchhis, and Kisáns, classes of professional culti- vators	5 7 7	4 6 7	3 0 11	2 0 5	1 1 11	2 7 7
	Others, ...	4 5 4	4 6 8	2 15 4	2 1 1	1 2	2 7 9
Total ...		5 6 7	4 7 2	3 0 2	2 0 0	1 0 6	2 8 5

"This table brings out a remarkable and most unexpected result. It shows that no allowance is made for castes in the fixing of rents. It occurred to me that it was possible that the practice of making allowance might once have prevailed, and might have died out under the hard and equal pressure of our legal system. If this were the case, it was possible that the records of the last settlement might throw some light upon it. Accordingly, I took the old *khatairánis* for the same twenty villages. Here again there is no trace of caste rates to be found."

But pursuing the same inquiry in Chhibrámau, Mr. Evans arrived at a different result. To eliminate the discordant elements and to Mr. Evans. which we have seen arise from the presence or absence of occupancy rights, and from the residence or non-residence of tenants, he confined his statistics to recording the rates paid by resident occupancy tenants.

With the nature of the soil and the clan of the cultivators those rates varied thus :—

Caste or tribe.	AVERAGE RENT-RATE (WHETHER PER BIGHA OR ACRE NOT STATED, BUT PROBABLY THE LATTER) ¹ .									
	<i>Gauhún.</i>		<i>Dúmat (loam).</i>		<i>Bhár (sand).</i>		<i>Tarái (alluvial soil of river-basins).</i>		Total.	
	Best.	Worst.	Best.	Worst.	Best.	Worst.	Best.	Worst.		
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Privileged classes, Brahmans, Rájpúts, Kayáths, Muslims ...	7 5 8	4 13 5	5 8 1	2 7 1	2 15 5	1 11 9	4 7 9	3 6 3	4 3 5	
Professional cultivators, Kurmis, Káchhís, and others ...	8 15 1	5 4 0	5 13 4	2 15 4	3 2 5	1 13 9	4 15 11	3 12 11	4 7 0	
Other classes ...	6 7 5	3 14 8	5 5 5	2 8 7	3 5 6	1 12 0	4 10 8	3 2 4	3 7 10	

As a rule, therefore, the professional cultivators were found paying the highest, the privileged classes the next highest, and the ordinary tenants the lowest rates.

The rise in the prevalent rates of rent can be traced with some accuracy as far back as the last land-assessment, whose initial date varies in different parganahs from 1835 to 1842.

The increase has of course arisen in two ways. There has been, first, the natural and gradual rise, which during the term of that settlement was caused by the sequence of increased population, increased prices, and greater competition for land. And there has been, again, the artificial enhancement which was forced on proprietors by the increased demand of the current settlement. Applications to enhance the rent of occupancy tenants are just after a revision of assessment as common as just before it they were rare. Before assessment it is the object of the landlord to make his rents appear as low as possible; after assessment, it is of course his ambition to make tenants bear their share in the burden of an augmented demand.

The all-round rate for tenants with or without rights of occupancy, in villages for which records of the last settlement exist, varied at the beginning of that settlement from Rs. 4-3-9 per acre in Tirwa to Rs. 2-1-1 in Kampil. At the close of the settlement it ranged, in the same villages, from Rs. 4-11-2 in Pahára to Rs. 2-2-7 in Kampil; and in all villages, whether with or without statistics of the past assessment, from Rs. 5-12-0 (Pahára) to Rs. 2-3-10 (Kampil). After the enhancements caused by the increased demand of the settlement now current, the figures had risen to a maximum of Rs. 6-11-7 in Pahára and a minimum of Rs. 2-9-10 in Kampil. The natural rise during the

¹ The question is however of small importance, except for the purpose of comparison with Mr. Elliott's figures. The point to be considered is, not the incidence of rental on area, but its incidence on the various castes.

term of last settlement had been highest in Pahára, where it amounted to 36 per cent.; the artificial rise, consequent on the current settlement, in Sakatpur (20 per cent.); and the increase due to both causes was greatest in Pahára (55½ per cent.)

These figures have been condensed from a tabular statement (page 36) in Mr. Evans' settlement report. Looking at that statement as a whole, we are most struck by the inequality of the rise in the various parganahs. In two, Tirwa and Sakráwa respectively, the rate has actually fallen by 5 and 6 per cent. In Kanauj it has risen only 2, and in Saurikh and Sakatpur only 4 per cent. The small increase or actual retrogression in these southern parganahs is attributed to the severity of the last assessment, which forced up rents until they were sometimes higher than even those of the suburban Pahára. The large augmentation in Pahára itself is of course due to the competition for land which the neighbourhood of a large city always excites.

Summing up, Mr. Evans notes that "there appears to have been an absolute rise of rents generally throughout the district, but the rise has not been so large as was called for by the improvement in the land and the rise in prices." This however has been the case in almost every district. In a country like India, where rents are regulated at least as much by custom as by competition, rents never advance *pari passu* with prices. Some striking instances of this fact will be found in certain parganahs of Bareilly.¹ And as the cultivator is too often on the verge of hunger, we can only rejoice that he derives in the first instance a larger benefit from the rise in prices than his landlord.

Settlement operations were accompanied by a large number of suits for enhancing the rents of occupancy-tenants. At the beginning of those operations the number of suits was large as compared with the enhancements by private agreement. But towards the close of settlement, when tenants realized that their rents would be raised, and that they gained nothing by refusing to come to terms amicably, the number of suits diminished, and the number of enhancements by private agreement increased. The area on which rents were raised, by either suit or agreement, amounted in most parganahs to between 70 and 90 per cent. of the total acreage. After such wholesale enhancements, there was of course a temporary lull in enhancement litigation. But suits are again increasing. The number of enhancement cases for disposal at the beginning of 1874-75 was but 24; in 1875-76 the number had risen to 49, and in 1876-77 to 114.

¹ See for instance article on pargana *Aonla*, *Gazr.*, V, 707. Mr. Moens calculates that during the currency of the last settlement the rent-rates of this parganah rose but insignificantly, while its prices rose as much as 44 per cent. all round.

The condition of the cultivating classes differs little or nothing from their condition in other Dúáb districts already described.

Condition of the cultivating classes.

Enough has been said of indebtedness which is recklessly incurred and blithely borne because it seems so natural a part of peasant existence. Enough has been said of the causes of that indebtedness—of heavy marriage expenses, of superannuated kinsmen to support, and of the aversion to leave the old well and the old pípál-tree for some less over-populated field of labour elsewhere. The absence of great severity in the winter climate, the low standard of culture, early marriages, and other reasons, have been mentioned as rendering what seems a wretched existence tolerable and even pleasant. It has been shown that the profits of a scanty holding can be eked out by non-agricultural pursuits or by labouring in the fields of others. Except in times of dearth, the lot of the Indian cultivator is indeed not nearly so black as it is painted. The proportion of suicides to population is, in the agricultural North-Western Provinces, far smaller than in the commercial England and Wales.¹ Whether agricultural comfort has improved as in Bareilly, where the peasant is said to have discarded earthen for brazen vessels, and a simple loincloth for more substantial clothing, it is impossible to assert for certain. But there is no doubt that within the past forty years rights of occupancy have multiplied exceedingly, and that with such rights is born a superior standard of prosperity. Some inquiries conducted by Mr. Elliott in pargana Kanauj prove this most satisfactorily. Investigation in twenty villages showed that the hereditary cultivator “was better fed, better housed, better clothed, owns better and more bullocks, and is in general terms better off than the tenant-at-will.” But the results may be thrown into the tabular form adopted by Mr. Elliott himself:—

Class of tenant.	Number of tenants.	Bullocks.	Cows.	Buffaloes.	Horses.	Carts.	Average number of beasts per man.	Number of tenants wearing.	
								English cloth.	Native cloth.
Occupancy tenants ...	523	1,315	230	252	56	45	3·8	24	499
Tenants-at-will ...	218	390	80	88	7	9	2·65	4	214

¹The proportion of yearly suicides to population in different parts of India as compared with England may be thus shown:—

Central Provinces, 70·5 per million.	Bombay ... 49·0 per million.
England and Wales, 66·2 „	North-Western Provinces, 48·2 „
Madras ... 65·6 „	Bengal ... 31·3 „
Oudh ... 51·4 „	Panjáb ... 12·7 „

See a paper on the *Causes and Statistics of Suicide in India*, read by Dr. K. M. McLeod before the Bengal Social Science Association, 1878. Contrary to the experience of European countries, it is chiefly the women who seek in self-destruction a refuge from the ills of life.

The imports mentioned in the sixth column must consist chiefly of salt, as saltpetre is largely exported. It has been elsewhere¹ explained that class A includes articles whose value is as a rule proportionate to their weight; class B., beasts or other property reckoned by number; and class C., goods whose value bears no relation to their weight. Some statistics for the two other registration posts—(1) at Gursahaiganj on the Farukhabad-Cawnpore metalled, and (2) at Súrappur ferry on the Farukhabad-Budaun unmetalled road—have been kindly supplied by Mr. J. B. Fuller. They are as follows:—

			<i>Gursaháiganj, 1875-76.</i>		<i>Súrappur ferry, 1878-79.</i>	
			Weight in maunds.	Value in rupees.	Weight in maunds.	Value in rupees.
Imports	...	...	1,82,089	24,01,808	43,255	1,33,186
Exports	...	...	1,71,040	13,84,904	14,993	1,47,618

Much of the traffic registered at Gursaháiganj is traffic between Cawnpore and Rohilkhand. It is therefore registered, either before or afterwards, at the Ghatiya-ghât post also.

The amount of exports and imports is, however, likely to be greatly increased in the next few years by the opening of the

Manufactures.

light railway. The construction of the East Indian Line, in concentrating the channel of trade on Cawnpore, left Farukhabad city stranded. The brief commercial prosperity of that capital, its present imports, and its remaining trade and manufactures, will be described in its Gazetteer article. The tent factory at Fatehgarh has been noticed above, in noticing

Gun-carriage works at the Native Christians who manage it. The Government gun-carriage works at the same place were

established in 1818, to supplement a central factory which had been working at Cossipore (Káshípur), in Lower Bengal, since 1805. On the abolition of the latter in 1830 the whole of its plant was transferred to Fatehgarh, and Fatehgarh has ever since been the sole depôt for supplying the forces of Bengal with gun-carriages and other vehicles required for garrison, field, and siege purposes. The factory is superintended by an officer of the Royal Artillery, aided by a commissioned assistant of the same corps and by six European overseers. The remainder of the working establishment consists of natives, who are all, except a few master-operatives, hired from

¹ Gazetteer, V., 332.

day to day. The average number of men employed, including carpenters, smiths, filers, moulders, painters, and machinists, amounts to about 625. The native artisans show great aptitude in learning to work machinery, but require constant and careful supervision. The plant, some five years ago, included four steam-engines and eighty-seven machines for wood and iron work, but the number of such contrivances is constantly increasing. The workmen live chiefly in villages near Farukhabad and Fatehgarh. Many eke out their wages by the cultivation of land, and a few perhaps by the private practice of their handicrafts.¹

The manufactures of sugar and indigo, which may both be said to flourish in this district also, have been described in the notice on the neighbouring Budaun.² There are several small indigo concerns worked by natives; and two European planters, Messrs. Churcher and Gilmore, have between them 13 factories. Of these the principal are Chilauli, worked by the former, and Ghauspur, by the latter gentleman. The indigo is seldom if ever grown by the factory-owner himself, who prefers to make an advance and grant a contract for its growth to ordinary peasant-farmers. Amongst the remaining manufactures of the district may be mentioned that of coarse native cloth and chintz, with that of saltpetre.

In each parganah are several towns or villages where markets are held from once to six times³ weekly. Those held at the different capitals are usually largest. The district can boast more than the usual number of fairs which, originally religious in nature, have afforded an opening to commerce. Whether religion, commerce, or gaiety be the motive which now chiefly recruits such assemblies, it is useless to speculate; but the following list of the fairs themselves, their dates, approximate attendance, and ostensible object, may claim to be fairly exhaustive:—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Chalauli ...	Kampil	... 8th of bright half, Chait (March-April). ⁴	1,000	Worship of Devi, the destroying goddess.
Káimganj, shrine of Láljidás.	Do.	... 9th of ditto ...	700	Worship of Hanumán, the monkey ally of Ráma.

¹ From information kindly supplied, through Mr. Evans, by Colonel Henegan, R.A., late superintendent of the factory. ² Gazetteer, V., 82-3. ³ See Gazetteer article on Dáipur.

⁴ For some explanation of the way in which time is reckoned, *vid. inf.* "Weights and measures."

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Kaimganj, temple of Parasurāma.	Kampil	... 2nd of bright half, Chait (March-April).	700	Worship of Hanumān, the monkey ally of Rāma.
Mendol ...	Do.	... Last day of Kārtik (October-November), and 10th, bright half, Jeth (May-June).	700	Bathing in Burhganga.
Paraūri, temple of Sūraj Sabhāita near Kampil ...	Do.	... 6th, bright half, Bhādon (August-September).	200	Worship of the sun (Sūraj or Surya).
	Do.	... Middle of Kārtik and 10th, bright half, Jeth.	5,000	Bathing in Burhganga.
Ibid, Jain temple,	Do.	... End of Chait ...	1,000	Worship of Nemināth, the 22nd <i>tirthankara</i> or prophet. ¹
Bharatpur ...	Do.	... Middle of Kārtik and 10th, bright half, Jeth.	4,000	Bathing in Ganges.
Natwāra ...	Shamsabad West,	13th, dark half, Phālgun (February-March), and 14th, bright half, Chait.	1,000	Worship of Mahādeo or Shiva, the destroying god.
Shamsabad ...	Do.	... 2nd to 10th, bright half, Kuār (September-October).	2,000	Rāmlīla festival.
Sakráwa ...	Sakráwa	... End of Asārh (June-July) and 8th, bright half, Kuār.	4,000	Worship of Devi.
Sikandarpur ...	Chhibrámau	... Kuār ...	1,000	Rāmlīla festival.
Sirinau ...	Kanauj	... 8th, dark half, Kuār, and 1st, dark half, Chait.	15,000	Worship of Devi Sītāla, the destroying goddess as inflictor of small-pox.
Bhāwānipur ...	Do.	... Dark half, Kuār, and dark half, Chait.	8,000	Worship of Devi Gobardhani, the same goddess as patron of Gobardhan hill in Mathura.
Tājpur ...	Do.	... 8th, dark half, Chait, and 8th, dark half, Kuār.	3,000	Worship of Devī Phulmutti, especially by women.
Mahdipur (<i>vulgo</i> Mehndipur).	Do.	... End of Kārtik, and 10th, bright half, Jeth.	15,000	Bathing in Ganges.
Jalālabad ...	Do.	... Kuār ...	5,000	Rāmlīla.

¹ See Gazetteer, III., 500.

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Farukhabad ...	Pahára ...	2nd, bright half, Asárh.	8,000	The Rathjatra or chariot processions, ¹ attended chiefly by Baniyas and other commercial men.
Mádhupur Toka-ghát.	Do. ...	End of Kártik, and 10th, bright half, Jeth.	115,000	Bathing at the Bisránt built by Sháh Bihári Lál.
Barhpur ...	Do. ...	8th, dark half, Chait,	15,000	Worship at a temple of Devi said to have been erected in the time of the Pándavas.
Naukhanda ...	Do. ...	9th, bright half, Ag-han (November-December).	10,000	Attended chiefly by husbandmen and market gardeners (Kishans and Káchhis). The fair is said to have been instituted in the time of Nawáb Muzaffar Jang, but for what exact object is not stated.
Singirámpur ...	Bhojpur ...	Kártik, and 10th, bright half, Jeth.	80,000	Worship of Rámkrishna, an incarnation of Vishnu.
Shaikhpur ...	Do. ...	17th and 18th, Jamáat-us-Sáni. ²	15,000	A Muslim festival.
Bhojpur ...	Do. ...	12th, bright half, Bhádon.	8,000	Bathing at the confluence of Bagár and Ganges.
Kamálganj	Do. ...	Kuár ...	12,000	Rámílá.
Bháopur ...	Pahára ...	Do. ...	16,000	Rámílá, attended by citizens of Farukhabad
Puthri ...	Shamsabad East,	13th, dark half, Phálgun.	...	Worship of Maládeo
Chilaua ...	Amritpur ...	Do. Chait ...	10,000	Festival of Devi, Kankáli

Except the Saráogi fair at Kampil, and that of Rámkrishna at Singirámpur, none of these gatherings can boast pilgrims of much further origin than the surrounding districts. The first of the exceptions is, however, attended by strangers from Tánk, Jaipur, and Lucknow; the second by devout dwellers of the south, from Gwáliár and other countries. At the Shamsabad, Singirámpur, Chilana, and a few other gatherings, order is ensured by small additional forces of police.

¹ The chariot is that of Krishna, as Jagannáth, or lord of the world. The most celebrated car-procession of this sort is the one at Jagannáth in Urisa. ² The sixth month of the Musalmán calendar. It begins about eleven days earlier every year, and its position in our calendar cannot, therefore, be correctly stated. *Vid. inf.* "Measures of time."

From commerce to wages and prices is an easy transition. In the following table will be found the average rate of hire paid during different years of the past quarter-century¹ to various classes of artisans and labourers:—

Class of artisan or labourer.	Average daily wages of the year.		
	1856.	1866.	1878.
Field-waterers ...	As. 1 to 2	As. 2	As. 2-6.
Ploughmen ...	" 1 to 1½	" 1½ to 2	" 1-6 to 2.
Reapers ...	⅓ to ⅔ of the grain reaped, or as. 1½ to 2.	Kind-rate as in 1856; money-rates as. 1½ to 2½.	" 3 to 4.
Water-carriers ...	As. 1 to 1½	As. 1½ to 2	" 1 6.
Masons ...	" 2½ to 3½	" 3 to 5	" 4 to 5.
Labourers ...	" 1½ to 1½	" 1½ to 2	" 1-6 to 2.
Carpenters ...	" 2½ to 3½	" 3 to 4	" 4 to 5.
Blacksmiths ...	" 2½ to 3½	" 2½ to 5	" 4 to 5.
Thatchers ...	" 1 to 3	" 1½ to 3	" 3 to 5.
Loadmen (<i>palludār</i>) ...	As. ½ to 2 per md.,	As. ½ to 6 per md.	" 2-6 to 5.
Litter-carriers (<i>kahār</i>) ...	As. ½ to 3	as 2 to 4½	" 2-6 to 3.
Weighmen ...	4 oz. (2 <i>chhatāks</i>) in every rupee's worth of the grain weighed, or as. ¾ to 1 for every rupee's worth.	Kind-rate as in 1856; money-rate as. ¾ for every rupee's worth weighed.	" 4 to 5.
Workers at indigo-factories	As. 1½ to 2½	As. 2 to 4	Rs. 5 to 6 per month.
" saltpetre-factories	" 1½ to 2	" 1½ to 2	" 5 to 6 " "
Other saltpetre workers (<i>nonera</i>). ...	" 1 to 2	" 1½ to 2	As. 2 to 3 daily. "
Cartmen ...	" 8 to 12	" 10 to 12 ²	Rs. 3 to 4 per month.
Bullock-drivers ...	" 1½ to 6	" 2 to 8	As. 1-6 to 2 daily.
Porters (<i>kuti</i>) ...	" 1½ to 2	" 1½ to 2	" 1 to 2 "

It must be remembered that these are mere averages. The rate of remuneration differs in town and in country. It varies also, of course, with regard to sex and age. The lighter kinds of agricultural labour, for instance, are performed by women and children, who receive from ⅓rds to ⅔ths of a man's hire. The field-waterer's wages are higher when he actually raises the water than when he merely distributes it in the field; but the comparatively dear rate paid for all such work shows how great the demand is for irrigation and irrigation-labour. It is to be noticed that while field-waterers and ploughmen are paid mostly in money, reapers are paid mostly in kind. The reason, of course, is that when the latter receive their wages, the crop is the most ready and convenient medium of payment. Blacksmiths are generally paid by the piece, at the rate of about 4 annas for every 2½ *seers* of iron worked up. With regard to masons, it may be mentioned that those who in 1714 built the walls of Farukhabad city received from 6 pies to 1½ annas³ daily.

¹ The wages and prices for 1856 and 1866 have been taken from Mr. W. C. Plowden's treatise on that subject, 1871. Those for 1878 have been kindly supplied by the present Magistrate and Collector, Mr. C. Watts.

² The wage must here include something more than the labour of the cartman. The hire of his cart, and perhaps bullocks, is probably thrown in. In one *tahsil* (Tirwa) the cartman's labour is separately waged at as 1½ daily in 1856, and as. 2 in 1866.

³ That is from 2 to 5 *faḥs* or pice. See Mr. Irvine's first article.

Between 1856 and 1866, wages were said to have shown an almost universal rise of one-fourth. The rise was ascribed to the increased price of provisions, which again was thought due to the influx of silver during the American war and heyday of the cotton trade. But if wages rose universally, their rise was of course most prominent in the case of unskilled labour. Mr. Plowden considers that between 1858 and 1868 the hire rate of porters increased by 14 per cent.

Food-prices may be treated in the same tabular fashion, the years selected being 1858, 1867, and 1876. The years 1868, 1869, 1877, and 1878 were affected by drought, and cannot therefore be considered fair specimens; the year 1879 is not yet concluded:—

Articles.	Average ¹ weight purchasable for one rupee in		
	1858.	1867.	1879.
Wheat	Sers 35 to 11	Sers 23 to 14	Sers 14 $\frac{5}{32}$
Barley	„ 50 to 13	„ 32 to 19	„ 18 $\frac{14}{16}$
Gram or chick-pea	„ 36 to 11	„ 26 to 19	„ 14 $\frac{15}{32}$
Moth pulse	„ 40 to 12	„ 35 to 22	„ 16 $\frac{9}{16}$
Bājra millet	„ 40 to 12	„ 27 to 19	„ 16 $\frac{29}{32}$
Judr ditto	„ 42 to 12	„ 26 to 19	„ 18 $\frac{4}{16}$
Masur or lentils pulse	„ 27 $\frac{1}{2}$	...	„ 14 $\frac{5}{16}$
Rices, best quality	„ 11	„ 5 $\frac{9}{16}$	„ 5 $\frac{31}{32}$
„ worst ditto	„ 19 $\frac{1}{2}$ to 9	„ 15 $\frac{5}{16}$ to 14 $\frac{1}{2}$	„ 12 $\frac{1}{16}$
Arhar pulse ... ..	...	„ 22 $\frac{11}{16}$	„ 14 $\frac{7}{16}$
Mash ditto ... ..	...	„ 20 $\frac{1}{2}$	„ 12 $\frac{10}{16}$
Mung ditto	„ 30 to 10	„ 30 to 20	„ 14 $\frac{2}{16}$
Peas ... ..	...	„ 27 $\frac{1}{2}$	„ 16 $\frac{19}{32}$
Kakni millet	„ 38	„ 32 to 28 $\frac{1}{2}$	„ 18 $\frac{10}{16}$
Maize	„ 50 to 13	„ 43 $\frac{1}{2}$ to 30	„ 19 $\frac{8}{16}$
Rausa pulse	„ 50 to 13	„ 32 to 23	„ 14 $\frac{10}{16}$
Marua millet	„ 57	„ 38	„ 15 $\frac{15}{16}$
Sama ditto	„ 38	„ 32	„ 13 $\frac{4}{16}$
Kodai ditto	„ 38	„ 25	„ 13 $\frac{5}{16}$

¹ The averages are taken by tahsils, the lowest and highest being shown.

Of the palpable rise in prices between 1854 and 1871 Mr. E. C. Buck¹ writes as follows :—" An examination of the list of prices since 1803 shows that there are three well-marked periods. The first was previous to the famine of 1817, the second between the famine of 1817 and 1854, and the third between 1854 and the present time. On an examination of the whole period between 1803 and 1871, it appears that the number of times which the price of wheat rose above 24 sers a rupee is equal to the number of times which the price of wheat fell below 24 sers. Excluding the four great famine years, 24 sers may, therefore, be taken as the medium price of wheat.² Now from 1803 to 1817 the price of wheat never fell below 24 sers. From 1817 to 1854 the price was 19 times above and 15 times below 24 sers, and from 1854 to 1871 it was 3 times above and 13 times below 24 sers. There is therefore an unmistakable rise in prices since the commencement of the century ; and it is a noticeable fact that although the price rose twice, in times of scarcity during the second period, above the maximum obtained in the third period, and several times to a height above the average, yet it always returned by a rapid and violent oscillation. But in the last period there has been no sign of the recovery of the price to its former condition. On the contrary, there is every appearance of its inclination to maintain a higher and more unvarying level. Still I think it would be advisable to suspend final judgment until the recurrence of a series of undeniably favorable seasons. Should these fail to restore prices to the average level maintained during the second period, the rise in prices will be unmistakable."

It should be added that the average prices of the principal grains for each decade since the cession have been as follow :—

Average prices for each decade.	Weight purchasable for one rupee.		
	Wheat.	Barley.	Joár.
	Sers.	Sers.	Sers.
1803—1810	41 $\frac{1}{2}$	54	58 $\frac{3}{4}$
1811—1820	37 $\frac{1}{10}$	53 $\frac{1}{2}$	41 $\frac{1}{2}$
1821—1830	32 $\frac{1}{2}$	49 $\frac{1}{2}$	45 $\frac{3}{4}$
1831—1840	30 $\frac{3}{10}$	45 $\frac{1}{10}$	44 $\frac{7}{10}$
1841—1850	35 $\frac{3}{8}$	47 $\frac{7}{10}$	47 $\frac{3}{10}$
1851—1860	33 $\frac{9}{10}$	45 $\frac{1}{2}$	41 $\frac{1}{2}$
1861—1870	22 $\frac{3}{8}$	32 $\frac{1}{10}$	24 $\frac{9}{10}$

¹ Report on Permanent and Temporary Settlements.
Farukhabad sers, of which 5 = 7 Government sers.

² The sers here spoken of are

The prices of 1876, quoted in the table first given, show that since Mr. Buck wrote the upward tendency has been maintained.

From what has been already said under the heading of "trade and manufactures," it is obvious that the district offers but little variety of investment to the speculator. Land, loans, and the grain trade seem to absorb almost all superfluous capital. The rate of interest charged in small transactions, when articles are pawned, ranges from 9 to 10 per cent. in Farukhabad city, and from 12 to 15 per cent. in the country. It is usual to require in pawn goods to the value of one and a half times the sum lent. When merely personal security is given, from 18 to 37½ per cent. is considered a not extortionate rate. Turning from small to large loans, we hear that when jewels or other valuable goods are pledged, interest at from 6 to 12 per cent. only is demanded; and when one banker lends to another on personal security, as little as 6 to 9 per cent. When land is mortgaged, the rate is from 10 to 24 per cent., according to the character of the borrower.¹

The whole system of agricultural loans is peculiar, and demands separate notice. Most husbandmen must borrow, either to pay their rent, or to buy their seed, or even to supply themselves with food until the harvesting of the crops. Grain borrowed for the last-named purpose is named *khad*, a word from the same root as the verb *khāna*, to eat; but with the prefix of *bij* or seed added, the title is sometimes applied to grain borrowed for any purpose. Money-loans are known as *takāvt*, that is, a "strengthenener" or "comfort."

More than one form of grain-loan here prevalent has found description in the notice on Bareilly. Here, as there, the lender takes advantage of the natural fall in prices between the time of sowing, when they are highest, and of reaping, when they are lowest. The terms of the account are astutely shifted from kind to cash when grain is dear, and from cash to kind when it is cheap. Thus, if 10 sers of seed are borrowed for the spring sowings in Kārtik (October-November), when the price is Rs. 4 per maund of 40 sers, the lender's books debit the borrower with Re. 1. At the reapings in Baisākh (April-May), when the market-rate has fallen to (let us say) Rs. 2 the maund, the cash figure is re-converted to grain, and the debt appears as 20 sers. Interest is now added at the rate of 25 per cent., which raises the sum to 25 sers. But the exaction does not cease here, and the addition of an extra ser per maund makes the total weight

¹ Thus Mr. Evans' notes and Mr. Tupp's *Imperial Gazetteer*. One would have thought, however, that the rate of interest depended rather on the nature of the title to the property mortgaged.

payable 26 sers. This extra (*úp*) payment, and the fact that $1\frac{1}{4}$ (*sawá*) is theoretically returned where one was borrowed, give the rate (*bháo*) here described the name of *úp sawáia*. As a matter of fact, much more than $1\frac{1}{4}$ times the loan is re-paid. In the extreme case just taken the debtor returns $2\frac{1}{2}$ -fold.

The *deorhiya* or "half as much again" system¹ resembled in principle the *úp sawáia*. While, however, no extra ser in the maund was required, the theoretical interest amounted to 50 per cent. It is pleasant to know that this grinding rate has now become almost if not entirely obsolete. It gave to the *Márwári* grain-dealers their nick-name of *Athbárhíya* or "eight-twelves," the men who expected 12 in return for 8.

Grain for food is borrowed whenever required from the dealer, and debited at its money value to the borrower's account in his books. To ensure repayment of this and similar loans, the lender (*byohára*) is sometimes placed in possession of the debtor's ripening fields. An estimate of the crop is made on the 15th of Aghan (November-December), if that crop be an autumn, and on the Akhtíj, or 18th of Baisákh (April-May), if it be a spring one. From the weight or money-value of the out-turn, the interest on the loan (and presumably the landlord's rent) is first deducted. Afterwards is subtracted the principal; and the balance, if any, is left to the debtor. It too often happens that there is no balance, or a balance to debit; and in this case the borrower remains at the mercy of his master the grain-dealer. In such transactions as these there is no fixed tariff of interest. The rate depends entirely on the lender's opinion of his debtor's solvency.

Money for rent is often borrowed on personal security; and in this case the interest may range as high as the half-anna per rupee monthly, or $37\frac{1}{2}$ per cent. yearly, already mentioned. Sometimes, however, a bond is taken that the loan shall be re-paid, with 25 per cent. interest, at time of reaping. On other occasions the money is repaid in instalments, and the system is then called *ughái*. A. for instance borrows Rs. 100. To begin with Rs. 2-8-0 are deducted, half for writing expenses, and half as a fee (*hammotar*) for the creditor's Brahman servant, who will come round to recover the later instalments. The initial net amount received by A. amounts therefore to but Rs. 97-8-0, but he will be required to pay Rs. 10 monthly for a whole year, or Rs. 120 in all. Calculated on the net sum borrowed, the interest amounts to something over 23 per cent.; but if A. fail to pay any of his monthly instalments, he must pay thereon further interest at the rate of $\frac{1}{2}$ an anna per rupee monthly. If, therefore, none of the

¹ Known by the same name in Gorakhpur and Champáran; in Bareilly called *deorha nirakh ááthe*.

instalments for the preceding eleven months were paid, the whole debt would at the end of the year amount to Rs. 140-10-0, and the interest on the net loan would reach something over 44 per cent.

In describing the weights of the district, precedence should be granted to the officially recognized Government standards. Their Measures of weight. unit, the *tola*, weighs about $\frac{3}{4}$ oz. avoirdupois. Five tolas = 1 *chhaták*, 16 *chhatáks* = 1 *ser*, 5 seers = 1 *panseri*, and 8 *panseris* = 1 *man* or maund. The *tola* weighs as much as one, the *ser* as much as eighty Government rupees; and the value of the maund in pounds avoirdupois is 111.725, that is, almost as much as an English cwt. The *ser* is employed chiefly in the weighment of spices, medicinal herbs, fruits, refined sugar, thread, copper, brazen and iron vessels, pewter, lead, and, strangely enough, milk. The maund is used mainly as a measure of grain, pulse, turmeric, clarified butter, oil and oil-seeds, morinda (*dí*) dye, hemp, indigo-seed, chalk, yellow clay, unrefined sugar, and salt. So much for the Government weights. In the sale of flour and pulse by retail, a *ser* weighing eighty-five instead of eighty rupees is employed; and in village markets, two other "country" seers, a large and a small, are current. The proportion of these latter to the official *ser* may be roughly expressed as follows:—Government *ser* 16, smaller country *ser* 17, and larger country *ser*, 22. Or, if the proportion be expressed in terms of the Government *ser*, the small country *ser* equals $1\frac{1}{16}$, and the large $1\frac{3}{8}$ of that weight. For gold and silver ornaments an entirely different standard exists, *viz.*, 8 *chánwals* = 1 *rati*, 8 *ratis* = 1 *másha*, 12 *máshas* = 1 *tola*, and 6 *tolás* = 1 *chhaták*. The *chánwal* was originally, as its name shows, a grain of husked rice. The *rati* is the seed of the *múlhati* or Indian liquorice (*Abrus precatorius*). It is a small red pea with a black small spot on it, and is perhaps on that account sometimes called *chashm-i-khurás*, or cock's-eye. The difference in the respective number of *chhatáks* contained by the goldsmith's and the Government tolas should be noticed. It reminds one of the English custom, whereby the ordinary pound (avoirdupois) has a smaller number of ounces than that (troy) used by jewellers.

Measures of distance or area are all founded on the *kadam* or pace. This Length. pace is not that of an ordinary male walker, but equals the distance which a woman, carrying a full water-pot on her head, would traverse in two steps. The *kos* theoretically measures 1,909 *kadams*: but in practice its length varies, even within the district. In the Káimganj tahsíl, as in Rohilkhand, it is equivalent to about a mile and-a-half English; but in the south of the district, as for instance in the Tirwa tahsíl, it is quite equal to two miles. Taking the *kadam* as $1\frac{1}{2}$ yards, which may be

considered its average length, we get a result for the kos of $2,863\frac{1}{2}$ yards, or 1·627 of a mile. For smaller measurements, as for instance those of timber and cloth, the English yard (*gaz*) is used.

The local *bigha* is the square of 20 kadams, measured by rope (*jári*); but as this rope is stretched between the hands of two men standing one at either end, and as weight thereby diminishes its length, that length is actually fixed at 22 kadams. In the *bigha*, as in the kos, there are local variations. The Government *bigha* is small, measuring but 2,756 square yards, or ·5694 of an acre; and the acre therefore contains 1·7561 *bighas*.¹ But if the Government (*pakka*) *bigha* is small, the local (*kacha*) *bighas* are smaller. The general proportion borne by the latter to the former is as 1 to 3; the official containing from $3\frac{2}{3}$ local *bighas* in the Aligarh, to $2\frac{1}{2}$ in the Tirwa táhsil. The standard used by the opium and canal departments is the *Akbari* *bigha* of 3,025 square yards, or 0·625 of an acre; and of such *bighas* the acre contains 1·6.

Turning to measures of time, we find no less than four æras in common use.

And time. These are (1), the *Sambat* of Vikramáditya, used only by Hindus, and dating from 57 B.C.; (2) the *Hijri*, used only by Musalmáns, and dating from Muhammad's flight to Madína, A.D. 622; (3), the *Fasli* of Akbar, which, used in revenue accounts, began with the lunar Hijri year 963 (1555 A.D.), and has continued concurrently with the soli-lunar *Sambat* years; and (4), the *Christian* with its solar calendar. The Hindu *Sáka* æra of Sáliváhana, dating from 78 A.D., is too little in vogue to be considered.

The *Sambat* year is called luni-solar because it consists of what are termed luni-solar months. The year itself is solar, and within a fraction of the same length as our own.² It is divided, moreover, into twelve equal parts or months; but all festivals and dates are reckoned, not by these simple divisions, but by lunar months, beginning with each new moon and containing thirty days each. "Hence," writes Dr. Forbes, "though the month Baisákh begins *de jure* about the 11th of April, it may have commenced *de facto* from one to twenty-eight days sooner." These lunar months are kept concurrent with solar time by the intercalation, and sometimes omission, of months and days. The intercalation of a day is familiar enough in our own leap-year.

As, therefore, the Hindu corrects his calendar by a solar standard, it is always easy to find with sufficient accuracy to what month of our year, or to

¹Or more roughly speaking, the *bigha* is a square of $52\frac{1}{2}$ yards, and equals about $\frac{1}{4}$ ths of an acre.

²The Hindu's allowance for the precession of the equinoxes, gives his year a tendency to fall slightly behind ours.

what year of our æra, his month or his year corresponds. The correspondence of the months may be thus shown :—

1. Baisákh = April-May.	5. Bhádon = Augt.-Septr.	9. Pús = Decr.-Jany.
2. Jeth = May-June.	6. Kuár or Asin = Septr.-Octr.	10. Mágh = Jany.-Febv.
3. Asárh = June-July.	7. Kártik = Octr.-Novr.	11. Phálgun = Febv.-March.
4. Sáwan = July-August.	8. Aghan = Novr.-Decr.	12. Chait = March-April.

The Christian year may be ascertained by simply deducting 57 from the Sambat. When, however, we wish to translate a Hindu day of the month into its equivalent of the European new style, it is best to consult an almanac. The days of the Hindu month are reckoned somewhat after the Greek fashion—that is, a fashion entirely different from our own. The month is divided into two halves, called the bright or waxing (*sudi*) and the dark or waning (*badi*); the days being numbered from one to fifteen in each half. Thus, “Wednesday, the first of January, 1879,” would be rendered Pús, bright half, 8th Sambat 1935, Wednesday. The days of the week are named in much the same manner and sequence as our own, after the sun, the moon, and the planets Mars, Mercury, Jupiter, Venus, and Saturn.

But if it is easy to ascertain the European equivalent for a Hindu month or year, it is as difficult to do so for a year or a month of the Hijri æra. The Muhammadan year is lunar, containing twelve months, of which each should count from the actual visibility of the new moon. Chronologically, however, the months are made up to 30 and 29 days alternately; and an intercalary day being added eleven times in a cycle of thirty years, the average length of the month is something under 29 days 12½ hours. For the same reason, the year averages something over 354 days 8½ hours. Nearer to solar correctness the conservatism of Islám cares not to bring it. And the result is that the Muslim counts 101 years where the rest of the world counts 98; while a Muslim month, in little over a third of a century, has fallen in every month and season of the Julian calendar. *Rabi* means spring; but the month so called often lends a spurious freshness to autumn.

The Christian year corresponding to the Hijri may, however, be approximately discovered thus :—From the given number of Muhammadan years deduct 3 per cent., and to the remainder add 621·54. The sum is the period of the Christian æra at which the given Musalmán year ends. This rule is founded on the fact that 100 lunar years almost equal 97 solar years, there being only some eight days of difference. A more accurate proportion would, as just pointed out, be 101 lunar to 98 solar, but this would lead to a rule less convenient for practical use.

When greater accuracy is required, and when the year, month, and day of the Muhammadan æra are given, the corresponding period of the Christian æra may be found still more closely by the following rule :—Express the

Musalmán date in years and decimals of a year, multiply by '97, and to the product add, as before, 621'54. The result will be the period, exact to within a few days, of the Christian æra. And if in the Musalmán date the day of the week is given, the precise day of our calendar may be determined.

The twelve Musalmán months are named as follows :—Muharram, Safar, Rabi the First, Rabi the Second or Last, Jumád the First, Jumád the Second or Last, Rajab, Shabán, Ramazán, Shawwál, Zi Kaada, and Zi Hijja. Except in the case of Friday the Sabbath, which is called Congregation day, and of Thursday, which is called Congregation eve, the Hindu names for days of the week are most often adopted.

The Fasli or harvest year was a compromise invented by Akbar's advisers.

The Fasli or harvest year. They saw the great inconvenience of the Muslim lunar twelvemonth, and found in the Hindu year a solar measure sufficiently correct for their purpose. But the Hijri æra they dared not alter. It was ordered therefore that for official purposes the Sambat year should be adopted, and that it should bear the number of the Hijri year (963) then current. In its first year, then, the fasli æra corresponded with the Hijri; but between the two the difference of solar and lunar years has since produced much divergence. Akbar's measure only resulted, indeed, in making confusion worse confounded. The Sambat and Hijri æras continue to exist side by side with the fasli; and since the introduction of a British agricultural year, the policy of retaining this failure of the sixteenth century may be doubted. The year of the fasli can be converted into the year of the Christian æra by adding 592'93 to the former. The months and days of the fasli are of course those of the Sambat year.

So much for the larger demarcations of time, the years and the months. The division of the day into watches, *gharis*, winks, and bipals, has been mentioned in the Budaun notice.¹

As early as the end of the sixteenth century and of Akbar's reign Kanauj had a mint for copper coinage. When this was abolished is unknown; but probably when the Bangash Nawábs established a mint for silver coinage near Farukhabad itself. The new institution stood within what are now the limits of the Fatehgarh cantonments. About 1755, during Nawáb Ahmad's absence at Dehli, his brother Sháista had struck several thousands of rupees worth seventeen annas each; but these were mostly destroyed under the Nawáb's orders. It will afterwards be seen that this Nawáb had a particular fondness for new coins; and during his reign the mint must have done a large business. In 1802 its management passed into the hands of the East India Company, who for a long

¹ Gazetteer, V., 87.

time coined rupees stamped with the name of the Delhi Emperor Shāh Ālam. In 1824, not long after the mint had begun to issue the Company's own rupees, it was closed. The machinery was removed to Calcutta. The Farukhabad rupee weighed, as already mentioned,¹ 169·2 grains troy, whereof 158·2 were pure silver and the remainder alloy. But it is now becoming very rare. While recommending in 1832 the restoration of the mint, the Farukhabad Commissioner informs us that "with landlord and tenant it is a general practice, when their circumstances are prosperous, to melt down Farukhabad rupees for ornaments for their wives and children."²

The statistical portion of this essay may be closed with some brief account of the district income and expenditure. To what these amounted in three out of the past twenty years can be thus shown:—

Receipts.	1863-64.	1870-71.	1877-78.	Expenditure.	1863-64.	1870-71.	1877-78.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Land revenue ...	11,93,820	11,71,160	10,38,386	Revenue charges,	94,680	86,790	1,53,713
Stamps ...	12,840	33,280	1,51,129	Excise (including	2,890	4,180	3,301
Miscellaneous and revenue receipts.	...	...	...	opium).			
Medical receipts (L. and J.)	...	...	...	Assessed taxes ...	659	280	150
Police ...	25,200	16,280	4,736	Stamps ...	5,510	6,570	1,299
Public works ...	...	...	...	Settlement ...	33,680	65,970	...
Income tax ...	66,740	1,14,500	24,306	Judicial charges...	97,630	71,128	1,23,959
Local funds ...	1,32,354	2,66,919	2,82,712	Police, district and rural,	1,05,370	1,60,266	1,54,396
Post-office ...	56,927	35,922	22,363	Public works ...	...	...	31,47,374
Medical ...	...	...	...	Provincial and local fund.	96,677	1,96,363	1,84,456
Education ...	...	220	1,120	Post-office ...	12,920	46,077	27,179
Excise ...	87,850	73,910	46,315	Medical ...	3,270	4,740	12,562
Canal (water-rate collections).	23,022	13,692	90,995	Educational ...	...	6,470	11,734
Forest ...	...	...	...	Canal ...	...	472	3,490
Cash transfer remittances.	14,04,390	57,108	8,75,636	Cash and transfer remittances.	4,53,437	1,22,794	2,63,102
Transfer receipts and money orders.	14,52,803	38,084	67,315	Transfer receipts and money orders.	22,19,837	3,68,391	2,18,328
Municipal funds...	36,115	49,429	60,889	Municipal funds,	37,045	48,403	60,111
Recoveries ...	21,052	3,312	915	Advances (recoverable).	3,85,479	1,092	13,075
Rates and fares ...	Included	in Local	Funds.	Pensions ...	9,860	14,080	19,381
Ledger and savings bank deposit.	Included	1,39,481	30,705	Ledger and savings bank deposit.	Included	96,148	33,223
Miscellaneous ...	800	5,940	1,060	Miscellaneous ...	2,810	240	8,342
Jail ...	...	1,611	18,346	Jail ...	11,180	39,650	91,634
Registration ...	...	9,336	10,224	Registration ...	...	4,522	4,748
Deposit ...	15,83,450	2,06,124	1,61,144	Deposits ...	2,83,150	2,09,883	1,61,302
				Malikāna ...	Included with Land Revenue.		3,145
				Military ...	4,25,666	2,08,632	2,22,085
				Interest and refunds	1,780	4,950	9,394
				Famine relief works (F. ch.)	...	...	7,460
Total ...	60,96,863	21,92,308	28,91,296	Total ...	42,83,521	17,59,094	19,42,536

¹ Gazetteer, V., 637.

² Letter dated 7th June, 1832, and preserved in Board's records. The public-works receipt accounts are not kept by districts, and cannot therefore be given. The same reason prevents the entry of the expenditure for 1863-64 and 1870-71.

Several items of the above account may require some explanation.

Municipalities and house-tax towns.

The municipal funds are collected and disbursed, chiefly on police, conservancy, and public works, by the corporation of Farukhabad-cum-Fatehgarh. In 18 lesser towns or villages (Amethi, Chhibrámau, Jalálabad, Káinganj, Kamálganj, Kanauj, Makrandnagar, Miran-ki-sarai, Miyárganj, Muhammadabad, Nimkarori, Saurikh, Shamsábad, Singtrámpur, Tálgrám, Thatia, Tirwa, and Yákútganj,) a house tax is levied under Act XX. of 1856 on well-to-do residents. It is assessed, under the superintendence of the Magistrate, by a *pancháyat* or committee representing the townspeople. The income and outlay, both of such towns and of the single municipality, will be detailed in the Gazetteer articles on each.

The income-tax was abolished in 1872. Under the Act of 1870, it

Income and license-taxes.

was in 1870-71 assessed upon all profits exceeding Rs. 500, at the rate of 6 pies in the rupee. The actual assessment amounted for the whole district to Rs. 1,19,999. There were 1,875 incomes of between Rs. 500 and 700 per annum; 408 of between Rs. 750 and 1,000; 26 of between Rs. 1,000 and 1,500; 110 between Rs. 1,500 and 2,000; 187 between Rs. 2,000 and 10,000; 34 between Rs. 10,000 and 1,00,000; and 3 above Rs. 1,00,000. The license-tax, imposed by Act VIII. of 1877, yielded in 1878-79 a return of Rs. 48,631.

Excise is levied under Act X. of 1871. The following table will show that the receipts have late years been more or less stationary:—

Year.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandu.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1872-73 ...	28,907	39	14,125	19,639	928	11,045	2,082	5	71,770	2,650	69,120
1873-74 ...	23,446	39	14,487	14,749	863	11,085	1,391	58	69,118	3,357	65,761
1874-75 ...	21,685	38	16,513	16,735	1,730	7,653	2,137	36	66,521	2,710	63,811
1875-76 ...	20,505	27	15,437	18,744	1,548	13,427	2,502	18	72,201	2,874	69,327
1876-77 ...	19,960	21	15,528	15,275	1,825	9,127	1,461	3	63,200	2,908	60,292

Stamp duties are collected under the Stamp Act (I. of 1879¹) and Court-fees Act (VII. of 1870). The following table shows, for the same period as the last, the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.	Rs.
1872-73 ...	6,134	25,179	95,797	329	1,91,438	3,336 6 0	1,28,102
1873-74 ..	6,032	31,493	1,23,546	193	1,61,264	1,940 10 0	1,59,323
1874-75 ...	6,089	33,398	1,20,041	268	1,59,797	2,339 2 4	1,57,457
1875-76 ...	4,420	27,574	1,04,539	365	1,36,899	2,962 12 10	1,33,936
1876-77 ..	5,351	29,190	1,24,376	46	1,58,963	2,220 7 0	1,56,742

In 1876-77 there were 4,639 documents registered under the Registration Act (VIII. of 1871), and on these fees to the amount of Rs. 9,264 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 4,742. The total value of all property affected by registered documents is returned as Rs. 16,47,896, of which Rs. 15,10,318 represent immovable, and the remainder movable property.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. This amounted in 1878 to 15,567, of which 5,525 were decided by civil, 3,867 by criminal, and 6,175 by revenue courts.²

The medical charges are in great part incurred at one central and three branch dispensaries. The first is at Farukhabad; the three latter are those of Pannu Lál at Fatehgarh, of Káimganj, and of Mírán-ki-sarái. At these institutions cases are treated and medicines dispensed by Native Doctors, under the general supervision of the Civil Surgeon. The diseases which most often call for treatment are the prevailing endemics—intermittent or remittent fever, stone in the bladder, and hydrocele. “The first two,” writes Dr. Reid, “are attributed to a presumed malarial influence or telluric poison; the third to a hypermucous secretion, precipitating the urinal salts of a vegetarian drinker of water which has been acted on by *kunkur* (limestone); and the fourth to the influence, on the secretory function of the tunica vaginalis, of the cold morning bath followed by a warm one from the wet *dhoti* (loin-cloth).” Of late years, he continues, there has apparently been less calculus and more fever. Amongst other

¹ This Act has lately superseded that (XVII.) of 1869.

² In the preceding year the total number of revenue cases had been 3,947 only, and cases of all kinds had been fewer.

maladies which have diminished the chief is small-pox. The reason of its decline may be sought in the increasing operations of the Government vaccinator. In 1873-74 as many as 6,521 out of 7,886 such operations were successful; in 1874-75, 5,893 out of 7,420; 7,078 out of 7,965 in 1875-76; 9,506 out of 10,166 in 1876-77; and in 1877-78, 12,391 out of 12,920. From time to time an epidemic of cholera fatalises the rainy season, and the last such visitation was in 1875. The hot-weather is the usual season of small-pox, and the debateable period between rains and winter is the time when fevers flourish most. The following table shows what during five recent years have been the principal causes of mortality:—

Year.	Fever.	Small-pox.	Rowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1873 ...	8,919	1,493	837	63	781	12,581	13.69
1874 ...	11,313	3,305	1,436	54	1,205	17,814	19.39
1875 ...	13,287	283	2,54	2,323	1,754	20,609	22.43
1876 ...	15,414	633	2,948	266	3,490	23,200	25.25
1877 ...	12,647	798	1,816	12	3,988	18,711	18.25

The chief peculiarity of the treatment adopted by native physicians is the prescription of cooling medicines for diseases supposed to arise from heat, and of heating medicines for those ascribed to cold. On the same principle, all foods are divided into two natural¹ classes, hot and cold, which are respectively deemed to cause hot and cold, or cure cold and hot diseases. There are, however, two classes of native specialists who disregard the thermometrical source of the malady. The Yunánís or Grecians prescribe cooling, and the Misránís or Egyptians heating medicines for all diseases, whatever their supposed origin. A sufficiently exhaustive list of the drugs used by such empirical practitioners will be found in the Etáwa notice.² Many of the simples employed are not without their value in scientific pharmacy; but the variety of vegetables which contribute to the druggist's stock-in-trade is surprising. Almost every common plant, if not poisonous, is laid under requisition; and a list kindly supplied by Dr. Reid shows also some plants which are foreign and uncommon. Pumpkins and pears, mango-leaves and melonseed, violets (*binafsha*) and onions, are mingled in strange confusion. The minerals used are comparatively few, but include several precious stones, such as rubies, pearls, and lapis-lazuli.³

¹ Artificial heating, as in cookery, has nothing to do with the matter.

² How these are applied is not shown.

³ Gazetteer, IV., 203.

And the animal portion of the pharmacopœia is limited to suet, wax, and leeches.

The diseases which attack cattle are chiefly the same as those already described in the Budawn notice, *viz.*, rinderpest and

Cattle disease.

foot-and-mouth disease.¹ The first is known when

light as *chechak*, and when malignant as *bedam*: the second as *khurpaka*. Dr. Reid mentions a third disease, *aphra*, which from its name would appear to be accompanied by a distention of the belly.

The earlier history of the district has been told in the introduction to this

History. Hindu period, volume, and a very brief recapitulation will suffice legendary. to remind the reader of the principal facts. In both

legend and chronicle Farukhabad is rich. Blessed with a primæval civilization, it became the site of three cities which attracted the notice of the poet, the pilgrim, and the traveller. Kampil or

Kampil.

Kampilya is mentioned in the Mahábárata as the

capital of Southern Panchála. It was here that King Drupada established his court when ejected from the northern half of his realm;² here that the five Pándavas married his daughter Draupadi. The lunar dynasty, represented by Drupada, had according to the Puranas reigned here for some generations. Whether solar princes ever hold sway at Kampil is doubtful; but Ráma, the great hero of the solar line, is still invoked at rustic festivals as lord of that city.³ It is in the sacred poem (Rámáyana) recounting his

Sankisa.

adventures that Sankisa or Sankásya is mentioned for the first time. This, the second ancient city of

the district, is described as founded upon the banks of the Ikshumati or Káli Nadi by a prince of the line of Ikshváku. In the same poem St. Viswa-

Kanauj.

mitra tells Ráma how the third great city, Kanauj, was founded; how it derived its name of "the hump-

backed maiden (*kanya-kubja*)" from the founder's daughters, deformed by the curse of a hermit whose love they had despised.

But it is not only for poetic legends like these that Kanauj is distinguished.

Buddhist period.

In the town of the humpbacked maidens the district finds the nucleus of its early history. That history

may be said to begin in the third century before Christ, when the great Buddhist King Asoka is reigning. He built at Kanauj two relic-temples, and at Sankisa one of his ubiquitous pillars. He was succeeded by other Buddhist monarchs, notably the Gupta dynasty which ruled Kanauj from the beginning

¹ Gazetteer, V., 133-4. Ahichhatra in Bareilly.

² Gazr., V, 643 The capital of Northern Panchála was
³ See account of the Deothán festival, *ibid* 581.

of the *Saka* æra (78 A.D.) until the fifth or sixth century after Christ.¹ The second and greatest king of this line was Samudra Gupta, and of his wide domains Prinsep thinks that Kanauj itself was capital. The Guptas were, either immediately or after a short interval, succeeded by another Buddhist dynasty called the Aditya or Vallabhi. The date of their accession is fixed at about 580 A.D.; and they early acquired the whole of Northern India from Nepál to the Narbada, from Kashmír to Assam. Kanauj was now at the zenith of its prosperity, and the capital of modern Hindústán. But in the reign of Siláditya (614-40) this great empire was again reduced, and we see traces of the returning ascendancy of Brahmanism. The sway of Buddhism must have lasted near a thousand years; and it is chiefly from the accounts of Buddhist pilgrims that the historian of this period supplements the disjointed records of coins and inscriptions. Both Kanauj and Sankisa were visited in the fifth century by Fa Hian, and in the seventh by Hwen Thsang. The latter describes Kanauj as ruled by a Fei-she, that is probably by a Vaisa or Bais Rájput.

In the beginning of the tenth century, when the former place is mentioned by Arab travellers,² Buddhists had certainly cal. given place to Hindus; and towards the close of that century Kanauj became the seat of a Tomar or Gahrwár³ Rajput dynasty. It was probably a Tomar or Gahrwár prince who surrendered to the first Muslim invader, Mahmúd of Ghazní, in 1017. This surrender was the foundation of a lasting friendship between the conqueror and the conquered. When, to punish the Rájá's alliance with Mahmúd, the Kálinjar and other princes invaded Kanauj, Mahmúd twice (1022-23) came to that Raja's assistance. But in vain. The Kálinjar prince, whoever he was, seems to have maintained his hold over the country, and some thirty years later (1052) Kanauj was conquered by the Ráthors under Chandradeva. Dehli was about the same time rebuilt by the Tomars under Anangpál, and henceforth until the Muslim conquest the two kingdoms were at continual war. The boundary between the two was, according to Tod, the Káli Nadi; and they must therefore have shared between them the modern district of Farukhabad.

The Tomars were succeeded at Delhi by the Chauháns, and at Kanauj the Ráthors ruled on. But both dynasties were doomed to destruction before the end of the twelfth century. In 1193 Shiháb-ud-din defeated and slew Prithvírájá Chauhánu, the last Hindu king of Dehli; and returning in the

¹ The dates of this dynasty are very variously given by different authorities.

Zaid, Ibn Haukal, and Al Masaúdi.

² Abú ³ The claims of the Tomars have been discussed in the introduction; those of the Gahrwárs *supra*, pages 67-68.

following year defeated and slew Jaichandra Ráthor, last Hindu king of Kanauj.¹ With these events the introduction closes, and the later history of the district may now be taken up in detail.

For some years after Shiháb's visitation the Hindús remained humble and quiescent. As Viceroy in India he had left his former slave Kutbu-d-dín, and continuing the Muslim conquest in the neighbouring district of Budaun, Kutb read the Rájputs yet another lesson on the folly of resistance (1196.² Ten years later the Viceroy became first Emperor of Dehli, but the Hindús showed no disposition to repudiate his empire. It was not until he was dead and Shamsu-d-dín at Khor. Shamsu-d-dín (1211-36) reigning in his place, that the Rájputs of this district tried the risky experiment of rebellion. On the downfall of Kanauj some of the Ráthors had fled northwards, and founded on the cliff of the Ganges a fortress named Khor. Here they seem to have been so unfortunate as to quarrel with a Musalmán divine called Sháh Azíz-ud-dín. The rights of the dispute we are not told. But the result was that the Emperor Shams came down the Ganges in ships, and from those ships defeated the Rája of Khor. The Rája Jaipál fled to Kumaun, while Shams destroyed Khor and built near it, from its ruins, a town named Shamsabad. The story of Azíz-ud-dín is taken from a "somewhat apocryphal biography" of that worthy;³ but the destruction of Khor and foundation of Shamsabad by Shams are attested also by local tradition.⁴ Khor must, however, have been rebuilt and re-occupied. It is mentioned in much later times, and Jaipál's descendants flourished there to the sixth generation. It is perhaps to this affair with the Khor Rája that Hasan Nizámi refers when he credits Shams with the 'conquest of Kanauj and subjection of powerful Ráis.'⁵ How little apprehension that monarch felt about the security of Kanauj itself is shown by his in 1234 ordering the garrison of that town to join other forces in expeditions against Kálinjar and Jammu.⁶

Shams has been dead and buried for eight years before we next hear of Kanauj. The dissolute Emperor Ala-ud-dín Kanauj granted to Jalál-ud-dín, 1244. Masaúd is reigning, He releases his uncle Jalál-ud-din from confinement and grants him "the district of Kanauj" as maintenance (1244).⁷ In 1247, the year after Ala-ud-din's death, the forces of his successor Násir-ud-dín were sent to punish the Hindús of that district, who

¹ Besides being the last Hindu king of Kanauj, Jaichandra seems to have been one of the first possessors of a false set of teeth. By this his corpse was recognized. See Elphinstone, Bk. V., chap. IV. ² Gazetteer, V, 90. ³ Quoted in Elliot's *Glossary*, art. "Burhanga."

⁴ *Ibid.* and Mr. Evans' notes on the history of pargana Shamsabad. ⁵ *Taj-ul-Madr*, Elliot's *Historians* (Dowson's edition), II., 121. ⁶ *Tabakát-i-Nasiri* *ibid* 368. ⁷ *Ibid*, 344.

had again proved contumacious. We are told that the infidels shut themselves up in Nandana or Talanda, a village in the neighbourhood of Kanauj. Their fortress was "very strong, vying with the wall of Alexander;" and they themselves were "resolved to fight to the last extremity." But after a murderous conflict of two days "the rebels were sent to hell and the place was subdued."¹

It was in the northern half of the district that disturbances some twenty years later demanded suppression. The reigning emperor, Ghiyás-ud-dín Balban (1266-86), though perhaps justly reviled as a narrow-minded tyrant, was as a protector of life and property considerably in advance of his age. Highway robbers were his pet aversion. Hearing that Kampil and Bhojpur were the strongholds of marauders who stopped traffic on the public roads, he marched thither in person and erected at each a strong fort. For the maintenance of the Afghán garrison which he placed in these forts he set apart cultivated lands.² He was recalled to Delhi by news of disturbances in Rohilkhand. "Sixty years," writes Ziya-ud-dín of Bulandshahr (*Barni*), "have passed since these events, but the roads have ever since been free from robbers."³ We have here the first mention of Afgháns in Farukhabad; and it may be safely assumed that some of the Pathán colonies in the northern parganas are at least partly descended from these garrisons of Ghiyás-ud-dín.

The fort which he had erected at Bhojpur was again, towards the close of the century, visited by royalty. In the reign of Jalál-ud-din Khilji (1290), *Key of Victories*, a part of his *Perfect Light*, the poet Amír Khusru sings the exploits of the gentle old emperor Jalál-ud-din Khilji (1288-95). We are told that in an expedition (1290) against a chief named Alp or Alagh Gházi, the emperor departed towards Bhojpur, and that his light illumined the banks of the Ganges. By his hands was wrought a work which had been hard of accomplishment to former kings, for when he reached the banks of the Ganges, he built a bridge over that river.⁴ He gathered gold from the chiefs of the Ganges, for he had the power of crossing the stream at his pleasure. When he had finally crossed it, he continued his march into North Rohilkhand.⁵

Half a century has passed ere next this district is mentioned. At the same time (1340) as Bengal revolted against the emperor Muhammad Tughlak, that accomplished

¹ *Tubakát-i-Nasiri*, 347. ² Such garrison lands were known as *haveli*, a title which lingers in the names of many places to the present day. ³ *Tárikh-i-Firozsháhi*. Dowson's Elliot, III, 105-06. ⁴ By a bridge must of course be understood a bridge of boats. ⁵ *Ghurraul Kamál*, Elliot, III, 538-39. For some account of Amír Khusru see Gazr., V, 160, note; and for Jalál-ud-dín's exploits after crossing the Ganges, *ibid.*, 659.

madman "led forth his army to ravage Hindustán. He laid the country waste from Kanauj to Dálamau,¹ and every person that fell into his hands he slew." Many of the inhabitants fled for refuge to the forests which then thickly studded the country; but Muhammad surrounded these hiding-places, and gradually closing in towards their centres, slaughtered every one he caught therein.² It is hardly surprising to hear that a monarch of this sort was recalled from such pastimes to quell a revolt in another part of India. But he was not absent for many years. The desolation which he had wrought around Dehli caused him, about 1345, to remove his capital to this part of the country. Passing Kampil and Khor, he seems to have retraced his steps into the Eta district, where he encamped in thatched huts at a place called Sargdwári, or Heaven's-gate. Here he lingered a considerable time, writing despatches to the Caliph of Egypt, the Prophet's vicegerent on earth. Three revolts in different parts of India had arisen and been crushed, when a revolt blazed forth at Sargdwári itself. "The weakness of character and ferocity of temper" displayed by the emperor drove one of his principal courtiers, Aín-ul-mulk, into rebellion (1346). He had been governor of Oudh, and suspected his master's object in transferring him to the Dakkhan. Having been joined by his brothers, Aín one night seized the royal beasts of carriage and absconded into this district. After waiting a short time at Sargdwári for fresh forces and fresh means of transport, Muhammad followed him. He marched to Kanauj and encamped in its suburbs; but by this time the rebels seem to have crossed the Ganges. Encouraged by a mistaken hope that many of his army would desert him, they recrossed the river below Bángarmau in Unáo and offered battle. Whether the conflict took place in this district or the adjoining part of Cawnpore is uncertain; but the rebels were routed and Aín's two brothers slain, while Aín himself was taken prisoner. Strangely enough the tyrant, who had encircled and slaughtered inoffensive peasants like deer, forgave this notorious traitor.³

After this follows another historic gap of forty-five years. The silence
 93. Ráthor rebellions 1392- is at length broken by the turbulence of the

Ráthors, the old masters of the district, who with the Chaubáns and Solankhis of surrounding tracts in 1392 revolt. The emperor Násir-ud-dín Tughlak marched in person to Etáwa, from which the rebels fled. He then visited Kanauj, crossed the Ganges, "punished the infidels of Kanauj and Dálamau," and recrossed into the Dúáb. On his

¹ On the Ganges, in Ráe Bareli. In the same reign Ibn Batúta describes Kanauj as a small town.

² *Tárkh-i-Firozsháhi*, Dowson's Elliot, III., 243.

³ *Ibid*, 246-49; and

Elphinstone, Bk. VI., chap. 3.

way up-country he built at Jalesar a fort which he called Muhammadabad, after the name he had borne before his accession. The place thus founded must not be confused with the Muhammadabad of this district.

If the object of the fort was to overawe the Rájputs, that object was not attained. The leader of the Ráthors, Rái Sarvádharan,¹ had warmly supported the emperor in the conflicts which gave him the throne, and perhaps had little respect for one whom he regarded as his creature. He in 1393 again rebelled, and General Mukarrab-ul-Mulk was sent to Muhammadabad to oppose him. That officer preferred stratagem to strategy. Making treacherous promises which induced Sarvádharan and other Rájput chiefs to submit, he conveyed them all to Kanauj. Here all except Sarvádharan, who escaped, were put to death; and Mukarrab returned gaily to Muhammadabad. He was joined not long afterwards by the emperor, who came to inspect buildings begun last year at that place. Here Násir-ud-dín fell ill, and here he seems to have died early in 1394.²

He was succeeded by a minor, whose minister at once became all-powerful.

Foundation of the Jaunpur kingdom, about 1395.

To his former title of Lord of the World (*Khwája-i-Jahán*) the favourite quickly added that of King of the East (*Malik-ush-Shark*). The latter denomination was purely honorary, and common enough among the courtiers of the day;³ but Khwája-i-Jahán determined to make it a reality. His original government was Jaunpur, and we are told that on returning to its capital in 1394, he punished the rebels of Etáwa and Kanauj.⁴ But to the government of Jaunpur he gradually added those of Oudh, Bihár, and Kanauj itself, thereby laying the foundations of a kingdom. The independence of this new realm became an accomplished fact some five years later, when the invasion of Timúr left the Delhi empire prostrate. On Timúr quitting India we find the southern half of this district under the absolute sway of Khwája's son Mubárák (1399). Dehli next year falls, in exactly the same manner, to the lot of a chief named Ikbál Khán.

¹ The Sarvádharan and Rái Sar of the *Tabakát-i-Akbari*; Sarvádhan Ráthor of Farishta; Rái Sarwar of Elphinstone; and Rái Sir of the *Tárikh-i-Mubárák-Sháhi*. In Mr. Dowson's text of the last named work the name is split into two:—"Sabir the accursed, and Adharan."

² *Tárikh-i-Mubárák Sháhi* and *Tabakát-i-Akbari*, Dowson's Elliot, IV., 26-27. See also Elphinstone, Bk. VI., chap. 3.

³ Thus Firoz Tughlak (1351-88) confers the title on one Mardán Daulat and Mardán's son, Shams-ud-dín Sulaimán, both holding it at the same time. It was held later by Sayyid Khizr Khán, the son of Shams-ud-dín, and afterwards (1414-21) emperor. Mahmúd Tughlak conferred it not only on this Khwája-i-Jahán, but on one Malik Tuhfa; and Khizr Khán, when he himself came to the throne, on General Táj-ul-Mulk and his own son Mubárák, afterwards emperor (1421-35). After his accession Mubárák bestowed the title on Sarwar-ul Mulk, Mahmúd Hasn, and Sultán Sháh, who all three held it at the same time. But we need pursue the subject no further; all these instances are taken from a single history, the *Tárikh-i-Mubárák-Sháhi*, and many others might be quoted from the same authority. The reader may, however, be reminded that it was from this title, held by the founder of the kingdom, and afterwards enlarged to Sultán-ush Shark, that the Jaunpur kings borrowed their sobriquet of *Sharki*.

⁴ *Tárikh-i-Mubárák-Sháhi*, Elliot, IV., 29.

In the course of Ikbál's efforts to restore the Dehli empire Kanauj was not forgotten. The king of Jaunpur had permitted the ex-emperor Mahmúd Tughlak to live in that city; and Ikbál had therefore more than one reason to draw him towards it. Marching down country in the last month of 1400, he traversed Eta, and at Patiáli defeated the irrepressible Sarvádharan, who had ventured to resist him. He pursued the enemy to "the confines of Etáwa," and thence proceeded to Kanauj. Whilst he was here King Mubárak marched to oppose him. "The river Ganges flowed between the two armies, and neither was able to cross. This state of affairs continued for two months, when each party retired to his own home."¹ Insignificant as this affair seems, it was the prelude to constant struggles between Dehli and Jaunpur. During such struggles the Jaunpur kings usually found in Kanauj a convenient base of operations. As in the earlier struggles between Tomárs and Ráthors, as in the later conflicts between the nawábs of Farukhabad and of Oudh, the north and the south of the district were divided between rival rulers. And until the final triumph of Dehli, nearly eighty years later, Farukhabad was seldom suffered to enjoy a permanent peace.

In the very next year (1401), for instance, Ikbál again marched towards Kanauj, bringing with him the ex-emperor Mahmúd, of whom he had at length got possession. Ibráhím had just succeeded his brother Mubárak as king of Jaunpur, and advanced to oppose the invasion. Again the armies of Dehli and Jaunpur drew up near one another, and again they parted without fighting. While a battle was still deemed imminent, Mahmúd, on pretence of hunting, left the force of Ikbál and joined that of Ibráhím. But receiving from Ibráhím the cold shoulder, he retired to Kanauj, expelled that monarch's governor, Malikzáda Harbúi, and installed himself as ruler of the Jaunpur domains in this district. At Kanauj all ranks rallied round him. Neither Ikbál nor Ibráhím ventured to disturb his possession, and here he contentedly remained.

Three years later, however, Ikbál led a force to Etáwa, where Sarvádharan and several other Rájput chiefs had ensieged themselves (1404). After a four months' blockade they capitulated, and Ikbál was free to proceed against Mahmúd at Kanauj. But "the place was strong and he could not take it, so he returned to Dehli disappointed." In the following year, being then on a campaign in the Panjáb, he was slain. Mahmúd was invited to resume the throne of Dehli, and left Kanauj (1405).

¹ *Tárikh-i-Mubdrak-Shahi*, Dowson's Elliot, IV., 37-38.

Returning as emperor in the following year (1406), he found the city threatened by Ibráhím's Jaunpur troops, which soon after actually crossed the Ganges. One would have thought that now at last the two armies must exchange blows. But with that same strange regard for each other's prowess as had throughout characterized the struggle between Jaunpur and Dehli, both forces returned home without fighting. When, however, Mahmúd was well on his way to Dehli, Ibráhím stealthily led back his levies and beleaguered Kanauj. After a siege of four months, during which no rescue came from Dehli, the governor, Mahmúd Tarmati, was forced to surrender. The fief of Kanauj again fell into the hands of Jaunpur, and was bestowed on Ikhtiyár Khán, grandson of an officer who had in some way been connected with Kampil.¹ From Kanauj Ibráhím made next year an unsuccessful expedition against Dehli.

But though Jaunpur held the south of the district, Dehli for some time continued to assert its authority over the north. Thus in 1414, the first year of the emperor² Sayyid Khizr's reign, his general, Táj-ul-Mulk, after chastising the Katehriya infidels of Rohilkhand, crossed over into Sargdwári of Eta. Marching into this district, he again chastised the infidels—this time Ráthors of Khor and Kampil. He then left for Gwáliár and other places, returning to Dehli by way of Etáwa, and once more "chastising the infidels," probably Chauháns. Two years later (1416), he was again sent to Gwáliár, and on his return again proceeded towards Kampil, to see how the Rájputs here and across the river were behaving. As, however, both Katehriyas and Ráthors seemed cowed, he marched back to Dehli.³

Seven years later the next emperor, Sayyid Mubárah, crossed over from Dehli defeats, Jaunpur, Rohilkhand in person (1423). He "attacked the country of the Ráthors, putting many of the infidels to sword;" and, after encamping for some days on the banks of the Ganges, left a detachment in the fort of Kampil and departed. The son of Sarvádharan, who had submitted and followed the royal retinue, professed alarm at the presence of this detachment, and fled to Etáwa. He was pursued and besieged by Khair-ud-dín Khán,⁴ who at length forced him to submit and pay arrears of tribute. In 1424, the emperor again crossed from Rohilkhand, intending to harry Kanauj. But "there was a terrible famine in the cities of Hindustán, and so the army

¹ *Ibid*, 38-47. This officer's name was Yár Khán-i-Kampila, or Yár Khán of Kampil.

² *Emperor* may perhaps seem too high a title to apply to the monarchs of the Sayyid dynasty, who were in reality very small kings indeed. But, sitting as they did on the throne of Dehli, they were the representatives of past and future emperors; and to avoid confusing them with the kings of Jaunpur, it will here be best to concede them the imperial title.

³ *Tasikh-i-Mubarak-Shahi*, Elliot, IV., 48.

⁴ Khair-ud-dín was one of those who bore the title of Malik-ush-Shark.

advanced no further."¹ A few years afterwards, Mubárák being still on the throne of Dehli, Ibráhím, king of Jaunpur, marched up the Káli nadi to oppose him. The Jaunpur forces started probably from Kanaúj, and had penetrated into Etáwa before they were met by the emperor. They, however, declined battle for the time, and were defeated by his forces elsewhere (1426).²

The defeat quieted Jaunpur, while the unenterprising character of Mubárák's successors deterred Dehli from following up its victory. But the struggle is renewed, (1452), There ensued a peace of over twenty-five years, which was broken only when a fresh dynasty had ascended the imperial throne and a fresh king ruled at Jaunpur. Bahlol Lodi had succeeded the Sayyids, and Mahmúd had succeeded Ibráhím. The immediate cause of war was a woman. His favourite consort, the "Queen of the World (*Malika-i-Jahán*)," persuaded King Mahmúd to attack Dehli. She was related to the retired emperor Sayyid Alá-ud-din, then living at Budaun; and perhaps thought that the relationship gave her husband some claim to the empire. Be this as it may, that husband advanced against Bahlol and encamped in the neighbourhood of Etáwa (1452). The war thus begun lasted "with short intervals of hollow peace" for twenty-six years, and ended in the complete re-annexation of the Jaunpur kingdom to the Dehli empire (1479).³

In Etáwa Mahmúd was met by Bahlol's army, and an indecisive battle followed. Next day Kutb Khán of Rápri and Pratáp and Shamsabad becomes a bone of contention (1452-57). Chauhán of Kampil,⁴ both chiefs who had been treated kindly by Bahlol, succeeded in bringing about a compromise. It was arranged that the country which had belonged to the Emperor Sayyid Mubárák (1421-35) should be left in the possession of Bahlol; while what King Ibráhím had held should remain with his successor Mahmúd. By this treaty Shamsabad and its neighbourhood, of which Jaunpur had seized possession, reverted to the emperor. But the king's governor of Shamsabad, one Júna Khán, refused to obey the order by which his master bade him surrender that place to the emperor's agent, Karan Ráthor. Bahlol thereon marched to Shamsabad, took the fort and town from Júna, and gave them to Karan. This Karan, last rája of Khor, was the seventh in descent from the Rája Jaipál who had opposed Shams-ud-din.⁵

¹ *Tárikh-i-Mubárák-Sháhi*, Elliot, IV, 58-61
Lodi, Dowson's Elliot, V, 80; and Elphinstone, Bk. VI, chapter 3. The quotation is from the latter.

² *Ibid* 64-5

³ *Tárikh-i-Khán Jahán*

⁴ His correct name and style would seem to have been Rái Pratáp Rudr Chauhán, of Bhongáon, Patiáli, and Kampil. The native history last quoted (Elliot, V., 74) describes him as holding all these places during the reign preceding Bahlol's, and some account of him will be found in Gazr., IV, 551, (Mainpur).
⁵ The authority for the last sentence is Mr. Evans; that for the rest of the paragraph the *Tárik-i-Khán Jahán*, just quoted. The Rájput genealogies supplied by the former tally remarkably well with the statements of Muslim chronicles.

Mahmúd's deputy had disobeyed his orders, and the king was not bound to support that disobedience. But angered at Bahlol's interference, or eager for a fresh cause of quarrel, he marched on Shamsabad. His forces were attacked at night by those of the emperor, under the latter's cousins Darya and Kutb Kháns; but Kutb was taken prisoner. Leaving several officers to watch the town and assist Rája Karan, who was in the fort, Bahlol took the field in person. But before he could effect an attack, his adversary Mahmúd died (1457). Conciliation was again brought about by the grandees on either side. It was this time agreed that Bahlol should retain what had been held by his immediate predecessor, Sayyid Ala-ud-dín; while Muhammad, the new king of Jaunpur, should keep what had been ruled by Mahmúd. In the latter definition Shamsabad seems not to have been included. It was not, at least, given back to Jaunpur.

Now the Sun-Lady (*Shams-Khátún*), the chief empress of Bahlol, was the sister of that Kutb Khán who had been taken prisoner. As Bahlol approached Dehli she sent him a message that it would be unlawful for him to sleep while her brother was in confinement. Unless, indeed, that brother were released, she would kill herself. Stung by her reproaches, Bahlol at once turned back upon the Jaunpur territory; while Muhammad, who had retired towards Jaunpur, advanced to meet him. Marching through this district, the king was first to reach Shamsabad. He wrested it from Rája Karan, reinstating Júna as governor. Some Hindu chiefs, including Pratáp of Kampil, were now frightened into declaring for Jaunpur; and Muhammad passed on into Mainpuri, where his army met the emperor's. Desultory fighting continued for several days, during which Muhammad, who was passionate and cruel, sent orders to Jaunpur for the execution of Kutb Khán. But Kutb was luckily protected from death by the queen-mother. On a treacherous pretext Muhammad allured the venerable lady toward his camp. She had proceeded as far as Káuaúj when turned back by the news that during her absence he had procured the murder of his brother, her son. Not long afterwards another brother was taken prisoner by Bahlol, another fled, and Muhammad himself retreated to Kanaúj, hotly pursued by the imperial forces. On his arrival at Jaunpur he was deposed and murdered in favour of Husain, the brother whose flight had preceded his own (1457).¹

Not being in a position to resume hostilities just then, the new king at once made peace. Kutb Khán was released in exchange for the Jaunpur king's brother; and Bahlol left the district, without even caring to recover

¹ *Tārkh-i-Khán Jahán Lodi*, Dowson's Elliot, V, 81-4.

Shamsabad. This omission he seems to have regretted; for not long afterwards he returned, expelled Juna, and restored Karan. The war of course blazed forth afresh, and Pratáp Chauhán having again declared for Jaunpur, Bahlol retired to Dehli. Hither he was pursued by Husain, and after a week's fighting outside the walls of the capital, a truce was arranged. Both monarchs were to remain within their own territory for a space of three years. But the attempt to fix a term was of course nugatory; and within the three years Husain seems to have broken the truce almost as many times.¹

But his reign and his dynasty were doomed. In 1478 the tide turned decisively against him. On the death of his father—Shamsabad is finally recovered by Dehli (1478), in-law Sayyid Alá-ud-dín, he had hurried from Etáwa and seized that retired emperor's government of Budaun. Bahlol returned hastily from Sírhind, and drew the invader into some unimportant skirmishes around Dehli. But Husain having been imprudent enough to strike a truce and retire towards Jaunpur, the emperor repaid him in his own coin. Breaking the truce, Bahlol fell upon the retreating forces of Jaunpur, which he defeated with severe loss. Following up his success, he descended the Dúáb, annexing the Jaunpur territory. Kampil and Shamsabad are specially mentioned amongst the parganas thus recovered. But Husain stood at bay in Mainpuri, and peace was again declared.

In the following year he again attacked Bahlol. The result was a series of defeats in the Dúáb, Bundelkhand, Oudh, and Jaunpur itself. The baffled king fled at last to Bihár, while Bahlol enthroned his own son Bárbak Lodi at Jaunpur (1479). The abolition of the kingdom was perhaps forbidden by motives of policy, but its preservation was a sure source of future trouble to Dehli.

This was proved in the very first year of the next reign, when Sikandar had succeeded Bahlol (1488). Whilst playing polo at Bayána, the new emperor learnt that his brother Bárbak had quitted Jaunpur and was marching on Dehli. Sending an envoy to meet Bárbak with pacific overtures, he at once hurried in person towards Kampil. The Jaunpur governor of that place, Isa Khán, was mortally wounded in the endeavour to oppose him. The emperor then marched down the district, meeting Bárbak near Kanauj. In the action which followed a holy Musalmán, seizing Sikandar by the hand, cried—"The victory is with thee." With an expression of disgust the emperor withdrew his hand, and when the devotee inquired the reason, replied—"If there is strife between

¹ *Tárikh-i-Khán Jahán*, Dowson's Elliott, V., 84-5.

² *Ibid*, 85-6, and *Tárikh-i-Farishtas*.

two parties of Islám, thou shouldst side with neither ; but shouldst pray the Almighty to grant victory to him who will treat God's servants best." The kalandar's prediction was, however, verified. After a fierce battle Bárbak retreated, routed, to Budaun,¹ where, as already mentioned, he capitulated to the emperor. Sikandar forgivingly reinstated him on the throne of Jaunpur, but took the precaution of leaving his own nominees in all the governments of that kingdom.

Bárbak was, however, unable to maintain himself against his rebellious subjects. After quelling on his behalf one revolt, Sikandar gave up the attempt to support him as useless. Bárbak was removed in chains to Dehli ; while Sikandar proceeded down-country to suppress some adherents of the ex-King Husain who were giving trouble in Mirzapur (1494). Returning to this district, he lingered six months at Shamsabad. In the same place, after a trip into Rohilkhand, he spent the rains of 1495.² The Jaunpur kingdom was now, after an existence of a century, extinct.

The last recorded act of Sikandar, so far as concerns this district, was to bestow Shamsabad on the brothers Imád and Sulaimán Farmúli (1500). He died in 1518, and his son Ibráhim succeeded to a troublous heritage. The Afghán chiefs of the new monarch were all for local independence, and none for a general empire. His brother Jalál, having proclaimed himself king of Jaunpur and established a footing in Oudh, nearly succeeded in restoring an Eastern dynasty. Ibráhim marched into this district to oppose him, and on approaching Kananj was joined by a large number of deserters from his brother's camp at Kálpi. Jalál now found himself forced to abandon his pretensions, and was not long afterwards privately executed.³

But the suppression of this rebellion encouraged Ibráhim into a domineering policy which created bitter discontent. Bábar's invasions of the Panjáb facilitated fresh revolts, and fresh revolts arose. When Bábar made his fifth and final expedition into India, defeating and slaying Ibráhim at Pánipat (1526), he found no empire, but a host of petty governments. Shamsabad must still have been held by the Farmúlis, for he tells us that these and other Afgháns were in possession of Kananj and its neighbourhood.⁴ A leading Pathán chieftain, Bihár Khán, had assumed the kingly title of Sultán Muhammad. But when the conqueror took possession of Agra and announced his intention of remaining in India,

¹ *Tárikh-i-Dáúd*, Dowson's Elliot, IV, 155-56 ; and *Tárikh-i-Khán Jahán Lodi*.

V, 102 ; *Tárikh-i-Khán Jahán*, Elliot, V, 94.

² *Gazet.*,
³ Erskine's *Bábar and Humayún*, I, 497-10 ;
Tárikh-i-Khán Jahán, Elliot, V, 104 ; and Elphinstone's *History*, bk VI, chap. 3.

⁴ *Tuzak-i-Bábari*, Elliot, IV, 268 ; Erskine, I, 449.

several of the Afghán faction submitted. The remainder perhaps gave up the idea of resistance when a detachment under Prince Humáyún, marching into the neighbouring district of Cawnpore, scattered the forces of the Afghán faction.

But when in the following year Bábar was threatened by the formidable Rájput confederacy, his troops and his governor, He appoints a cousin Governor of Kanauj (1517), Muhammad Duldái, were obliged to abandon Kanauj.¹ The very day after crushing that confederacy at Sikri (1527) he despatched a force against the Dúáb insurgents. The governments of Oudh and Kanauj were bestowed on Muhammad Sultán Mirza, who had little difficulty in restoring the imperial authority. Next year (1528), when Bábar marched against the insurgent fortress of Chanderi in Bundelkhand, he despatched Muhammad Ali Jangjang to Kanauj, with orders to summon Muhammad Sultán, then at Lucknow, to his assistance. But the mission met with little success. The forces of the two Muhammads were attacked in Oudh, and compelled to fall back on Kanauj.² Discouraged by this reverse and the stubborn resistance of Chanderi, Bábar offered the besieged rája Shamsabad for his capitulation.³ Chanderi was not an ancestral possession of Raja Medini Rao; but he refused to exchange it, and it was soon afterwards taken by the besiegers.

It had no sooner fallen than Bábar marched into the Dúáb. He found and pacifies the district this district in complete rebellion. His forces had (1528). evacuated Kanauj, and the Pathán insurgents had wrested Shamsabad from his governor, Abúl Muhammad Nizábáz. He advanced straight on Kanauj, the rebels flying before him; and encamping at that city, began to throw a bridge across the Ganges. The fact that Jalál-ud-dín Khilji had accomplished the same exploit two and a half centuries earlier was forgotten, and the Afgháns on the Oudh bank laughed at the attempt. But protected by a breastwork and a veteran gun, the bridge sped to completion a fortnight after it had been begun. Bábar's army crossed the Ganges, and the rebels made themselves scarce. Shamsabad must have been retaken, for about six months later Bábar offered it to Bikramájít Sisodiya in exchange for Rintambhor. Bikramájít, who was a son of the Rána of Mewár, chief of Bábar's Rájput opponents, accepted the offer (1528). He thereby escaped the fate of his father and his father's protege, Medini Rao.⁴

¹ Erskine, I, 469, 477.
 IV, 275; Erskine, I, 481.
Bábar, 218.

² *Ibid*, 482; and *Tuzak-i-Babari*, Elliot, IV, 276.

⁴ Elliot, IV, 278-81; Erskine, 485-88; Caldecott's *Life of*

³ Elliot,

Bábar died in 1530, leaving his successor Humáyún to fight out the struggle with the Afgháns. The first rebels who disturbed the peace of this district were not, however, Afgháns, but distant kinsmen of Humáyún's own blood.

Humáyún marches against the rebellious Mirzas (1533-34).

Muhammad Sultán Mirza, late governor of Kananj and Oudh, conspired with his son Ulugh and his first-cousin Muhammad Zamán to raise a rebellion on the Oudh side of the Ganges. To suppress this revolt Humáyún in 1533-34 marched to Bhojpur, where he encamped, sending his relation Yádgár Násir across the river into Paramnagar. Yádgár's force encountered and defeated the rebels. It was ordered that Muhammad Sultán and Muhammad Zamán, who had been taken prisoners, should be blinded. But the officer entrusted with the order failed to execute it; and when shortly afterwards the two princes escaped, their sight was quite equal to the supervision of a fresh rebellion. Their first act was to attack Bilgrám, in the Oudh parganah adjoining that of Kananj; their next, to recross the Ganges and attack Kananj itself. The city was then held for the emperor by the sons of Cyrus, his foster-brother (Khusru *Kokaltásh*); but these officers surrendered, and Muhammad Sultán soon found himself at the head of 6,000 men, Muslims and Rájputs. To oppose this respectable force the emperor's brother Hindál marched from Agra. He pursued the insurgents across the Ganges into Bilgrám, where they were again defeated.¹

Meanwhile the Afgháns had found in Shír Khán Súr a formidable leader.

Struggles with Shír Khán Súr (1538). A desire to check that chief's alarming progress led Humáyún in 1537 down-country; and before starting

he entrusted the Kananj government to his brother-in-law Núr-ud-din Muhammad. The imprudence of this appointment was proved in the following year (1538), when, the emperor being in Lower Bengal, and Shír Khán having doubled back into the North-Western Provinces, Prince Hindál revolted at Agra. The governor of Kananj almost at once threw in his lot with Hindál. There was perhaps a good deal to be said in favour of his decision. Shír Khán, or King Shír² as he now called himself, had extended his sway up the Dúáb, to the very confines of the Kananj government. Cyrus Kokaltásh and other fugitives from Humáyún's camp had brought to Kananj accounts which left little hope for that monarch's cause. If the governor wished to see the dynasty of his wife's kinsmen saved at all, it could be better saved by her brother Hindál at Agra than by her brother Humáyún in Lower Bengal. Núr-ud-din therefore followed Cyrus and others to join the

¹ *Akbarnāma*. Elliot, VI., 9-10, 17-18; Erskine, II., 13-14, which quotes also Farishta, the *Tabahát-i-Akbari*, *Kháfí Khán*, and the *Tarikh-i-Badáyūni* ² I. e., Shír Sháh.

usurper at Agra. Núr himself arrested and put to death at that city a venerable envoy who was actively supporting his master Humáyún's cause.¹ Hindál's rising was, however, nipped in the bud by the arrival at Delhi and Agra of his more powerful brother Kamrán of the Panjáb and Afghánistán (1539). The absence from Kanauj of its governor and garrison probably facilitated its annexation by Shír Sháh, for we are told that "all the districts as far as Kanauj and Sambhal fell into possession of the Afgháns. The officers of Shír collected the revenue for both the autumn and spring harvests of these parts." After the disastrous surprise and defeat of Humáyún at Chaunsa, Shír Sháh's forces pursued the emperor up-country, and again overran these provinces as far as Kálpi and Kanauj.³

But in the following year Humáyún, who had rallied his scattered adher-

ents at Agra, determined to strike a last blow for his crown. And when Shír's son Kutb marched across the Dúáb to attack Kálpi and Etáwa, the emperor despatched a detachment which defeated and slew the invader (1540). Having thus cleared the watershed of Jumna and Ganges, Humáyún marched into this district with about 100,000 men and encamped on the banks of the latter river at Bhojpur. The immediate object of the movement was to attack Shír Sháh, who had advanced up the Oudh bank. Adopting the device of his mediæval predecessor Jalál-ud-dín, Humáyún began to build a flimsy bridge across the river. But the foe on the other side brought up their huge elephant Globe-tosser (*Gard-báz*) to destroy the structure, and pressing against the head of the bridge the animal broke it. Humáyún therefore marched further down-stream, crossing at Kanauj. A ship of Shír Sháh's that had attempted to oppose the passage was sunk by the imperial artillery.⁴ During the month that Humáyún stayed at Kanauj his camp was weakened by frequent desertions, including those of the now-forgiven Muhammad Sultán and Ulugh Mirzás. The emperor was utterly defeated by Shír Sháh in Hardoi.⁵ Recrossing the river on an elephant and narrowly escaping drowning, he was content to surrender his empire and fly for his life. Hurrying through this district, he had a brush near its borders with the villagers of Bhongáon in Mainpur⁶ who attempted to plunder his cortége. Having crossed the river and from this district overrun the whole of Northern India, Shír Sháh established himself as

¹ Erskine, II., 139, 155, 161, 163.

² Elliot, IV., 378.

³ Elliot, IV., 378. ⁴ *Tabakát-i-Akbari*, Elliot, V., 204; *Akbar-náma*, ib., VI., 20; Erskine, II., 185-186; Elphinstone, Bk. VII., chap. 4.

⁵ The words of Haidar Mirza, quoted by Erskine, are:—"About a parasang (*i. e.*, four miles)" from the river. But the battle is often called the battle of Kanauj.

⁶ The Behgánu, Behkánu, and Bhyngang of Erskine's authorities. In describing the events of an earlier epoch Farishta, and the *Tarikh-i-Mubarak Sháhi* call the place Bhukánu, while the *Tarikh-i-Badáyuni* styles it Bhunkánu.

emperor. He had a great taste for fortification ; and amongst many other fortresses built two of burnt brick, at Daipur and Kanauj¹ respectively. But the most important fact of his reign was the security which it lent to life and property. Had such security existed before, it existed in prehistorical times ; and his contemporaries might fairly regard it as a novelty of Shír's introduction.²

The star of the Afgháns being now in the ascendant, the Farmúls once more obtained a footing in this district. Not long after the accession of Shír's grandson Muhammad Sháh Súr (1553), we find Sháh Muhammad Farmúli holding the fief of Kanauj. The new emperor, sometimes surnamed the Just (*ádil*), but more often the Foolish (*adalsi*)³, held in the beginning of his reign a court at Gwáliár. Resuming the fiefs which had been granted to distinguished officers, he bestowed them on his favourites. Taking "the country of Kanauj" from the Farmúls, he conferred it on one Sarmast, described by a contemporary chronicler as "a very tall and powerful man," but by the hot-tempered son of the dispossessed Sháh Muhammad as "a Sarbani dog-seller." There ensued between the utterer of the taunt and its object a scuffle which ended in the death of both, and was very near including amongst its victims the emperor himself.⁴

On the same day Táí Khán Kiráni, disgusted by the emperor's incapacity, and defeated some rebels or encouraged by his weakness, quitted Gwáliár to excite a revolt in Bengal. Adali pursued him into this district, and an action took place at Chhibrámau, where Táí was defeated. The latter succeeded, however, in making good his retreat to Chunár of Mirzápur (1554).⁵

In the following year the Afghán dynasty was overthrown, and the so-called Mughal dynasty restored, by the return of Humáyún, and in 1556 Humáyún was succeeded by his great son Akbar. Ten years later there arose a revolt, during which this district once more became the scene of warlike operations. Ali Kuli, Lord of the World (*Khán-i-Zamán*)⁶, held the fief of Jaun-

Rebellions against Akbar
(1566-67).

pur. Rebelling in 1566, he began plundering the country on the Oudh bank of the Ganges. So Muním

Khán, Lord of Lords (*Khán-i-Khanan*)⁷, was despatched to cross the

¹ *Tárikh-i-Shír Sháhi*, Elliot, IV., 419.

² "Robbery and theft, formerly so common (writes Farishtá), were not heard of in the land. The traveller slept secure on the highway, and the merchant carried his merchandise in safety from the sea of Bengal to the mountains of Kábul, from Telingána to Kashmír."

³ The origin of this term is doubtful, but about its meaning the authorities are agreed. See a note to page 45 of Dowson's Elliot, V.

⁴ *Tabakát-i-Akbari*, Elliot, IV., 241-42. The scene is graphically described also by Elphinstone (VII., chap. 3) and Erskine (II., 487-88).

⁵ *Tabakát*, *ibid* ; *Tárikh-i-Dáúdi*, Elliot, IV., 506; Erskine, II., 489.

⁶ From this title of Ali Kuli is derived the name of Zamánia (in Gházipur), which he founded.

⁷ This Muním had been Akbar's tutor, and has left a monument of himself in the great bridge of Jaunpur.

Ganges at Kanauj and keep the rebels in check until the emperor's arrival. On approaching Kanauj, Akbar was met by Munim, who had captured an insurgent chief named Kiya, Khán-i-Gang. But on Munim's own intercession Kiya was pardoned. The floods having subsided, Akbar himself crossed the Ganges, proceeding by forced marches to Lucknow and Jaunpur. Ali Kuli escaped back across the Ganges.¹

The same year, Mir Muizz-ul-Mulk was sent against Ali's brother Bahádur, who seems to have been prowling about either this district or its neighbourhood. Muizz was already over-confident of success, and the arrival in his camp of the sanguine Rája Todar Mal served only to increase his rashness. In the words of a contemporary annalist "Muizz was all fire, and Todar Mal poured on oil and naphtha." The imperial forces met and defeated the rebel vanguard, killing one of its principal chiefs and driving it back on the Káli nadi. Many of the insurgents were slain or drowned in attempting to cross that river; and flushed with success, the victors dispersed in search of plunder. Taking advantage of their carelessness, the main body of the rebels under Bahádur himself fell upon them. The result was the rout and flight of those who lately imagined themselves victorious. Muizz, however, rallied his forces at Shergarh or Kanauj, places which, as Shír Sháh built a fort (*garh*) at that last named, are perhaps identical. Ali Kuli and Bahádur being shortly afterwards pardoned, Muizz and Todar Mal returned to Agra.²

But mistaking clemency for weakness, Ali Kuli in the following year (1567) raised a fresh revolt. His first act was to besiege the emperor's foster-brother Yúsuf Khán in Shergarh, which, being described as several *kos* distant from Kanauj, must have been the Daipur Shergarh. Akbar at once marched in this direction. As he passed through the adjoining district of Eta, Ali Kuli raised the siege of Shergarh and fled. Akbar was therefore at liberty to proceed to Bhojpur, near which he encamped. Hence he despatched nearly 6,000 horses, under Todar Mal and others, against the rebels in Oudh, and himself pursued Ali Kuli down-country. Two months later he brilliantly defeated the rebels, Ali Kuli being killed in the action, and Bahádur executed after it.³

For about a century and a half afterwards the reign of peace was unbroken; and the chronicles confine themselves to mentioning the name of an occasional governor or *fesoffee*. Thus in 1575 dies Husain Khán, nicknamed the Patcher (*Tukriya*), who held the fief of Shamsabad. He has been called the Bayard and the Quixote of Akbar's reign. In his crescentades he was without fear,

Husain Khán of Shamsabad.

¹ *Tabakát-i-Akbari*, Elliot, V., 297-98.

² *Ibid* and *Tárkh-i-Badsháhi*, Elliot, V., 303-306.

³ *Tabakát*, Elliot, V., 319. See Elphinstone, Bk. IX., chap. 1.

and in his private life without reproach. His nickname was derived from the fact that, imitating the Christian treatment of Jews, he forced all Hindús within his jurisdiction to wear a patch (*tukra*) near the shoulder. In loyalty he surpassed his brother grandees; but his contingent was never in fighting order. His careless liberality kept his servants in perpetual affluence, and himself in perpetual poverty. Among such servants must be numbered the distinguished author of the *Tárikh-i-Budáyúni*,¹ who was his almoner on the fief of Shamsabad. Husain slept on the ground because he imagined his Prophet to have done so. His war-cry was "Death or Victory!"; and when asked why it was not "Victory or Death!" he replied because he longed to be with the saints that had gone before.² In 1592, Akbar grants Kanauj to Muzaffar Husain Mirza, son of the rebellious Ibráhím and grandson of the rebellious Muhammad Sultán. But Muzaffar, being a wine-bibber, is soon deprived of his government and imprisoned.³ Under the provisions of Akbar's *Institutes*, Kanauj becomes the headquarters of a government included in the Agra province, and including 30 parganahs. Of these 10 are still represented in the Farukhabad district.⁴ The *Institutes* inform us also that there is a mint for copper coinage at Kanauj.

In the following reign, that of Jahángír (1605-27), the government of Kanauj is granted to Mirza Abd-ur-Rahím, Lord of Lords to one Abd-ur-Rahím. (1510). He has orders to "crush the rebels," by whom is apparently meant a horde of bandits that infested eight villages near Sakit in Etá.⁵ But not long afterwards he is ordered off to the Dakkhan; and it is at this time probably that Jahángír grants Kanauj to his chief ecclesiastical dignitary (*Sadr-i-Jahán*), Mírán of Piháni, in Hardoi. This venerable governor died in 1620, at the age, it is said, of sixscore years.⁶ In the same reign, about 1607, the village of Mau-Thoriya, near Káimganj, was refounded under the name of Mau-Rashídabad by Nawáb Rashid Khán, who held the fief of Shamsabad. The village was at that time inhabited only by Hindu hermits, whose cells overlooked the Burhia or old course of the sacred Ganges. "The myth so common in the east," writes Mr. Irvine, "is told to account for the selection of the site. Jackals drove off the Nawáb's dogs, and in his astonishment, he inferred that such a soil would produce men more brave and strong than found elsewhere."⁷

Foundation of Mau-Rashídabad about 1607.

Irvine, "is told to account for the selection of the site. Jackals drove off the Nawáb's dogs, and in his astonishment, he inferred that such a soil would produce men more brave and strong than found elsewhere."⁷

¹ For some account of Abd-ul-Kádir see Gaz., V. (Budaun).
Akbari, I., 372.

² *Ibid.*, 464.

³ *Supra*, pp. 3-4. The total state rental of the Kanauj government was Rs. 13,14,615, a sum which in *dams* extends to eight figures. The total area, translated from Akbari *bighas*, was about 3,079 square miles. The militia amounted to 3,765 cavalry and 88,360 infantry. So little of the modern district lay in Khairabad that similar details for that government need hardly be given.

⁴ Blochmann, I., 324 (note).

336.

⁵ *Ibid.*, 468.

⁷ J. A. S. B., 1878, p. 270.

This village of Mau-Rashidabad is the connecting link between the old and the modern histories of the district. Through the artistic reign of Sháh-jahán, through the protracted rule of Aurangzeb, through the brief sway of his son and grandson, no great event blesses or disturbs the country now known as Farukhabad. But at Mau, about 1665, was born a Pathán who was destined to wrest the district from the feeble grasp of Farrukhsiyar and establish a powerful local dynasty. The history of that dynasty may be recorded in the words of the writer last quoted¹ :—

Muhammad Khán, the founder of Farukhabad, was the son of Malik Aín Khán, a Bangash Afghán of the Kághzai Karláni clan.² Origin of Muhammad Khán. Emigrating into India, this Aín settled and married at Mau in the reign of Alamgír Aurangzeb. Born at Mau about 1665, Muhammad from the age of twenty joined the bands of Pathán freebooters who resorted yearly to Bundelkhand and hired themselves out to the rájas of that province. In a few years he became himself a distinguished leader of banditti.

It was not, however, till the year 1713, when about 48 years of age, that His rise to greatness (1713). he emerged from obscurity. Farrukhsiyar, on his way to contest the empire with his cousin Jahándár Sháh, had reached the town of Khajwa in Fatehpur, and Muhammad Khán obeyed an invitation to join his standard. His contingent numbered some twelve thousand men. At the conclusive battle of Samogar in Agra fought on the 1st January, 1713, when Jahándár Sháh was defeated and put to flight, Muhammad distinguished himself in the hottest of the fighting, in the vanguard commanded by Sayyid Abdulláh Khán Kutb-ul-Mulk. At the following distribution of rewards, He receives the title of Nawáb. Muhammad received, in addition to minor benefits, the title of Nawáb, a robe of honour, the rank of commander

of four thousand, and a fief of the following parganas in Bundelkhand:—(1) Irichh, (2) Bhándar, (3) Kálpi, (4) Kúnych, (5) Seondah, (6) Maudah, (7) Sípri, (8) Jálaun.³

After having successfully commanded expeditions against the Rája of Anúpsahr and Rája Meda, and having joined in the campaign against Girdhar Bahádur at Allahabad, he obtained leave to return to his home. Here he occupied He founds Kálinganj, himself with founding the towns of Kálinganj and Muhammadabad, Muhammadabad. The first, named after the Nawáb's

¹ Mr. Irvine's authorities are the local historians above-named (pp. 85.6), the *Siyar-ul-Mutakharín*, the *Tārkh-i-Muzaffarí*, the *Kkizána-i-Amira*, the *Imád-us-Saddat*, the *Balwant-nmáa*, the *Miftak-ut-Tawárikh*, the *Madair-ul-Umara*, the *Hadthak-ul-Akál'm*, and the *Gulistan-i-Rahmat*.

² Like *Roh*, from which the word Rohilla is derived, *Bangash* originally meant the hill country of Eastern Afghánistan. It gave its name to a tribe of Afgháns who are now most numerous at Kohát, Kúram, Shálúzán, and Páiwár. To all these places the unfinished campaign against the Afgháns has added a fresh notoriety.

³ (1) and (2) are in Jhánsi, (3) and (4) and (8) in Jálaun, (5) is in Bánda, (6) in Hamírpur, and (7) in the native state of Gwáliár.

eldest son Káim, is not far from Mau Rashídabad ; its site is within the lands of Chalauli, Mau Rashídabad, Kuberpur, and Subhánpur. Muhammadabad, about fourteen miles from Farukhabad, includes portions of five villages :—(1) Kilmápur, (2) Kabírpur, (3) Rohila, (4) Muhammadpur, (5) Takípur. On a high mound called “ Kal-ká-khera ” the Nawáb built a fort, of which only the ruins remain, the highest point having been used as a station of the Trigonometrical Survey. The site of the fort, and the large lake beneath it, continued until the mutiny the property of the Nawáb Raís for the time being.

Some say that Farrukhsiyar was angry when he heard that Muhammad

And Farukhabad.

Khán had founded a town in his own name. To appease his benefactor's wrath, the Nawáb announced his intention of founding and naming after the emperor another. About this time Muhammad's father-in-law, Kásim Khán Bangash, while on his way westward to his house at Mau, was set upon and killed by a party of Bamtela marauders at the village of Jamálpur, now called Kásim Bágh, three miles east of the city of Farukhabad. Using this event as a pretext, Muhammad Khán asked for and obtained a grant of fifty-two Bamtela villages as the site of a new city. The foundations were laid in 1714, and the words “ Alláh ghani ” denote the Hijri year (1126).¹

So far as is known, Muhammad Khán took little or no part in that struggle between the Bárha Sayyids and the Turáni faction which resulted in the deposition and death of Farrukhsiyar, and the elevation of Muhammad Sháh to the throne. But in 1720, when the emperor and Sayyid Husain Ali set out for the Dakkhan, the Nawáb seems to have made some pretence of joining. He held aloof, however, till after the assassination of Husain Ali upon the 30th September, 1720, when, in

He declares for the Emperor Muhammad Sháh,

spite of Sayyid Abdulláh Khán's overtures, he declared himself on Muhammad Sháh's side. At the battle of Hasanpur in Agra, on the 4th and 5th November, 1720, Muhammad took part in the defeat of Abdulláh, who was made a prisoner. The Nawáb was rewarded with an increase of rank, the title *Láim* of Fight (*Ghazanfar-i-Jang*), seven lákhs

who grants him Bhojpur and Shamsabad.

of rupees in cash, and a grant of the parganahs of Bhojpur and Shamsábad in addition to former fiefs.

He now took part in the campaign against Churáman Ját, and was present

His campaigns in Bundelkhand.

on the 8th November, 1722, at the reduction of the fort of Thún in the Bhartpur country. In the fifth year of Muhammad Sháh's reign (1723) he served in Ajmer under Sharf-ud-daula Irádatmand Khán. In July, 1723, while on his way to court with Abhai Singh

¹ This chronogram was afterwards used as a motto at the head of any documents coming from the Bangash family.

Ráthor, he was ordered to proceed to Bundelkhand, where Ohhatarsál Bundela had for several years been in open revolt. The Marhattas having advanced towards Gwáliár, the emperor directed Muhammad to return from Bundelkhand to Akbarabad; and thence he marched to Gwáliár, which he held for seven months. On his way back to Farukhabad in 1726, he assisted the agent of Khán Daurán Khán, who then held Tálgrám and Bhongáon, to reduce to submission the Chauhán rája of Mainpuri. The tradition is that the rája, having failed to make his obeisance, fell dead by the nawáb's own arrow.

During the interval from 1719 to 1726 possession of the fiefs in Bundelkhand was maintained with difficulty. In 1720 the Bundelas plundered Kálpi and killed the Nawáb's prefect (*ámil*). Permission was given to revenge these aggressions. Káim Khán, the nawáb's elder son, besieged Jarahwán, in the east of Bánda, while Daler Khán, a trusted *chela*,¹ advanced from his headquarters at Sihonda towards Maudha in Hamírpur. On the 13th May, 1721, Dabr Khán was defeated and slain close to the above-named town, now in the Hamírpur district.

About the year 1720-21, Muhammad Khán received the appointment

He is appointed gov- of governor of the Allahabad Province (*súba*), to
nor of Allahabad. which was subordinate that of Bundelkhand. Thus,
both as imperial governor and as a large fiefholder, he was bound to rescue
Bundelkhand from the Hindu usurper. Accordingly, in the ninth year of
Muhammad Sháh's reign (1727), express orders issued from Dehli for an
advance into Bundelkhand. To meet the expenditure a grant was made of
the Chakla of Kora in Fatehpur.

On the 24th January, 1727, Akbar Khán, the nawáb's third son, led the

Further campaigns in vanguard across the Jamna. The Bundelas were
Bundelkhand. spread out eastwards over Baghelkhand,² and the
first operations were directed to expelling them from that country. After
reducing a number of forts now in Rewa territory, the nawáb left Káim to
invest Tárahwán, and proceeded in person towards Sahenda. The parganahs
of Mataudh, Maudha, Pailáni, Augási, and Simauni³ were evacuated by the
enemy. Tárahwán was taken by assault on the 12th December, 1727. Kalyánpur
and Muhkamgarh, in the same neighbourhood, were also reduced.

¹ The *chelas* were slaves, by whom most offices of trust under the Bangash dynasty were filled. Such creatures were found better and more obedient servants than the haughty kinsmen of a reigning nawáb. Chiefly Hindús by birth, these slaves had been seized as boys and brought up as Musalmáns. But in their marriages the restrictions of Hindú caste were until nawáb Ahmad's time observed. During the reign of nawáb Muhammad they were never called *chelas* or disciples, but always children of the state (*atfal-i-sarkar*). Their descendants are now known as *Ghazanfar-bachha*, that is lion-whelps or progeny of nawáb Ghazanfar-i-Jang.

² Or Rewa.

³ Mataudh, Pailáni, Augási, and Simauni are in Bánda; Maudha is in Hamírpur.

A great battle was fought on the 12th May, 1727, at a place called Ajúli, in parganah Mahoba of Hamírpur. Harde Náráyan, Jagat Náráyan, and Mohan Singh, sons of Chhatarsál, made a desperate defence, but were in the end forced to retreat in the direction of the Sálhat jungle and Thána Paswára, near Mahoba in Hamírpur. In this battle the Muhammadans lost from four to five thousand men killed and wounded; the Bundelas about twelve to thirteen thousand. The forts of Bárigarh and Lahuri-Jhumar, both near Mahoba, fell into the hands of Muhammad Khán.

The advance westwards continued slowly. Mahoba was occupied, and Jaitpur in the same district invested. In December, 1728, Jaitpur was taken. Meanwhile Tárahwán had been retaken by the Hindús, and after a long siege it was a second time stormed by Káim Khán on the 1st November, 1728.

At the end of 1728, Chhattarsál, his son and his grandsons, came into Muhammad Khán's camp and offered to submit. Negotiations went on for some months, but no answer came from Delhi, and some of the nobles at that capital secretly incited the Bundelas to further resistance. At length, in February, Chhattarsál and his relations obtained permission to return to their homes on pretence of celebrating the Holi festival.

Early in March, 1729, a large army of Marhattas, under the command of Bájí Ráo, appeared from the south. Muhammad Khán, totally unprepared for this attack, withdrew hurriedly into Jaitpur and prepared to stand a siege. Supplies were deficient, and the Marhatta skirmishers effectually prevented access to the town. Káim Khán was defeated in an attempt to relieve his father.¹ The investment continued several months, and the garrison was reduced to the direst extremities. Terms were made, and Muhammad Khán bound himself never again to invade Bundelkhand. The Marhattas consented, the more readily that they had heard of Káim Khán's approach with a large force, which he gathered hastily together for the relief of his father. The siege of Jaitpur lasted from the middle of May to the end of August, 1729.

Muhammad Khán now returned to Delhi. The government of Allahabad was taken from him and conferred on Sayyid Sarbuland Khán, Mubariz-ul-Mulk. He succeeded, however, in obtaining appointment to the governorship (*nizámat*) of the Málwa province. The order of appointment was dated the 19th September, 1730. The nawáb's army left Agra on the 6th November,

¹ It is said that in order to obtain recruits for this expedition Muhammad's wife, the Bībī Sálháb, sent her veil round amongst the Afghán chiefs of the district.

1730, and proceeded to Gwáliár. Some leaders were sent on in advance to Sironj, Mandeshwar, and Sárangpur. Muhammad in person reached Sárangpur on the 15th January, and Ujjain on the 20th January, 1731. The Marhattas were scattered over the country, and constant skirmishes occurred.

Nizám-ul-Mulk, governor of the Dakkhan, now arranged a meeting, which took place at Akbarpur, on the Narbada, in the end of Campaigns in the Dak- March, 1731. khan. Whatever plans were then discussed, no benefit resulted. Nizám-ul-Mulk's Marhatta allies were defeated by Báji Ráo on the 1st April, 1731, and his schemes were totally disconcerted.

The Nawáb now proceeded to reduce some of the forts overlooking the Narbada, and attempted to bring Raja Chattar Singh Narwari to a proper sense of duty. His forces were however insufficient, and his resources exhausted. The country yielded no revenue and no help came from Dehli. The revenue-free holders, mostly great nobles of the court, secretly thwarted Muhammad Khán in his attempt to introduce order into the province. The rájas and lesser gentry kept wholly aloof, notwithstanding the issue of repeated orders from Dehli.

After an advance northwards into the Narwar country in the end of 1731, Muhammad Khán was suddenly recalled to Sironj, to meet a new invasion of the Marhattas. They had with them nearly 200,000 horse. One body was at Khimlasa, east of Sironj, another on Umatwára, to the west of that place. Muhammad Khán submitted and made terms. Apparently his enemies now found their opportunity, and he was recalled by an order in the emperor's own handwriting. He arrived at Agra on the 6th December, 1732, after an absence of two years.

During the years 1732 to 1736 Muhammad Khán served in several Campaigns against the campaigns against the Marhattas. In June, 1733, Marhattas. he also aided in the attack on Bhagwant Rái, of Gházipur in the Fatehpur district. As a reward for these services he was restored to the governorship of Allahabad, but again removed after a few months (November, 1735 to May, 1736). On the invasion of India by Nádir Sháh in 1739 Muhammad attended at Dehli, but played no important part in the events which then occurred. He was admitted to an audience armed, on the ground that he was a mere soldier, and that a soldier's arms were his jewels. When he left he made no gift. It was for nobles, he said, to present gold and silver. He was a soldier, and his head was his offering.

In the same year Muhammad left court in disgust because the government of Allahabad had been conferred on another. He was followed by some

imperial officers who had orders to eject him from his dominions. The invaders were met at Ráo-ka-Sikandra in Aligarh by Muhammad's third son Akbar, who inflicted on them a defeat. But Akbar was slain on the battle-field by his brother Ahmad, whom he had insulted at the beginning of the action.

In 1743 the founder of Farukhabad died, at the advanced age of eighty (lunar) years. About three hours before his death, Muhammad Khán. to prove the strength with which God had endowed him, he took his bow from his bed, and buried an arrow up to its head in the roof of his room. He was indeed a man of great energy, and in that respect a complete contrast to most of his contemporaries. His habits were plain and soldierlike. He always wore clothes of the coarsest stuff. In his audience-hall and his house, the only carpets were rows of common mats. He never boasted, and his manner was not overbearing. His hospitality was great. But when we turn to the other side of the picture, we find vices which more than counterbalanced these virtues. Muhammad was as cruel and vindictive as if he had been bred in his father's country. When he was still a common freebooter, he failed to persuade a parganah registrar (*kánúngo*) to record him as owner of a village to which he had no right. When he became great, the *kánúngo*'s refusal to depart from duty was remembered, and the unfortunate official was built up alive in the Rái Sáhib tower of Muhammadabad. It must be added that in the matter of the fair sex Muhammad was far more licentious than becomes a great man. Besides 1,700 women who are said to have been immured in his palaces, he kept 900 others in scattered establishments. He was buried in the Haiyát-bágh, or Garden of Life, at Nekpur Khurd of parganah Pahára, half a mile west of the Mau gate of the city. In this

His tomb. garden he had caused his son Káim to plant the stone of a fine mango eaten by the emperor Muhammad Sháh. The tree which grew from the stone produced fruit that had no equal in Farukhabad. When it began to flower, a company of infantry was stationed to keep guard over it; and during the fruit season thirty *sers* of milk were daily poured over its roots. Muhammad's tomb stands on an elevated plinth, and is surmounted by a high dome which can be seen from some miles round.

To the fiefs of Shamsabad and Bhojpur, which he held by imperial grant, he had added by title of the sword the remainder of His dominions. this district; the western half of Cawnpore;¹ the whole of Mainpuri, except perhaps one parganah; the whole of Eta, save two

¹ The dividing line being drawn from Bithúr on the Ganges to Musanagar on the Jamna.

small parganahs in its north-western corner; two parganahs of Budaun, one of Sháhjahánpur, and parts of Aligarh and Etáwa. Enough has, however, been said to show that his possessions varied greatly from time to time. The tenure of all large owners was in those days precarious. The author of one of the histories known as the World-reflecting Mirror (*Jám-i-Jahán-numá*) tells us that a learned ancestor of his, Hakím Ghulám Muhammad, obtained from Farrukhsiyar (1713-18) the fief of Sakráwa. But the grant was resumed when the king-making Sayyids of Bárha deposed and murdered the grantor.¹ Similarly, Muhammad was more than once deprived of Sháhpur in Cawnpore. The government of Kanauj, which in 1720 belonged to his son Kaim, was afterwards bestowed in succession on several Hindús, including rája Giridhar Bahádur and the Bhadauriya rája. But in 1736 Muhammad objected to the country so near his home being left in the hands of an infidel, and Kanauj was regranted to him. Towards the close of his life he became governor of Etáwa, but in 1740 was displaced by rája Jai Singh Sawai.

He had only one legal wife, known as the Bíbi Sáhíba, who died on the 5th April, 1769, and was buried in the Bihisht
 His offspring. Bágh, or Garden of Paradise. The nawáb had 22 sons and 22 daughters. Of the sons, seven were killed in battle, nine died by violence, and only six by a natural death. Three survived the cession of 1802.

Káim Khán, entitled Káim-i-Jang, eldest son of Muhammad, succeeded his
 Káim Khán Káim-i-Jang, father without any opposition. Tradition reports him
 2nd Nawáb. to have been a fine soldier, but bigoted in religious matters. A strict Sunni, he said prayers five times daily, and daily wrote out a verse of the Kurán. He was a splendid horseman and a splendid performer with the lance. On his favourite steed Fairy he could accomplish the unrivalled feat of riding down a *sáras* crane (*Grus antigone*); and of the chase, no matter what its form, he was an ardent votary. He could, moreover, with his own hand found very fair cannon and make very fair shoes. Thirty or forty years ago shoes of a fashion invented by him, and called after him *Káim Kháni*, were common in Mau and Káimganj. He lived chiefly in the fort which he had himself founded at New Amethi,² and near which he planted a large grove named the Lakhúla.³ He had four wives, but by none left any surviving issue. The only event of interest connected with Káim Khán's reign is his defeat and death at the hands of the Rohillas.

¹ Dowson's edition of *Elliot's History*, VIII., 160.

² See Gazetteer article on Amethi.

³ *Lakh*, one hundred thousand, + *wara* a plantation = *Lakhawra*, *Lakhola*.

Káim had already joined the Emperor Muhammad Sháh against the Rohilla Campaign against the Rohillas. las, and had been present at the siege of Bangarh.¹

On Ahmad Sháh's succession in April, 1748 Ab-úl-Mansúr Khán Safdar Jang, viceroy of Oudh, was appointed prime minister in place of Kamr-uddín Khán, Itimád-ud-daula, killed in the battle fought against Ahmad Sháh Duráni. Safdar Jang looked on all Patháns, whether Bangash or Rohilla, as his rivals. Once before, in Muhammad Sháh's reign, he had failed in his attempt to crush the Rohillas, and he had long intrigued against the Bangash family. He promised Káim that, if he ejected the Rohillas, he should be appointed governor of all Rohilkhand. An imperial warrant to that effect arrived in September, 1748;² and at the same time the vazír covertly encouraged the Rohillas to resistance. His older and more experienced servants dissuaded the nawáb from accepting this insidious offer. But the views of Káim's favourite, the paymaster Mahmúd Khán Afrídí, prevailed, and the offer was accepted. Rohilkhand was then ruled by the lord protector (*Hájiz-ul-Mulk*) Rahmat Khán, who with other chiefs was supposed to hold the country in trust for the sons of the late nawáb Ali Muhammad. Some preliminary efforts to bring the Rohillas to terms failed. On the 12th November, 1748, a large force set out from Farukhabad, and crossing the Ganges at Kádírganj in Eta, advanced towards Budaun, Bangarh, and Aonla. On the 21st November they arrived opposite the entrenched camp of the Rohillas, between the villages of Daunri and Rasúlpur, about four miles south-east of Budaun city.

The battle began on the morning of the 22nd November, 1748. The first attack was directed against the south corner of the Battle of Daunri. grove in which the Rohillas were posted under the command of Dundí Khán. They met with fair success, taking the Rohilla guns and beginning a hand-to-hand contest. Meanwhile Mazúm Khán Afrídí, brother of paymaster Mahmúd, had made a simultaneous attack on the north corner held nonimally by Sadulláh, the youthful son of Ali Muhammad. One of the chiefs was about to fell Sadulláh with his mace, when Mazúm prevented him. Mazúm then tried to pull Sadulláh off his elephant, when Sayyid Hasan Sháh, who was seated behind Sadulláh, shouted to a matchlockman, who, raising

¹ Gazetteer, V., 106-09. Bangarh or Woodbury was a castle which Ali Muhammad the Rohilla had built in the north of parganah Budaun. It must not be confused (as by the Bareilly Settlement Report) with the venerable fortress of Ahichhatra in parganah Sarauli. ² Mr. Irvine's dates have been retained. But there is much conflict of evidence as to the exact period of Káim's fatal campaign against the Rohillas. See a note on the date of Ali Muhammad's death, which shortly preceded the campaign, Gazetteer V., 108. In that volume 1750 has been adopted as the year when the battle of Daunri was fought. Two of the chronograms given by Mr. Irvine himself in the Asiatic Society's Journal make the date 1162H., which began in December, 1748. The third makes it 1163H., which began about the beginning of the same month in 1749, and coincided chiefly with 1750.

his gun, shot Mazúm through the chest. Mulla Sardár Khán now advanced rapidly and brought the whole of the Bangash leaders under fire. A host of them were killed. Mahmúd, Khán himself drove his elephant forward, but was soon shot dead. Each in his turn, the sons of nawáb Muhammad Khán advanced, but were shot down one after another.

Káim Khán now headed a charge in person, and the Rohillas gave way. They were pursued down into a ravine, across which their retreat lay. Round the edge of this ravine the land was covered with high crops of spiked millet. Here there were over 3,000 men, called up by Háfiz Rahmat as a reinforcement, who were still hidden amongst the high stems. A volley was fired down on the advancing Bangash troops. Rája Hindu Singh of Sachendi, Ganga Singh of Shiúrájpur, and Kusál Singh of Rúra,¹ at this critical moment turned and fled. Many of the Bangash leaders were slain, and the nawáb's elephant was surrounded by the Rohillas. After a short time a ball struck Káim on the forehead, and he fell dead. The survivors left the battle-field, retreated in confusion to the Ganges, and returned to Farukhabad.

Two Rohillas had stripped the Nawáb's body of the rich clothes and jewels he wore. To prevent recognition, they cut off his head and concealed it. The headless trunk was, however, identified, through some of those made prisoners, by a mark on the thigh which they had seen when the nawáb bathed. The head was afterwards recovered, and when it had been sewn on, the corpse was forwarded with due honour to Farukhabad. It was buried in the Haiyát Bágh, close to Muhammad Khán's grave.

As the result of this victory, the Rohillas obtained possession of all the ^{Loss of parganas in Bu-} parganas belonging to the Bangash nawábs on the ^{daun and Sháhjahánpur.} left bank of the Ganges, except (1) Khúkhathmau-Dahliya, (2) Amritpur-Islámganj, and (3) Paramnagar. These, which now constitute the Aligarh tahsíl, were saved through the bravery of an unnamed officer. The Rohillas had already advanced to Khúkhathmau when his obstinate resistance caused them to retreat.

At the instigation of the B́ibi Sáhiba, mother of Káim, his brother Imám ^{Imám Khán, 3rd nawáb.} Khán, eleventh son of nawáb Muhammad, was raised to the cushion. His reign did not extend beyond a few months, and he enjoyed but little authority. An unsuccessful attempt was made by the B́ibi Sáhiba to engage a Marhatta army, on a promised payment of twenty lákhs of rupees.

¹ Sachendi and Shiúrájpur are in Cawnpore, Rúra in Etáwa. Some account of the lines which these three rajas represented has been given in the notices on those districts, Gazetteer, V. and VI.

In December, 1749, the emperor Ahmad Sháh, attended by the vazír Safdar Jang and a numerous train of nobles, marched from Dehli as far as Koil, on his way to resume the Bangash territory. Thence Safdar Jang, with his more immediate dependents and an army of forty thousand Iránis, proceeded eastwards to Thána Daryáoganj in Eta, forty-five miles north-west of Farukhabad.¹ Orders were issued to rája Nawal Rái Káyath, deputy governor of Oudh, to march from Lucknow to Farukhabad. Crossing the Ganges and Káli rivers, he advanced on Khúdáganj, where 29,000 Afgháns were posted with guns. They were induced, however, to retire on Farukhabad, and Nawal occupied Khúdáganj.

Negotiations were opened by the Bibi Sáhíba, who, on promise of a favourable settlement, came by way of Mau to Thána Daryáoganj. Long disputes and discussions ensued, till at length it was agreed that on payment of sixty lákhs of rupees, the old territory should be confirmed by grant to nawáb Imám Khán. Having thus beguiled the Afgháns till his opportunity arrived, Safdar declared his treachery. The payments in cash and goods were by his

Treacherous confiscation of the Farukhabad territory.

servants falsely appraised at forty-five lákhs only, leaving a balance of fifteen lákhs. In obedience to his orders, the Bibi Sáhíba was taken back to the vazír's camp and there detained. The vazír himself marched eastwards to Farukhabad past Mau, which, in spite of Nawal's exhortations, he did not venture to attack. He encamped at the small town of Yákútganj, some six miles south-east of the city, while Nawal, marching through Shamsabad, occupied Farukhabad itself. After a short stay, Safdar broke up his camp and returned to Delhi by way of Muhammadabad and Sarái Aghat in Eta, taking with him five of the principal *chélas* whom he had arrested on the advice of rája Nawal Rái.

The annexation of the Bangash domains had now been accomplished. Rája Nawal Rái, to whose jurisdiction the newly acquired territory was added, seized five of Muhammad Khán's sons and sent them under guard to the fort of Allahabad. The Bibi Sáhíba was kept under surveillance, and removed to Kanauj, where Nawal Rái now fixed his headquarters.

Great discontent arose among the Patháns owing to the exactions of Nawal Rái's subordinate agents, who levied fines up to the very confines of Mau. At length the Bibi Sáhíba escaped from Kanauj and returned to that place.² She obtained her liberty through the devotion of Sáhíb Rái Munshi, an old

¹ One account says he encamped at Súrajpur, i.e., perhaps, Súrajpur ghát in Kampil.

² She started at dead of night. Her bullock-cart is said to have travelled the whole distance, that is sixty-one miles, in nine hours. Sunshine, relays of horses, a modern vehicle, and metalled road, could not have brought her to the end of her journey faster. Some cavalry next morning pursued her as far as the Káli nadi, but of course without finding her.

servant of the State, who persuaded his caste-fellow Nawal Rái, while in a condition of drunken complacency, to sign an order for her release. On her arrival, she lost no time in stirring up the warlike spirit of the Patháns, and taunted them with their meek submission.

Ahmad Khán, second son of the nawáb Muhammad, was called from his retirement at Farukhabad and put at the head of the movement. In his selection the Bibi Sáhíba had had no voice, for he was not amongst her favourites. He had murdered his brother Akbar. Under his brother Káim he had become contractor for the revenues of Sakráwa and other revenues. But his ill-concealed ambition had called forth an order for his execution, and he had fled first to Rudáin of Kampil and afterwards to Dehli. On Káim's defeat and death he had returned to a penurious existence at Farukhabad. Rustam Khán Afridi, a rich Pathán of Mau, now advanced a considerable sum for his expenses, and some thousands of rupees were obtained from a rich Kurmi of Chaulauli in the same neighbourhood. The police posts of Nawal Rái at Shamsabad and other places for many miles round Mau were soon overpowered. In the middle of the rainy months, in July, 1750, the Pathán army commenced its march eastwards. Starting from Chaloli, and passing through Farukhabad, it encamped successively at Amánabad and at Rajepur, near Khúdáganj. On the other side Nawal Rái, as soon as he heard of the rising, left Sháhábád-Kanauj with his troops, and was just able to cross the Káli and encamp at Khúdáganj before the arrival of the Patháns. As he had received orders from Safdar Jang to avoid an engagement till the arrival of reinforcements, he surrounded his camp with an entrenchment and remained on the defensive.

On the 21st and 22nd July, 1750, the vazír detached a force of twenty thousand men, under Násir-ud-dín Haidar and others, for the reinforcement of Nawal Rái. When this little army had reached Sakít in Eta, rája Jaswant Singh of Mainpuri sent immediate information to Nawáb Ahmad, warning him that if he did not strike a blow at once, he would be lost.

At three hours after sunset on Thursday the 1st August, 1750, Ahmad, Khán set out at the head of twelve thousand foot and twelve hundred horse to surprise the rája's camp. To effect this purpose it was necessary to make a long détour to the south. Here, near the river,¹ they found the line of defence held by Bárha Saiyids, who were unprovided with cannon. The first attack was repulsed. But by threatening suicide Ahmad Khán succeeded

He wins the battle of Khúdáganj, where the usurping governor, Nawal Rái, is slain.

¹ The exact spot is said to have been the boundary of Kaitha and Gangui villages, about a mile west of Khúdáganj.

in rallying the fugitives, and led them to a second and more successful attempt. They made their way into the camp and threw it into the utmost confusion. The night was dark and rainy; and the artillerymen, not knowing where the enemy was, fired off their pieces without doing any execution.

Meanwhile Nawal Rái, who was deep in his devotions, was forced with some difficulty to mount his elephant.¹ The fighting went on in the confusion and darkness till the day broke on Friday morning. Nawal Rái was soon after sunrise shot dead, and his elephant-driver made off with his body, across the river, to Kanauj. The retreat then became general, and many of the fugitives were drowned in attempting to follow their chief's corpse. Kanauj was evacuated by the vazír's troops, and occupied by Ahmad Khán.

An immense booty fell into the hands of the Patháns. The nawáb then returned in state to Farukhabad, which had been occupied, but evacuated on news of his victory, by Bamtela marauders.

During the interval Safdar Jang had gathered together a large force, with which he left Dehli on the 6th July, 1750. He was encamped near Márahra in Eta, when he received intelligence of the defeat and death of Nawal Rái. Orders were issued to the governor of Allahabad fort to murder the five captive sons of nawáb Muhammad; and the five other Farukhabad hostages who had been taken to Dehli, were there executed in presence of the vazír's son, Jalálud-din Haidar, better known as Shuja-ud-daula.³

Nawáb Ahmad on his side advanced westward from Farukhabad to resist the vazír's invasion. The two armies met each other at a place called Rám Chatauni in Eta, seven miles east of Saháwar and five miles west of Patiáli. Early in the morning of the 13th September, 1750, the battle began by the advance of Ismáíl Khán and Súraj Mal Ját at the head of fifty thousand men. Their attack was directed against the wing of the Farukhabad forces commanded by Rustam Khán Afridi. His force was overpowered, he was himself slain, and his troops were pursued for several miles in the direction of Aliganj. By the death of Rustam the nawáb became rid of a powerful rival, who, had he lived, would have claimed by previous agreement half the fruits of victory.

A messenger arrived and whispered in Ahmad Khán's ear that Rustam Khán Afridi was slain. Turning with calmness to his leaders, the nawáb cried out that Rustam Khán had overcome the army opposed to him; that if they did

¹ His war-cry on this occasion was "*Mármors sáre kunjron ko.*"—"Slay me all these greengrocers." Hindús, as already shown (p. , note), used then to despise the Musalmáns for growing vegetables.

² One of these miraculous victims is said to have walked ten paces, stood still, and told the beads of his rosary, *after* his head had been cut off.

not exert themselves, all the honours of the day would be another's. As the two armies closed for a hand-to-hand encounter, a Pathán defied any man on the other side to single combat. Násir-ud-din Haidar, the vazír's brother-in-law, accepted the challenge. Both the champions fell from their horses covered with wounds and both expired on the spot.

The fall of their champion, and the defection of Kámgar the Balúch, who had perhaps been bribed by Ahmad, chilled the courage of the vazír's troops. They began to lose heart and gave way before the Pathán onset. Muhammad Ali Khán, of the cavalry and Núrul Hasan of Bilgrám, two of the vazír's officers, endeavoured in vain to make the men keep their ground. The Patháns gradually fought their way up to the neighbourhood of the vazír's elephant. At this time, a Pathán from Tilhar in Sháhjahánpur arrived, at the head of a small body of men he was bringing to join Ahmad's standard. By the nawáb's order he attacked the rear of the vazír's position, whose troops being thus thrown into confusion, allowed their enemy to approach quite close to their leader. The newly-arrived Patháns now fired a volley. The vazír's elephant driver was shot dead, and the vazír himself, wounded in the neck, sunk into his *hauda* in a swoon. He thus escaped notice, and the Patháns passed on. The imperial troops were now in complete confusion, and flight became general. In the pursuit nawáb Ishák Khán gave himself out for Safdar Jang, and was slain. Meanwhile the vazír had been carried off in safety to Márahra, where his wound was dressed. Rája Súraj Mal Ját and Ismáíl Beg Khán, on their return from pursuing Rustam Khán's defeated corps, found the fortune of the day had changed, and were glad to be allowed to withdraw unmolested.

The territory from Koil in Aligarh to Akbarpur-Sháhpur in Cawnpore was taken possession of, and arrangements made for occupying the whole of Oudh. Ahmad's advance on

Ahmad occupies the districts from Aligarh to Cawnpore,

Dehli was stopped by a conciliatory charter¹ from the emperor, forwarded through nawáb Fíroz Jang, son of Asaf Jáh, Nizám-ul-Mulk. He then returned to Farukhabad, while his son Mahmúd proceeded to Lucknow, and a force under Shádi Khán, son of nawáb Muhammad, advanced down the Dúáb in the direction of Allahabad. Mausúr Ali, son of Nawáb Muhammad, was appointed governor of Pháphund, which then included parganahs Saurikh, Sakatpur, and Sakráwa; while a trusted officer named Excalibar Khán was despatched in the same capacity to Shamsabad and Chhibrámau. The Rohillas took possession of Sháhábád and Khairábád.

¹ It was at this time probably that Ahmad received the title of *Ghalib-i-Jang*. Jang or fight seems to have been a necessary part of any title conferred on recognized ruling members of his house. Thus his father had been *Ghazanfar-i-Jang*, and his brother *Kaim-i-Jang*; while his son afterwards became *Muzaffar-i-Jang* and his grandson *Násir-i-Jang*.

Although aided by the rising of many landholders in the lower Dúáb, such as Rúp Singh Khichar, Sumer Singh Chandela and others, Shádi Khán effected nothing. He was met and defeated near Kora in Fatehpur by nawáb Baká-ulláh Khán, Ráe Partáp Náráyan, and Ali Kuli Khán Khárji.

The defeat of Shádi Khán called nawáb Ahmad again into the field. At ^{and besieges Allaha-} ^{bad.} the head of a considerable force, he marched from Kanauj to Allahabad, where he invested the fort after plundering the town. His headquarters were at Jhúsi. Detachments were despatched eastwards towards Jaunpur, Azamgarh, and Benares, under Sáhíb Zamán Khán Dilázák of Jaunpur, who was related to the nawáb by marriage. Rája Pirthípat Sombansi of Partábgarh also presented himself, and his offer of aid was accepted. Rája Balwant Bhuinhár of Benares now opened negotiations, and after some hesitation obeyed a summons to come to Jhúsi. He seems, however, to have staved off taking any decided part till nawáb Ahmad Khán's tide of fortune had turned. He was thus saved the fate which so soon overtook rája Pirthípat.

Nawáb Baká-ulláh Khán, who commanded the vazír's troops, throw a bridge of boats across the Jamna below the fort, and withdrew his headquarters to Aráil. A Gosáin named Indargír, from Moth in Jhánsi, who happened to be on the spot, enlisted with his five thousand naked men under Baká-ulláh Khán's standard. Desultory fighting went on between the opposing armies for a space of some four months, without either side having gained any substantial advantage. A fine was levied from Benares, but, owing to Balwant Singh's procrastination, the occupation was not really obtained of any of the territory lying east of Allahabad.

Meanwhile Safdar Jung had reached Dehli upon the 20th September, 1750. For some time he kept himself shut up in his ^{Safdar enlists the aid of the Marhattas,} house, brooding over his disgrace. At length having roused himself, he planned a reconciliation with the all-powerful eunuch, the nawáb názir Jawíd Khán, to whom he paid a heavy bribe. By the eunuch's mediation he was admitted to Ahmad Sháh's presence and restored to favour. Messengers were then sent to Kotah in Rájputána to hire the Marhattas under Jai Apa Síndia and Mulhár Ráo Gáekwár. The services of Súraj Mal Ját, rája of Bhartpur, were also engaged.

In the month of March 1751, Shádíl Khán, the Farukhabad prefect, was ^{who march on Farukha-} ^{bad.} expelled from the neighbourhood of Koil, and after a short resistance withdrew across the Ganges to Ká-dir Chauk in Budaun, whence he marched eastwards along the left bank of the

Ganges to Farukhabad. The report of Shádíl Khán's retreat soon reached nawáb Ahmad at Allahabad. An immediate return to Farukhabad was the only course open for adoption. On reaching Farukhabad, it was decided to leave the city and its fort to their fate. Entrenchments were thrown up round a small fort three miles east of the city, close to the ferry of Husainpur. This fort is now known as Fatehgarh. It is and shuts himself up on a high bank overlooking the Ganges, with the main stream flowing close beneath it. The deep ravines on the land side served to strengthen the defences in that direction. Here the nawáb took up his quarters with his chief men and the troops which had remained faithful. Most of the mercenaries had disappeared during the march from Allahabad to Farukhabad.

The Marhattas marched down the Dúáb, plundering and destroying as they passed, till they reached Farukhabad. Tántia Gangádhár, who commanded the advanced troops, endeavoured to take some guns which had been left at Yákút-ganj, five miles south of the city. The Patháns met him in force, put his men to flight, and removed the guns in triumph to their entrenchment at Fatehgarh. The Marhattas then placed their headquarters at Kásim Bágh, about half a mile from the fort, on the land side; while the vazír proceeded to Singirám-pur, a village and ferry some eleven or twelve miles further down the Ganges. Aid had been begged from the Rohillas. The regent Rahmat wished to refuse the request. But Sadulláh Khán, by the advice of Báhadur Khán, the Farukhabad envoy, decided to march with his own troops. He started at the head of twelve thousand men.

Meanwhile at Fatehgarh the Marhattas daily besieged the fort. On their side the Patháns made repeated sorties. Little impression was effected by either side. An attempt made by the vazír to throw a bridge of boats across the river at Singirám-pur was defeated by a force under Lálá Shyám Singh, detached by Mahmúd Khán, the nawáb's son, who had marched up the other side of the river from Jhúsi, and was encamped opposite Fatehgarh.

After the investment of Fatehgarh had lasted more than a month, it became known that Sadulláh was approaching with reinforcements. Rahmat wrote to warn the vazír. The vazír then proposed to Apa Sindia and Mulhár Ráo that

Peace is proposed, but negotiations for a peace should be opened with Ahmad. The two Marhatta leaders agreed and messengers were sent to Ahmad. In spite, however, of the terms offered, ten lákhs of indemnity and two Oudh parganahs which adjoined his own frontier, the nawáb rejected all overtures.

Next day Sadulláh arrived on the left bank of the river opposite Fatehgarh, and joined his forces to those of Mahmúd Khán. Nawáb Ahmad desired Sadulláh first of all to effect a junction with his forces, but, above all,

His Rohilla allies are de- not to leave the river bank unprotected. In spite
feated by the Marhattas. of this warning, Sadulláh, led away by youthful
rashness and by zeal to distinguish himself, decided to attack the Marhattas,
who had crossed over in force at Singírámpur, where a bridge had at
length been made. The first onset was successful, and in the eagerness of
pursuit the Rohillas and Mahmúd Khán were drawn far from the river
bank. Bábadur Khán of Farukhabad, who was most in advance, was surrounded
by the Hindus and slain. Sadulláh Khán, hearing of his death, determined to
retreat. Mahmúd Khán then made the best of his way across the river to
Fatehgarh, where he rejoined his father. After nightfall the camp of the
Rohillas on the opposite bank was fired, and the sight of the flames struck
terror into Ahmad Khán's garrison.

Ahmad, however, made all arrangements apparently needed for prolonged

He evacuates Fatehgarh resistance, and tried to infuse some courage into his
and retires into Rohilkhand. men. But the panic spread. During the night,
seeing that further attempt at defence was useless, the nawáb with his
kinsmen and chiefs left the fort, and made off to the ferry of Kamraul,
fifteen miles above Fatehgarh, where he swam his elephant Montenegro¹
across. Passing through Amritpur and Sháhjahánpur, he took refuge in
Aonla. The Marhattas overtook many of the fugitives at Shikárpur ghát, four
miles above Fatehgarh, and many were slain. In the morning, the Marhattas
occupied Fatehgarh, after having killed many of the remaining defenders and
made a number of prisoners. Nawáb Ahmad received shelter from the
Rohillas of Aonla, who seem to have now identified themselves completely with
his cause. They all marched as rapidly as possible towards the Lower
Himálaya. When they learnt, however, that Safdar Jang had gone to
Lucknow, and that the campaign against them was postponed till after the
rainy season, they returned to their homes.

When the rains of 1751 were over, the Patháns advanced eastwards once
more. The Marhattas retreated before them ; and the advance continued to a
point opposite Singírámpur, where the Marhattas crossed into this district by a
bridge of boats, which they destroyed behind them. The vazír hurried back
from Lucknow, crossed the river at Mahdi-ghát, joined the Marhattas and re-
sumed the offensive. The Patháns were repulsed and marched up the left bank
of the river. Their first intention had been to cross into pargana Kampil by

¹ Kálápahár.

Súrajpur-ghát; but this plan was abandoned, and they retreated in some confusion to Aonla. After a short delay, occupied in collecting the most valuable part of their property, both the Rohillas and Ahmad Khán resumed their retreat. Passing through Murádbád and Káshipur, they sought shelter at the foot of the hills near Chilkiya.

An entrenchment was formed, and with the aid of supplies furnished by the rája of Almorá they succeeded in holding Ahmad and the Rohillas are blockaded at Chilkiya, their own for many months. All efforts to dislodge them or cut off their water-supply were frustrated. Attacks by Indar Gír Gosáin and others on the entrenchment were repulsed with loss. At length word was brought from Dehli that Ahmad Sháh Duráni was on his way to invade Hindustán a second time. The emperor counselled Safdar Jang to effect a peace. The Marhattas were also anxious to conclude the campaign, and Apa Síndia appears to have been secretly favourable to the Pa-
 where a peace is struck tháns. After some discussion, it was arranged that with the Marhattas. the debt due by Safdar Jang to the Marhattas, for the expenses of the campaign, should be transferred to Ahmad Khán, who alienated to them half of his territory till the debt should be extinguished. This arrange-

ment took place about March or April, 1752. Of the
 Its terms. forty-four parganas which Ahmad once possessed, he was assumed to still hold thirty-three. A fair idea of the half which he and his heirs retained may be gathered from the list at p. 4; but exact accuracy of enumeration is impossible. The other half, which he made over to Mulhar Ráo Gaekwár by a deed engraved on copper, would seem to have included the following

parganahs and two others:—(1) Bhongáon in Mainpuri; (2) Mihrabad in Sháhjahánpur; (3) Amritpur, (4) Saurikh, (5) Sakatpur, (6) Tálgrám and (7) Kanauj in this district; (8) Auraiya-Pháphund and (9) Etáwa in Etáwa; (10) Bilhaur, (11) Sháhpur-Akbarpur, (12) Shiúrájpur and (13) Músenagar-Bhognipur in Cawnpore; (14) Soron-Badariya and (14½) half of Márahra in Eta. The management of the Marhatta parganas seems, however, to have been left in the hands of Ahmad, who, after paying the expenses of their administration, handed over the balance to two Dakkhani bankers stationed at Kanauj and Alíganj. The *Bayán-i-Wáki* asserts that the territory left to Ahmad Khán brought in twenty-two lákhs of rupees. Kanauj and Akbarpur-Sháhpur were, according to the same authority, bestowed on Gobind the Bundela, Mihrabad on the Rohillas and some other parganahs on Safdar Jang. Matters remained in this position, till after the battle of Pánipat in January, 1761.

During Ahmad Sháh Duráni's fifth invasion, in 1756-57, Ahmad Khán appears to have taken no direct part in the conflict. But Gházi-ud-dín Khán, Imád-ul-Mulk, who was deputed by the invader to levy a fine from Shujá-ud-daula, received substantial aid when passing through Farukhabad towards Oudh. Meanwhile Ahmad Sháh had retreated rather hurriedly from Mathura to Dehli. There the emperor having complained of Imád-ul-Mulk, he was supplanted by Najíb Khán the Rohilla, who was created Amír-ul-Umara. Imád-ul-Mulk immediately retaliated by making Ahmad Khán a rival Amír-ul-Umara, and appointing him to the post of imperial paymaster (*bakhshi*).

In 1760 Ahmad Sháh invaded Hindústán for the sixth time. Ahmad Khán and the Rohilla leaders were presented to him at Koil on the 18th July, 1760. Ahmad Khán did good service by providing supplies. When, in October, 1760, Ahmad Sháh moved from Anúpsahr to Pánípat, Ahmad Khán accompanied him and remained till the crowning victory over the Marhattas was fought upon the 7th January, 1761. Ahmad Khán was posted on the right wing and did good service.

After their defeat at Pánípat, the Marhattas withdrew from Northern India for several years. Ahmad Khán seized the opportunity to recover all or nearly all the territory of which he had been deprived. But Etáwa and Pháphund in Etáwa, and Shikohabad in Mainpuri, were permanently lost, for, upon his departure from Hindústán, Ahmad Sháh had granted them to Ináyat, son of Rahmat the Rohilla.

The recovery of the liberated territory, coupled with other reasons, occasioned a quarrel with nawáb Shuja-ud-daula, who, having cleared the lower Duáb of the Marhattas, wished to appropriate all the parganahs formerly alienated from Ahmad Khán and lately in possession of the Marhattas. With the emperor Sháh Alam in his train, Shujá advanced in the end of 1762 as far as Kanauj, with the intention of conquering Farukhabad. His ostensible reasons were that Ahmad had caused elephants to fight, established a royal pavilion (*gulálbári*), and assumed other privileges of royalty. Ahmad, however, made such vigorous preparations, and was so well supported by Rahmat and the Rohillas, that the project was abandoned. Rahmat encamped in the fort at Fatehgarh; at Zulfikárgarh, near the city, a bridge-of-boats conveyed his Rohillas across the Ganges; and the Bangash artillery was sent out to the banks of the Bagár, just beyond Yákútganj. Large levies flocked in, as well from the surrounding districts as from Mau, Atáipur, and Shamsabad. Najíb Khán on this occasion marched down the Duáb, burning and destroying. Passing through Nabíganj and Khudáganj, he joined the vazir at Kanauj. His

troops broke out into tumult, and openly refused to fight against fellow Patháns. From Nabíganj six thousand of them deserted to join Ahmad. He found also that the Rohillas, including his own father-in-law, Dundi Khán, were firmly resolved not to abandon the cause of nawáb Ahmad. He was permitted to visit Farukhabad without his army, and thence proceeded to the Rohilla camp, to see what could be done to win over Rahmat to his views. But Rahmat rejected his overtures; and as he passed the Káli nadi, the Bangash forces, drawn out on its banks, had shown that its strength was not to be trifled with. By his advice, the vazír and the emperor withdrew to their own territory. Both, however, seem to have revisited the district next year (1763), when, on their return from a victorious campaign in Bundelkhand, they encamped at Mahdí-ghát and crossed the Ganges.¹ After his defeat by the English at Baksar on the 23rd October, 1764, Shuja-ud-daula, having failed to obtain the services of the Rohillas, was fain to visit his hereditary enemy Ahmad Khán at Farukhabad. Ahmad refused to take the field, and strongly advised Shuja-ud-daula to make peace with the English. Shuja disregarded this advice, and with aid from Gházi-ud-dín Khán, Imád-ul-mulk, and some Marhattas, he set out eastwards. In May, 1765, he was again defeated at Kora-Jahánábád in Fatehpur, and this defeat was followed by the taking of Kálpi in Jalaun. Shujá returned to Farukhabad, encamping first in the Haiyát Bágh, and afterwards at Fatehgarh. After this second defeat, he was more readily persuaded to follow Ahmad Khan's advice. Overtures from general Carnac were brought to Farukhabad by Rái Shyam Lal. A treaty with the English was signed at Allahabad in August, 1765. Samru, M. Madec, and the other Frenchmen in the nawáb vazír's employ, on hearing this, left Farukhabad with their whole force, and tendered their services to Jawáhir Singh Ját. At the vazír's request, captain (afterwards general) Martin was sent by general Carnac with one battalion of sepoys to escort the vazír's family from Farukhabad to Lucknow.

The Marhattas, who had not been seen north of the Jamna since 1761, made their appearance again in 1769 under Mahdaji Sindia, Túkaji Holkár, Rám Chandar Ganesh, and others. Campaign with the Marhattas, They levied tribute from the Rájput princes, defeated the Játs at Bhartpur and mulcted them of sixty-five lakhs of rupees. Next they entered into an agreement with Najíb Khán to attack Farukhabad. Nawáb Ahmad was joined in his defence by the Rohillas, whose fief of Etáwa was equally threatened. Crossing the Ganges on a bridge-of-boats, Rahmat encamped between Farukhabad and Fatehgarh. Najíb Khán fell ill and died in October, 1770.

¹ *Chahár Gulzar-i-Shujái*, Dowson's Elliot, VIII., 215.

and his son Zábíta Khán succeeded in escaping from the Marhattas, who wished to detain him.

The Marhattas continued the campaign alone. In several actions they defeated the Patháns, who did not behave with their usual spirit. At length Rahmat Khán relinquished Etáwa and Shikohabad. About May, 1771, the Rohillas returned home. Nawáb Ahmad, thus left alone to face the whole brunt of the attack, was quickly forced to return to the Marhattas the 16½ parganahs which they had held from 1752 to 1761. From 1771 to the cession the Bangash territory consisted of the remaining 16½ parganahs.¹

At this time Sháh Alam, who had been settled at Allahabad by the English, was urged by his then favourite, Hísám-ud-dín Khán, to return to Delhi. It was obvious that without aid such return was impossible. An imperial letter was therefore sent to Ahmad Khán, making great promises; and the letter was accompanied by a robe of honour. Ahmad accepted the proposal and ordered every preparation to be made. An answer was sent inviting the emperor to Farukhabad. Shortly after this Sháh Alam heard of the return of the Marhattas, and Saif-ud-dín Muhammad Khán was sent to them. An arrangement was concluded with them, and Ahmad Khán's proffer of service neglected.

Nawáb Ahmad had for some time suffered from partial blindness. At length he entirely lost the use of his sight. The ministrations of quacks and liberal distributions of alms failed to restore it. In July, 1771, he fell severely ill, at the time when Sháh Alam was daily expected to reach Farukhabad. He died on the 12th July, 1771, and was buried in the Bihisht-Bágh.

Though much favoured by fortune, he was a man of rather weak and ambitious character; one of those who instead of achieving greatness have greatness thrust upon them. His passion was rather for building palaces² and hearing music than for meddling in politics. He neglected more than one opportunity of obtaining ascendancy at Delhi. But into the easy-going life which he adopted he was perhaps forced by physical and mental defects. To a congenital limp was added the blindness of his later years; and the stories which are told of him do more honour to his heart than his head. He had an odd affection for new coins, and would have such as entered his treasury spread out on the ground before him.

¹ Enumerated *supra*, p.

² Of these he built or restored six—(1) the Khás Mahal, (2) the Silábat Mahal, (3) the Mubárik Mahal, and (4) the hall of audience in the latter, all at Farukhabad; (5) the Kamani gate of the fort; and (6) some structures in a fort at Mau.

While he was gloating over them his attendants would come in and out with wax on their feet, and thereby abstract in a few hours several hundreds of rupees. When the nawáb observed that the rupees left his presence in far fewer bags than they entered it, he would suggest that they must have shrunk from too long an exposure to the sun. The lictors who cleared the way before him or beat offenders used to employ for that purpose bambús split down a portion of their length. Like harlequin's wands, these weapons produced a great deal of noise, but very little hurt. Their loud accompaniment to the fictitious howls of the sufferers always moved the nawáb to pity; and culprits would leave his presence with gifts that substantially salved their bruises. His charity was indeed unbounded; and he is famed in the history of his time for the generous shelter which he afforded to many fugitive nobles from Dehli, who left that city in 1760. The principal group was formed by the famous Gházi-ud-dín, Imád-ul-Mulk,¹ and other kinsmen of the deceased vazír Kamr-uddin Khan, Itimad-ud-daula. Many of these nobles resided for ten or twelve years in Farukhabad.

Ahmad Khan had four wives—(1) Dulhin Begam, daughter of the chief of Rudáin in Kampil; (2) Rání Sáhiba; (3) Bibi Fakhr-un-Nissa; (4) Bibi Khairan or Khair-un-Nisa, the mother of Muzaffar Jang and Dil Daler Khán. With this last-named lady he fell in love by mere hearsay. His attachment to her was perhaps strengthened by the fact that at the time of their marriage she was of his favourite age. He would constantly exclaim, after the wedding, "*Sharáb-i-do-sálah va mashúka-i-sezdah-sálah Hamín bas ast baráe suhbat-i-sa-glár-o-kabír*"—that is, he thought wine aged two years and a mistress aged thirteen company enough for a man of any station. He had three sons and one daughter. The eldest son, Mahmúd Khan, died in his father's lifetime. The other two were Muzaffar Jang, his successor, born 1757-58, and Dil Daler Khán. The daughter, Sitára Begam, was married to a cousin, Muhammad Zamán Khán.

When Muzaffar Jang succeeded his father he was a lad of 13 or 14 years only. But the princely power was for a time faithfully wielded by the paymaster Fakhr-ud-daula, whose first task was to repress a disturbance raised by Murtaza, one of the surviving sons of nawáb Muhammad Khán.

The immediate outlook was far from bright. The emperor Sháh Alam was at Kanauj, on his way to Dehli, when he heard of Ahmad Khán's death. His chief adviser, Hisám-ud-dín Khán, intending to resume the Farukhabad territory, sent an urgent message for aid to Mahdájí Sindia, then in the

¹ For some account of Imád-ul-Mulk's career see Elphinstone's *History*. He was a son of the first Nizám.

Upper Dúáb; and the emperor marched at once through Khudáganj to Farukhabad, encamping at Saraiyá, just outside the city. On his side, Fakhr-ud-daula collected a large force of Patháns and made every preparation for a stout resistance. He then wrote respectfully to the emperor, proposing a settlement. Hisám-ud-dín raised every obstacle, hoping that on the arrival of the Marhattas he would be able to settle the affair in his own way.

Fakhr-ud-daula then made overtures to nawáb Najaf Khán, who was in the emperor's suite; and he succeeded in arranging for nawáb Muzaffar Jang's succession, upon payment of six lakhs of rupees to the emperor and one lakh to Najaf. Muzaffar Jang, accompanied by sixty-three of his brethren and chief men, was escorted to the emperor's camp by a force of 3,000 men. The nawab and his brother Dil Daler Khán were presented and received the usual investiture. Sháh Alam then departed for Nabfganj, in Mainpuri, where he remained three months. He was there joined by Mahdájí Sindia with 20,000 men and fifty guns. The Marhatta, although exceedingly angry at the business having been decided before his arrival, found that his other plans prevented his wreaking his vengeance upon Farukhabad.

Further disturbances were now raised by Murtaza and Abd-ul-Majíd Khán. The widow of Káim Jang was induced to join them. She began to enlist Afridís, and to fortify herself at her residence in Amethi, just outside the city. Fakhr-ud-daula led his troops against the place and stormed it. Murtaza Khán was wounded and taken prisoner. He afterwards died in prison. Not long after this Fakhr-ud-daula was assassinated by Námdár Khán *chela*, a partisan of Murtaza Khán. The paymaster was called out of his house at night on pretext of an important message, and cut down as he came out. His murderer was afterwards murdered in open levée at Murtaza Khán's house.

At this time (1772-73) the Bangash territory became, in some unexplained way, tributary to the Oudh power. Shuja-ud-daula now began to receive annually 4 or 4½ lakhs of rupees from Farukhabad.¹ This tribute was shortly afterwards assigned for part payment of the contingent of British troops stationed at Fatehgarh.

Rahmat Khán, who succeeded Fakhr-ud-daula, commanded a body of Farukhabad troops at the taking of Etáwa by Shuja-ud-daula in October, 1773. Muzaffar Jang persisted in proceeding to Etáwa in person, where he was received with favour by the nawáb vazír. In his company, Muzaffar Jang marched to Kauriyáganj and

¹ Mr. Evans writes that this tribute was imposed in 1752, when Oudh reduced the nawáb Ahmad to terms; and that it was the condition on which Ahmad received back his 16½ parganahs. But no such arrangement is mentioned by Mr. Irvine.

Hardwáganj in Aligarh. The Muharram ceremonies of that year were performed at the Shíá town of Jaláli in the same district. Tradition asserts that it was on this occasion that Muzaffar Jang became a Shíá. It was certainly in this campaign that Shujá-ud-daula dispossessed the Marhattas of the southern parganahs of the district—Kananj, Talagram, Tirwa-Thatia, Sakotpur, and part at least of Saurikh. The tract thus acquired by Oudh included all Fa-

The southern parganas rukhabad south of the Kali nadi, except Chhibramau are annexed by Oudh.

Sakrawa, and perhaps enough of Saurikh to connect those two parganahs. It was not long before the famous eunuch Almas Ali was appointed ruler of the conquered territory. The prevailing feature of his Government was the manner in which he encouraged or allowed his subordinates to usurp the lands of the old Rajput proprietors. To this policy the rásas of Tirwa and Thatia, and the chaudhari of Bishangarh, owed their possessions and their titles. North of the Kali nadi, in the jurisdiction of the Bangarh nawab, none of the vast robberies known as *talukas* arose. The difference of government produced, indeed, a marked difference in agricultural conditions. There can be no doubt that the dwellers on the left bank of the river were less misruled than those on the right.

On returning from this conquest Shujá passed through Mau towards Shahabad of Hardoi, where he was to meet the English force proceeding against Rahmat Khán and the Rohillas. At the battle of Katra in Sháhjahánpur, where Háfiz Rahmat lost his life, Muzaffar Jang was present; and the severed head of the Rohilla chief was brought to the Bangash nawáb for recognition (1774). On his return to Farukhabad, Muzaffar brought with him some of the disciplined Lucknow troops, by whose aid he severely punished and nearly extirpated the Bangash soldiers settled in the Bangashpura quarter of his capital. They had conducted themselves in an extremely disorderly manner when at Etáwa. They had revolted because their arrears were not paid, and paraded the camp with a Kurán placed upon an elephant, declaring that they would obey no other nawáb.

At this period commenced the connection of the English with the district,

An English force is established at Fatehgarh, 1777.

and the establishment of the bázár and cantonment of Fatehgarh. By the treaty of Faizabad, signed by the Oudh nawáb Ásaf-ud-daula early in 1775, it was agreed that a regular brigade of Company's troops should be stationed in the Oudh territories. Ásaf then applied for a second force, officered by Englishmen, to consist of six battalions of sepoy, a corps of artillery, and a proportion of cavalry. The brigade thus formed was in 1777 incorporated with

the army of the Company and stationed at Fatehgarh. It went by the name of the temporary brigade ; and the annual cost to the Oudh nawáb was twenty-three lakhs of rupees. In 1779 the nawáb of Oudh asked to be relieved from the cost of this brigade, but his request was refused. The troops afterwards did good service in the affair of Chait Singh of Benares. By the engagement of the 19th September, 1781, the temporary brigade was to be recalled within the Company's territory. The governor-general, Mr. Hastings, did not fulfil this engagement, but he renewed the promise in 1784 upon his visiting Lucknow. He left orders to that effect with the resident. On reaching Calcutta, he found his action was overruled. A further appeal was made to Lord Cornwallis through Haidar Beg Khán, who was deputed to Calcutta with that purpose, but with an equally fruitless result.¹

The fact chiefly remarkable during the remainder of Muzaffar Jang's reign was the number of náibs or prime ministers who succeeded each other. Eighteen of these náibs are enumerated. Several were executed and others were exiled. Even the nawáb's father-in-law, Khuda Banda Khán, and his brother-in-law, Amín-ud-daula, were unable to retain office for any length of time. Among other acts of oppression, the nawáb withdrew all the pensions and fiefs enjoyed by his cousins, the descendants of Muhammad Khán. For twelve years they obtained no redress, and were reduced to the greatest poverty. It was only through the English that they obtained restoration to their rights.

It was not long before the tribute of four lakhs assigned to the English fell into arrears. An English resident was appointed to Farukhabad after the 22nd May, 1780, and at one time Mr. Shee held the office. Mr. John Willes was afterwards appointed, and arrived at Farukhabad on the 25th February, 1784. He was recalled sixteen months afterwards, when Lord Cornwallis had succeeded to the Government. Amín-ud-daula, during his term of office, proceeded to Calcutta with the Lucknow minister ; and since the resident, or, as the natives styled him, the *sazáwal*, was shortly afterwards withdrawn, the náib took to himself the whole credit of the recall. It was, however, more due to a change of policy at Calcutta.

During this period, the nawáb's youngest brother, Dil Daler Khán, appears to have intrigued against Muzaffar Jang. His allowances were withdrawn, and when the English resident left, he too quitted Farukhabad and established himself at Benares. A large allowance, payable from Farukhabad, was obtained for him ; and he lived at Benares till he committed suicide in January, 1800.

¹ Malcolm's Political History of India, I, pp. 100-105.

Farukhabad affairs formed the fifth article of accusation on the impeachment of Warren Hastings. The appointment of a resident, after engaging to withdraw him, appears to have given foundation to the charge. The nawáb is described as a weak and inexperienced young man. With respect to the territory, it is stated that Almás Ali Khán, the Oudh prefect (*ámil*), had taken Márahra at an inadequate rent. Khákhatmau and Sauj were constantly plundered. The collection of ferry dues close to Fatehgarh had been seized by the nawáb vazír's officers; while the landholders of four parganahs had fortified themselves in their castles. Farukhabad was deserted. There had been no stable government there for many years. The nawáb vazír and his ministers, the residents at Lucknow and Farukhabad, the camp authorities at Fatehgarh, nawáb Muzaffar Jang, and twenty dīwáns or advisers, had interfered in turn.

In the latter part of his reign, Muzaffar made great efforts to obtain from Lucknow a remission of the tribute of four lákhs of rupees. Although on one occasion he proceeded there in person, his attempts were fruitless; and he narrowly escaped assassination by a man hired, as he believed, by Asaf-ud-daula, Bhagu Khán, the man who saved his life at this crisis, was still alive in 1823, and receiving a treaty pension of Rs. 1,200 a year. In 1794 we find the Farukhabad brigade, under Sir Robert Abercrombie, marching across the Ganges and crushing the Rámpur insurgents at Bhitaura in Bareilly.¹ On the 22nd October, 1796, died the nawáb Muzaffar after a short illness and short life of 38 years. Poisoning was suspected. Asaf-ud-daula and Mr. Lumsden, resident at Lucknow, came to Farukhabad to enquire into the matter and settle the succession. The crime was brought home to the nawáb's eldest son, Rustam Ali Khán, who was deported to Lucknow, where he died after 1824. The details of the affair are given in a letter from nawáb Amín-ud-daula, dated the 7th September, 1823, and written at the request of the agent to the Governor-General at the time when Rustam Ali Khán returned to Farukhabad and put forward a claim to succeed nawáb Shaukat Jang. But murders were at this time common enough in the district. Writing in 1798 Tennant complains of the numerous banditti and their numerous butcheries.

Muzaffar Jang's first wife was Umráo Begam, daughter of Khuda Banda Khán, grantee of the town of Sakráwa and twelfth son of Nawáb Muhammad.² Muzaffar Jang was married to her in 1768, and by her had several sons, who died in their father's

¹ See Gazetteer, V., 672-74.

² Her brother was the well-known Amín-ud-daula (died 26th July, 1826) who was prominent at the time of the cession.

life-time, and five daughters. Umráo Begam, who died on the 11th November, 1810, left all her property¹ to her daughter and her grandson, Nawáb Diláwar Jang, son of Husain Ali Khán, son of Amín-ud-daula. Muzaffar had four other wives: (1) Ashik Mahal, mother of Imdád Husain, his successor; (2) Bîbi Karîma; (3) Bîbi Chuniza; and (4) Bîbi Achpál, who survived until 1843. His daughters as a rule married cousins of their father's blood. The so-called 16½ parganahs which constituted the Farukhabad territory, from the last years of Ahmad Khán to the cession in 1802, have been named above (p. 4). Of the original thirty-three parganas or *maháls* held by Ahmad, the following had been lost, first in 1752 and again for good in 1769:—(1) Bhongáon, (2) Sakit, (3) Soron, (4) Usabat, (5) Tálgrám, (6) Kanauij, (7) Bilhaur, (8) Sháhpur, (9) Akbarpur, (10) Shiúrájpur, (11) Musenagar-Bhog-nipur, (12) Saurikh, (13) Sakatpur, (14) Auraiya-Pháphund, (15) Etáwa, (16) Míhrábád, and (17) Amritpur. There is some doubt, however, as to the loss of the maháls (2), (3), and (17) in this list, as from their position they must have continued to form part of the territory.² The revenue is said to have been, in Muzaffar Jang's time, about 15 lakhs of rupees for the 16½ maháls.

The fact that one son of Muzaffar poisoned his father, and the other (Násir Jang) ceded his hereditary domains to the English, is neatly embodied in the following Persian couplet taken down from the mouth of a member of the family:—

'Z Nawáb shud do pisar bad-nihád ... By the nawáb were begotten two
degenerate sons.

Yake zahr dád, va yake shahr dád ... One poison gave, the other up the
city.

There were two claimants to the succession. The *chélas* Parmal and Muhamdi Kháns put forward the late nawáb's second son, Imdád Husain, Násir-i-Jang, then thirteen or fourteen years of age. On the other hand, Umráo Begam, Muzaffar's first wife, supported by her brother Amín-ud-daula, produced her grand-nephew and adopted son, Diláwar Jang, grandson of Amín-ud-daula. The rival parties each endeavoured to secure the favour of nawáb Asaf-ud-daula. The dispute was at length ended by a compromise, in virtue of which Násir Jang succeeded, under the tutelage of Amín-ud-daula. The new nawáb, it was stipulated, should

¹ That property seems to have included about 4,080 acres of land in parganahs Shamsabad, Rhojpur, Campil, Muhammadabad, Khákhatmau, Pahára and Asamnagar. Collector to Board, 19th November, 1810. ² It may be added that it is extremely doubtful whether the Farukhabad nawábs ever obtained re-possession of (3) after the battle of Daunri. Usabat then fell to the share of Fatch Khán, the Rohilla chamberlain.

receive an allowance of Rs. 50,000 a year, but in every other respect Amín-ud-daula had uncontrolled authority. Lord Valentia, who visited Farukhabad in August, 1803, says that Amín-ud-daula, from the deformity of his person and the gross manner in which he defrauded his nephew, had acquired among the English the title of Richard the Third.

Nawáb Násir Jang spent most of his time with musicians and was himself a proficient in their art. He also sang as well as any professional singer. A monthly assembly of poets and singers used to be held by him. The rest of his time was fully occupied by kite-flying or pigeons. There were also successively various women who obtained influence over him, the most notorious being Sharfu and Ghanímu. To the latter he gave a seal with a pompous inscription. Seeing the nawáb given up to those frivolous pursuits, Amín-ud-daula reduced the allowance from Rs. 50,000 to Rs. 25,000 a year.

It was this reduction, or, as tradition asserts, a quarrel about an orange plucked by the nawáb without permission, which induced him to proceed in 1802 to Bareilly, where the Hon. Henry Wellesley was then engaged in settling the territories recently ceded by the nawáb vazír. With those territories, by the treaty of the 10th November, 1801, had been ceded not only the nawáb vazír's parganahs in this district, but the tribute of $4\frac{1}{2}$ lákhs hitherto paid by Farukhabad to Oudh. Imdád now resolved that his domains should follow the tribute. At Bareilly on the 4th June, 1802, was signed a treaty by which the nawáb ceded his country in return for a yearly allowance of Rs. 1,08,000 to himself and his dependents¹. The treaty ran as follows² :—

Treaty between the Honourable East India Company and the Nawáb Imdád Husain Khán, for ceding to the Honourable the East India Company, in perpetual sovereignty, the province of Farukhabad and its dependencies, in commutation of the tribute hitherto payable by the said Nawáb to the Honourable Company, concluded on the one part by the Honourable Henry Wellesley, Lieutenant-Governor of the ceded provinces in Oudh, by virtue of full powers vested in him for that purpose by His Excellency the Most Noble³ the Governor-General, and on the other part by the Nawáb Imdád Husain Khán Bahádur, Násir Jang, on behalf of himself, his heirs, and successors.

ARTICLE I.

It is hereby stipulated and agreed that the province of Farukhabad and its dependencies shall be ceded, in perpetual sovereignty, to the Honourable the East India Company, from the commencement of the fasli year 1210, the Nawáb transferring to the Company his right and property in the same, with the exceptions hereafter mentioned.

¹ Here ends the portion kindly supplied by Mr. Irvine; but use has hereafter been made of his notes on the later nawábs.

² See Aitchison's *Treaties*, Talbot's edition, II., 33, et seqq.

³ Sic. The common error which gives a marquis the style of a duke had already, therefore, arisen.

ARTICLE 2.

With a view of providing for the maintenance and dignity of the Nawáb Imdád Husain Khán Bahádur, it is agreed that he shall receive a monthly allowance of nine thousand Rupees (or one lách and eight thousand rupees annually), which allowance shall be continued to his heirs and successors, and shall not be subject to any diminution from any causes whatsoever. And it is further agreed that the said Nawáb shall be treated on all occasions with the attention, respect, and honour due to his rank and situation, and to a friend of the British Government.

ARTICLE 3.

The Hon'ble the Lieutenant-Governor engages that two thousand rupees yearly shall be allowed for the expenses of the Imámbára, and that the amount of three thousand six hundred rupees yearly, for the payment of the allowances to the separate mahals of the late Nawáb Muzaffar Jang, hitherto paid by Umráo Begam, shall be distributed hereafter by the Nawáb, who shall deliver the receipts for the same to the Company's civil officer: provided it should be found that these allowances have not been regularly paid by Umráo Begam.

ARTICLE 4.

In compliance with the Nawáb's desire, the gardens formerly the property of his father, the village of Sarafa Niámatpur, the forfeited houses in Farukhabad, and the property of the Ráni Sahiba, shall be considered as his exclusive property, if there should appear to be no other person legally entitled to such property.

ARTICLE 5.

As the detailed list given in by the Nawáb, of family connections and attendants, under the head of pensions, and the list delivered in by Khiradmand Khán,¹ are in many respects different, and as it is the intention of the British Government that provision should be made for persons whose claims to pensions shall appear to be well founded, it is hereby agreed that the rights of the different claimants be inquired into by the civil officer appointed by the British Government, in conjunction with the Nawáb, and that sanads shall be granted, under their joint seals and signatures, agreeably to which sanads the pensioners shall be paid by the Nawáb, who will deliver their receipts to the Company's civil officer.

ARTICLE 6.

The authority of the Court of Adálat shall not extend to the pension of the Nawáb; but as his connections and dependents are undefined, and as it is the object of the British Government to introduce a fair and impartial administration of justice throughout the province of Farukhabad, it is agreed that whatever complaints may be preferred against any of the Nawáb's dependents shall, in the first instance, be referred to the Nawáb, and, in the event of the complainant not receiving speedy justice, or being dissatisfied with the Nawáb's decision, the complaint shall be decided in the Court of Adálat.

¹ This Khiradmand Khán was the nawab's uncle, and bore the title of Amin-ud-daula. Both before and after cession, he received Rs. 5,000 yearly out of the revenue of taluqa Baigawan in Sakráwa. The village which gave its name to that taluqa is still flourishing, but in the Revenue Survey map is misspelt Baigaman. See correspondence in Board's Records, May-July, 1805.

ARTICLE 7.

In compliance with the Nawáb's request, allowances shall be granted to the under-mentioned persons, to be continued so long as their conduct shall be satisfactory to the British Government and to the Nawáb :—

Imán Khán	...	...	...	Rs. 5,000 annually.
Parmal Khán and Muhammad Khán	...	...	...	„ 5,000 ditto.
Khuda Bakhsh, Phi Vakil on the part of the Nawáb, to attend the civil officer appointed to Farukha- bad	...	...	...	„ 4,000 ditto.
Ahmad Bakhsh and Muhammad Saláh	...	...	...	„ 2,000 ditto.

ARTICLE 8.

The rent-free lands, the daily and yearly pensions, and the jágirs, shall be continued, if upon a fair investigation they shall appear to have been established previously to the death of Muzaffar Jang.

ARTICLE 9.

This treaty, consisting of nine articles, having been settled and concluded at the city of Bareilly, on the 4th day of June, 1802, corresponding with the 3rd day of Safr, 1217 Hijra, the Hon'ble Henry Wellesley, Lieutenant-Governor of the Ceded Provinces in Oudh, has delivered to the Nawáb Imádd Husain Khán, Násir Jang Bahádur, a copy of the same in English and Persain, under his seal and signature, and the said Nawáb has delivered to the Hon'ble Henry Wellesley, Lieutenant-Governor of the Ceded Provinces, another copy of the same, under his seal and signature, and the Hon'ble Henry Wellesley engages to procure within the space of thirty days, a ratification of treaty under the seal and signature of His Excellency the Most Noble the Governor-General.

(Seals and signatures).

(Ratification of Governor-General, dated 24th June, 1802).

Less than a year after the cession, whilst Henry Wellesley was engaged in

organizing the newly-acquired district, his brother
First Marhatta war, 1803.

Arthur was preparing to crush a Marhatta league in the Dakkhan. On the outbreak of the war, the conduct of a campaign in Northern India was entrusted to general¹ Lake. He, in August 1803 marched from Cawnpore to Aligarh, then held for Sindia by the French adventurer Perron; and, after the storming of the fortress, sent a detachment into the neighbouring district of Mainpuri, to rescue Shikohabad from the hands of the Marhatta cavalry. Encouraged by the fancy that the British power was fully occupied, Chhatarsál, rája of Thatia, revolted, His castle was besieged and stormed, but not without the loss of the Officer Commanding the besiegers. The rebel's domain was confiscated, while he himself fled southwards across the Jumna. Taking advantage of the general disturbance, the Mewatis made a brief incursion into the west of the district, plundering all landholders who refused to satisfy their demands. But of the first Marhatta war this district was a

¹ Afterwards Viscount.

spectator rather than a victim. In December, when the foe had been beaten into peace, it received an augmentation of 12 parganahs, which were next year transferred to the newly-formed district of Aligarh.¹

Before war had ended, the dearth elsewhere described² had begun ; and Second Marhatta war, famine had no sooner ceased than the Dúáb was troubled
1804. with a fresh Marhatta campaign. The offender this time was Holkár, who, perhaps, imagined that the British power had exhausted itself in humbling Sindia. In the negociations which preceded the contest, he had the impudence to demand the cession of Etáwa and most other Dúáb districts. The reply was war ; and in October, 1804, Holkár found himself besieging Dehli. But on the arrival of Lake he precipitately crossed the Jamna, determining to ravage the Dúáb with fire and sword. He had obtained two days' start before Lake followed in pursuit. Both forces had left their infantry behind, and neither impeded itself with much baggage. So that now was witnessed one of those brilliant examples of forced marching for which the Marhatta wars were famous.

Down the country spurred Holkár, marking his route with the flames of villages. After him, each man with his own six-days' flour, hurried the troopers and horse artillery of Lake. Pursuers gained rapidly on pursued ; and on the evening of the 16th November, when the British force rode into Aliganj of Eta, they found that town still burning. The Marhattas were that night drinking and beholding a grand ballet thirty-six miles further on at Dhiláwal, near Farukhabad,³ and Lake's horses had been ridden twenty-two miles that day. He nevertheless determined to surprise the foe by a forced night's march. At nine in the evening, he pushed forward without tent or baggage of any kind. As his troopers were mounting, came the pleasant intelligence that their infantry comrades, under General Frazer, had defeated Holkár's foot at Díg. This made them doubly eager to strike a finishing blow at the boasted Marhatta cavalry.

"The moon," writes MacFarlane,⁴ "was up, and the night was mild and pleasant. As they spurred along the road, they were
Rout of Farukhabad. cheered by intelligence that the foe was motionless in his encampment, and wholly ignorant of their coming. The day was beginning

¹ *Supra*, p. 5, and Grant-Duff's *Marhattas*, Vol. III., chap. 12.

² *Sup.* pp. 49-50.

³ Dhiláwal is just outside the Jasmai gate of the city. A part at least of the Marhatta forces seem the day before to have encamped at Nawábganj, 16 miles west of the city. Here they had been visited by some of the city Muhamnadans ; but the gates of the city itself were closed against them.

⁴ *Indian Empire* (1847). II., pp. 123-2, which seem to have borrowed without much acknowledgment from Major Thorne's *memoir*. See also Grant-Duff's work (III., chap. 13), which, for a history of the Marhattas, says less about this important surprise than it should.

to dawn on the 17th, when the head of their column reached the skirts of the Marhatta camp. The Marhatta horses were at picquet, and by the side of them the men lay sleeping. Several rounds of grape fired from our gallopers into the thickest of the camp were the first intimation they received of Lake's arrival.¹ The fire awakened them, but made the sleep of many an everlasting sleep. The King's 8th Light Dragoons rushed first among them, charging and cutting them down in all directions. Our other regiments did the same as fast as they came up, so that in a short time the whole camp was covered with the bodies of the killed and wounded. Holkár himself escaped, being the first to fly. He was followed by a small party of cavalry, the only men that could mount, escape, and keep together, and he never drew rein until he had recrossed the Kálini river, at a ford eighteen miles distant. When he first crossed the Jamna he had 60,000 horse; after re-crossing the Kálini, he could not collect 10,000. Three thousand had fallen in the surprised camp. The rest deserted, dispersed, and never joined him again."

The indefatigable Lake followed up his success by pursuing Holkár for over 10 miles. When he gave up the chase, he found that he had marched over 70 miles in twenty-four hours, and 350 miles during the preceding fortnight. Only two of his Europeans had been killed; but the pace of the march had told severely on his horses, of whom seventy-five died or became useless. Their loss was felt the less because the Marhattas had left many serviceable steeds behind them. On the arrival of Colonel Don's infantry, which had followed Lake with almost incredible speed, horse and foot pressed on into Farukhabad city. Their arrival was timely and welcome, for the unruly Patháns of the town and district were besieging the fort of Fatehgarh, where the British residents and their weak detachment of native troops had taken refuge. The chief officer of the city police had fled across the Ganges. Two nobles of the nawáb's family had joined the Marhattas; and of these, one, Sarmat Khán, had been slain in the recent rout. The nawáb himself had obeyed an order to visit Holkár; and when the judge-magistrate came to ask the former for a large gun, excuses were the only answer. In returning to Fatehgarh, Mr. Pott narrowly escaped from some Marhattas who pursued him. The cavalry-stables, the old ice-house, and the bungalows of English officers in cantonments had been fired. The district, as shown above,² was in the first stage of rebellion. Short work was now made of the insurgents investing the fort; and after firing three royal salutes to celebrate his own, General Frazer's, and another British

¹ By gallopers are meant galloper guns. From Grant-Duff's account, it seems that before these guns had opened fire, the bursting of a tumbril had roused the Marhattas.

² pp. 91-92.

success, Lake resumed his pursuit of Holkár (20th November). His route led him back to Dehli; and though peace was not struck until 1806, the district was not after his departure invaded. In the later annals of the war Fatehgarh is mentioned as an active arsenal; while the activity of the Farukhabad mint is perhaps proved by the fact that the rája of Bhartpur was mulcted in two million rupees of its coinage.

In 1811 the Board sanctioned the expenditure of Rs. 60,000 on a suitable

Nawáb Násir Jang dies residence for the nawáb;¹ but in 1813, Násir Jang (1813), drank himself to death. Though only thirty when he died, he has left behind him several monuments. These are (1) a house in the fort; (2) a nakárhána or drummery in the Imámbára; (3), the Páin garden,² with its magnificent house and enclosing walls; (4) a now ruined hunting-lodge in the Ramna or park; (5) some stables at the Taráen Gate; (6) the market-place called Násirganj; and (7) the enclosure from Násirganj to the Páin Garden. He was the last reigning prince of his house, and the later annals of that house may be treated very briefly. In his honours

being succeeded by his son Shaukat Jang. and estates he was succeeded by his son Khádim Husain, who bore the title of Shaukat-i-Jang, and was then ten years old. About this boy it need only be said that he once visited the Governor-General at Pilibhít; and that in 1823 he died at Dehli, whither he had proceeded without the leave of the governor-general's agent. His death was really due to small-pox, but it is assigned to several less prosaic causes. Some say that he was stricken with sickness by a genius inhabiting a mosque which he had during a drunken frolic defiled. Others aver that the curse was that of a Hindu hermit, enraged at the death of a sacred bull which the nawáb had shot. A third story makes a lady of his household play Deianira to his Hercules, and give him a poisoned shirt.

He was succeeded by his son Tajammul Husain, a baby not a year old.

Tajammul succeeds But this Tajammul died childless in his twenty-fourth Shaukat, year (1846), and was succeeded by his cousin Tafazzul Husain. Tafazzul was a son of Ináyat Husain, Nasrat-i-Jang, younger brother of Shaukat. Of the new nawáb, who in February, and Tafazzul succeeds of Shaukat. Of the new nawáb, who in February, Tajammul, 1857, was straining every nerve to obtain from the British Government the style of "Highness," more hereafter. We have meanwhile to deal with other murderers.

¹ July 17th, 1811. ² An Imámbára is a building where the rites of mourning for the Imáms Hasan and Husain are performed during the Muharram festival. A Páin garden is a garden laid out below (páin) the battlements of a fortress.

In the ten years succeeding the war with Holkár, the district officials became slowly awake to the existence of secret local societies whose ravages were hardly less fatal than those of the Marhatta chivalry. That highway robbers were in the habit of strangling their victims was well known. Dead men tell no tales, and strangling sheds no blood. But that there existed organized unions whose profession was plunder with strangulation, who deemed robbery insipid unless flavoured with murder,¹ few were disposed to admit. Evidence was, however, accumulating to put the matter beyond a doubt. During the two years 1809 and 1810, and in the single district of Etáwa, which then included five southern parganas of this, no less than 67 bodies were fished out of wells under circumstances that suggested foul play. The General Commanding at Cawnpore in 1810 proclaims that "several sepoy on leave of absence have been robbed and murdered by a description of persons denominated *thags*." In 1811, a list of 68 stranglers, composing a band which "worked" the highways of Etáwa and Farukhabad, was submitted to Colonel Gardiner by confederates.² The Thags thus discovered were all Musalmáns, and chiefly members of the Mewáti tribe. But in this same 1811 and the preceding year the Magistrate of Etáwa (Mr. Perry) seized large bands of Hindu robber-assassins, mostly Lodhas. Professedly husbandmen, they rarely ventured to extend their throttlings very far beyond the neighbourhood of the holdings which were their ostensible means of subsistence. Around Kanauj, then in Cawnpore, they committed many a ghastly murder. But "a village called Borasa, and other less frequented parts of Farukhabad," provided some thags of another class with their base of operations.³

Of the seventy-six persons seized by Mr. Perry, seventeen confessed; but the chief criminal court of the provinces disbelieved their confessions and released all. Before 1815, however, the existence of thagi had been established by the discovery of many cases all over India. In that year we learn that a few stranglers are imprisoned at Fatehgarh; and the Etáwa authorities were probably believed when they attributed several murders lately committed in this district to members of the Lodha gangs released a few years before.³

About 1828 Archer writes that no peasant thinks of courting plunder and murder by living in a cottage detached from the rest of the village; but meanwhile thagi was in course of active suppression. The exertions of Government extended into the native states of Central India and Rajputána, which had proved a

¹ *Illustrations of the History and Practices of the Thags* (London, 1837), chap. 21. Official reports of 1816, quoted by Miss Roberts in her *Scenes and Characteristics of Hindústán*, chap. 11.

² Magistrate of Etáwa to Acting Superintendent of Police, Western Provinces, dated 7th August, 1815, and quoted in the *Illustrations*. This report clearly belongs to the same series as those quoted by Miss Roberts.

³ *Illustrations*, chap. 20.

tower of strength to the stranglers. At their offences native governments had often, for a consideration, connived. The deposition of a thag from Sandaus or Parihara in Etáwa showed that whatever prince had ruled that tract—the Nawáb of Oudh, the Rána of Gohad, the Bhadauriya Rája, the Rája of Bhartpur, or Sindia—a yearly tax of Rs. 28-4-0 had been levied on every house of garotters. Through the researches of Sleeman and others, complete information as to this strange class of men and their practices was by degrees collected. Their gangs were disciplined by regular officers and advised by special priestly directors. Their expeditions and their murders were guided and timed by carefully observed omens. In the Dúab they professed themselves above taking the life of a woman, but there is evidence that, when the booty was great, they deigned to do so; for they never robbed without murdering. They rarely ventured to molest Europeans, whose deaths were certain to result in dangerous inquiries. Travelling along the roads in bands of fifteen or thirty, they would give themselves out as harmless traders or members of the priestly or clerkly castes. The unsuspecting wayfarer, who had thereby been induced to join their company, was suddenly murdered and robbed. The time generally chosen was the twilight of the evening or morning; and though, like most criminal tribes in India, the thags had a special slang of their own, the signal was generally given by some simple remark in the language understood by the victim. Murder they considered as a fine art. Narcotic drugs and striking weapons were used only by beginners or bunglers; and in nine cases out of ten death was deftly accomplished by strangling with some twisted article of clothing. Lest beasts of carrion should bring it to light, the corpse was buried in a deep grave or cast into a well.

The thags followed and slaughtered their victims with all the indifference to life and all the instinctive eagerness of a keen sportsman. But over their thirst for homicide they often cast the glamour of religion. Their murders they were pleased to consider sacrifices to the destroying goddess Devi, at whose shrine of Bindháchal in Mirzápur they made frequent votive offerings. Devi was the cherished deity of all thags, the Hindu and the Musalmán alike. Some followers of the Prophet even averred that she and Fátima were the same person.

The campaigns of the Dúab Thags extended over most of Hindústán. Central India, with its corrupt native courts, was their not unfrequent resort. In 1833 we find thags of Farukhabad engaged in the Panjáb, and others of Cawnpore in Benares.¹ There were river thags as well as land thags. The

¹ *Illustrations*, chap. 6, 24.

former were called *Pangás*; the latter were sometimes known as *Phansigárs* or noosers, a title under which they will be familiar to the readers of *Sués Juif Errant*. Thagi may now, however, be regarded as extinct; and since the introduction of railways, its revival would hardly repay the robber his risk. There still exists an officer "for the repression of Thagi and Dakáiti." But it may be doubted whether the former crime still gives him much trouble.

The famines of 1825-26 and 1837-38, and the land assessments of 1835-36

The Mutiny and rebellion of 1857. Its causes. have received their measures of notice elsewhere.¹ We pass, therefore, to the year when the peace which had ruled for half a century was roughly interrupted by the Great Rebellion.² Historians are perhaps too apt to mistake the pretexts of that revolt for its causes. Those causes might be reduced to one—the dislike of a foreign domination. The feeling may be weaker in a country which at least seven centuries have accustomed to subjection; but amongst the ambitious and spirited minority, the stuff of which rebels are made, it burns as strongly in India as elsewhere. The causes which intensified this main motive of discontent varied of course from place to place; and some were more or less peculiar to Farukhabad. Here the Muhammadan element is strong. New Muhammadans are always more turbulent subjects than Hindús, but amongst the Muhammadans of this district were a class whom fallen fortunes had rendered especially dangerous. The proud memory of recent supremacy and the irritation of present subjection rankled in the breasts of the Patháns. Whether the disaffection was general, or confined to classes with grievances such as these, is a moot point. Sir John Kaye adopts the former alternative. He would have us believe that the lawlessness which had made the middle Dúáb the favoured home of thagi still worked to keep alive "beneath the surface the old hatred of the white man—the old desire to extirpate him, root and branch, from the land." Sir George Harvey, a more experienced but perhaps less discerning judge, thinks, on the other hand, that there was no serious disaffection. Had the military mutiny been promptly suppressed, there would have been no thought of a civil rebellion. But the apparently successful resistance of the Dehli mutineers demoralized all who had aught to gain by disorder or recover by the subversion of the British Government. Some discontent, however, there was, and its causes Sir George candidly acknowledges. "Our civil courts, whose procedure calls loudly for simplification, had done incalculable mischief; Utopian points of unmanageable

¹ *Supra* p. 50-54, 97-98.

² The principal authorities for this sketch are the *Mutiny Narratives* of Sir G. F. Harvey, Mr. W. G. Probyn, and Mr. C. R. Lindsay, all of the Civil Service; the *Sepoy War* of Sir J. Kaye; and the *Personal Adventures during the Indian Rebellion* of Mr. W. Edwards, C.S. Minor sources of information, such as the narratives of Messrs. Churcher and Jones, will be referred to in the footnotes.

law brought ruin upon thousands. Our revenue system, with a well-intentioned but vain desire to record every conceivable responsibility and liability in an estate, had sent aged *lambardars* to school to learn mensuration¹ and land-surveying, and had ejected hereditary *patwāris* for failing as actuaries. Estates became infinitesimally divided, and the soil was unequal to the furnishing of food to its numerous sharers. In several properties, of from two to three hundred acres each, in *Fatehgarh*, the number of sharers had increased to half a thousand." When the mutineers had broken open the jails, when thousands of desperate ruffians were scouring the country and plunder became the rule, the honest but hungry poor threw off the trammels of law.

But in point of fact there had been, from the early part of the year 1857, The story of the leather great excitement in the Farukhabad district.¹ In addition to the usual fables of bone-dust flour and polluted wells, which were to deprive the Hindu majority of their caste, there was another of commercial as well as religious terror. Major Weller of the Engineers, who was at *Fatehgarh* in March, received a visit from a native banker, who questioned him as to British designs for subverting the faiths of the people. The absurdity of such questions was easily explained. But the unconvinced visitor rejoined that Government were issuing leather rupees, silvered over to represent the ordinary coinage of the country. Here was something more than a mere depreciation of bullion; here was the contamination of contact with leather. He had, he said, some of these rupees in his possession; but when Weller offered to buy them for fourteen aunas each, he departed, and never returned.

The story of the outbreak begins in the usual manner. News of butcher-News of the outbreak at Meerut arrives, May 14th. ies at Meerut is received some four days after their perpetration; and the gravity of the situation is at once recognized by the English residents of the district. On the 14th May, the magistrate, Mr. Probyn, convenes a meeting, at which it is resolved to strengthen the guards at the central treasury and the outlying police-stations and *tahsilis*. Troopers on leave in the district are ordered to report themselves for duty. And the officer commanding at *Fatehgarh*, Colonel G. A. Smith, agrees to send a party of the 10th Native Infantry to watch the jail.

About the future behaviour of this corps, the only regiment in the station, little general apprehension seems at first to have been felt. By crossing over the dark-blue ocean² to Burma, the 10th had lost caste amongst their less

¹ Kaye. The same authority mentions that early in June, long before the mutiny of the *Fatehgarh* garrison, villages in the district were being plundered and burnt on all sides. This, too, would at first sight seem to tell against Harvey's theory that the rebellion was a mere consequence of the mutiny. But it has not been mentioned in the text because by the 2nd of June the troops in several adjoining districts had mutinied, and mutineers had already entered in this district.

² *Kala pāni*.

travelled comrades of the Bengal army, and they were taunted with being a "Christian" force. Still, it was necessary to be forearmed against any possible disloyalty on their part. It was agreed that the two guns from the parade-ground should be brought to the house of their commandant, Colonel Smith, where the English of Fatehgarh were to meet in case of outbreak. But a few days afterwards, the rendezvous was changed to the works still dignified with the name of a fort.

For about a week all was tranquil; it was the proverbial calm which precedes the tempest. When sounded by their officers, the 10th promised loyalty to the death. But the magistrate's informers were unanimous in telling a different tale. The "Christian" regiment proposed to spare no one except its own officers; nor, if others slew its officers, would it interfere. In the third week of May arrived ugly rumours regarding the troubled state of the neighbouring Sháhjahánpur district. Several hundred matchlockmen, under two military and two civil officers, were despatched to prevent any rebels from crossing the Rámghanga. But all was quiet; and after halting several days at Aligarh, they returned. On the 22nd, the station was startled by news that the 9th Native Infantry had mutinied at another Aligarh, the capital of the district so named. It was literally a case of *proximus ardet*, and Mr. Probyn regarded the mutiny of the 10th as inevitable. Some of the regimental officers at length deemed sedition possible, and despatched their wives to Allahabad. Returning for some reason, one of these ladies afterwards perished, probably by the hands of the Sikandarpur Rájputs.¹

From Aligarh the wave of rebellion rolled eastwards across the adjoining Eta; and Mr. Probyn thought it prudent to depute an officer to maintain some sort of order in Aliganj, the tahsil of that district which skirts Farukhabad on the west. Starting from Fatehgarh on the 26th with a few irregular native troopers, Mr. Bramley reached Aliganj, where he was afterwards joined by Mr. Edwards and other fugitives from Budaun.² On the day (27th) succeeding his departure the magistrate learnt that a detachment of Oudh irregular infantry and cavalry could be spared from Cawnpore if he wanted them. Mr. Probyn replied that he "thought the 10th could be depended on as long as no outsiders came," and requested that the force might be detained at or near Gursaháiganj. On the 29th, then, it arrived at that place, while the officer commanding rode on with a small advance-guard into Fatehgarh. He left the

¹ These villagers, whose home is situate on the road travelled by Mrs. Eckford, are known to have slaughtered a European lady. And after leaving Fatehgarh, Mrs. Eckford was never more seen by her friends.

² See Gazetteer, V., 119 (Budaun).

same day, to lead his detachment against the rebels of Eta; and on the morrow was murdered by that detachment in Mainpuri.¹

But a soldier of the 10th returning from leave through Gursaháiganj had lingered to gossip with the irregulars; and brought back the disturbing rumour that they were coming to disarm his regiment. Visiting the parade-ground at the request of the adjutant, Mr. Probyn found the men discussing the matter together in excited groups. He did what he could to pacify them. But on the same night (29th) they broke out, seizing their arms; and it was only Colonel Smith's great tact that induced them to return to their duty. This first overt act of rebellion roused all, except perhaps Colonel Smith himself, to a true sense of their danger. The idea of holding the fort with the 200 sepoys for whose fidelity the colonel vouched was abandoned. And by the beginning of June, when showers had swollen the Ganges, all had arranged for boats in which to escape down that river.

From this time forward the sepoys were masters of the situation, and nothing which might soothe their petulance was left undone. Two squadrons of regular cavalry, that had been ordered from Oudh to Fatehgarh, abstained at Mr. Probyn's request from crossing the Ganges. A rebel spy who had been chained to a tree was at Colonel Smith's request unchained, and despatched for trial to the next district, Mainpuri. But these details sink into insignificance beside the eventful tidings of the 1st of June. The outbreak of mutiny in Sháhjahánpur had let loose a host of convicts, who carried the contagion into this district; and spurring into Fatehgarh on the day just named, the officer in charge of Aligarh police-station reported that the trans-Gangetic parganahs were in rebellion; that he had been forced to fly for life. Mr. Probyn at once anticipated by a few days the order, usual about this time of the year, for breaking up the bridge of boats at Ghatiya-ghát.²

But the very next day showed that this measure was insufficient to check rebellion from crossing the Ganges. On the 2nd June arrived news that three mutinous* regiments, two of irregular horse and one of irregular foot, had by the more downstream ferry of Mayyura-ghát passed into Kanauj. Traversing that tahsil without working much havoc, they marched up the Grand Trunk road through Gursaháiganj and Chhibrámau, sacking the police stations at

Arrival in the district of three mutinous regiments from Oudh, 2nd June.

¹ See Gazetteer, IV., 636 (Mainpuri); and VI., 167 (Cawnpore). Only one English officer of the detachment escaped.

² Mr Probyn's narrative. Mr. Lindsay and Sir J. Kaye say that Colonel Smith broke up the bridge, with the assistance of the 10th, about a fortnight later.

both places, the staging bungalow at the former and the tahsili at the latter. The tahsili treasure, amounting to some Rs. 8,460, was plundered; but not before the tahsildār had made a vain attempt to convey it to the friendly castle of Bishangarh.¹ Both the tahsildār and the chief policeman of Ohhibrámau managed to escape with their lives; but both had seen sufficient of rebel power to make them serve the rebel Government afterwards established.

From Gursaháiganj a handful of the mutinous troopers had ridden on the 3rd June to Fatehgarh, where they fraternized with the now openly disaffected 10th. A report was spread that the latter regiment would rise when joined on the morrow by the remainder of the Oudh irregulars. The rumour was truer than rumours usually are; and Colonel Smith was therefore mistaken in believing only the least important part of it. The Oudh irregulars would, he thought, arrive, but the bulk of his corps would remain faithful. He therefore resolved to throw up, and defend if needful, a barricade on the Gursaháiganj road. The remainder of the European residents were more sceptical as to the loyalty of the 10th, and all, except Mr. Probyn and the regimental officers, resolved to escape down the river that night.

Between nightfall and 10 o'clock, then, some 115 Europeans and Eurasians,² men, women, and children, embarked on the Ganges in about a dozen vessels. There dwelt on the other side of the Ganges a powerful landholder, who for his services in the great rebellion was afterwards created Rája of Hardoi. It had been arranged that with the aid of this Hardeo Bakhsh, whose retainers accompanied the flotilla, the fugitives should make for Cawnpore or Allahabad. In the event of mutiny and massacre, Mr. Probyn had been promised a refuge in Hardeo's castle of Dharmpur, just over the frontier in Hardoi. But at the last moment he was persuaded to push off with the rest, at about 1 A. M. on the morning of the 4th.

Let us leave Fatehgarh with the fugitives, and before revisiting the station briefly recount their adventures. Anchoring after daybreak at a place called Dahlia, about twelve miles down the river, they continued their voyage in the evening, receiving as they passed Kusumkhor a heavy fire from the villagers.³ Here one of the boats grounded on a sandbank, and in pushing it off two of the passengers were severely wounded. On the morning of the next day, the 5th, the whole fleet

¹ Then belonging to Chaudhari Jaichand. The authority here followed is Mr. Lindsay. Mr. Probyn says that the plundered tahsili was that of Kanauj. But his account is not very circumstantial, and it appears from Mr. Lindsay's narrative that the Kanauj treasure was not robbed until later.

² Kaye says about 100; but Mr. Lindsay's list shows 108 persons, besides some half dozen undetailed families of children.

³ The proprietors of Kusumkhor were Rájkawár Rájputs, who had been converted to Islám. As a punishment for their behaviour on this occasion, their village was confiscated.

moored about two miles below the confluence of Ganges and Rám-ganga. Here the crews were startled by the tidings that a large force of mutinous cavalry had just crossed the river a few miles farther down-stream.¹ When therefore arrived an invitation from Hardeo Bakhsh, that a few of them should sail back up the Rám-ganga to Dharmpur, many availed themselves of the offer. The remainder, either because they doubted Hardeo, or because their boats were too large to ascend the summer-shrunk Rám-ganga, resumed their flight down the Ganges. Sixty-five souls,² excluding several unenumerated families of children, they arrived opposite Mahdewa and Beloi of Kanauj, where they were surrounded, plundered, and even fired on by the Rájput villagers. Ransoming themselves for Rs. 1,000, they were permitted without further molestation to reach Nawábganj of Cawnpore. Here, as already told,³ they were seized by mutineers, and being afterwards brought before the Nána Sáhib, were brutally massacred. The Dharmpur party, including Mr. Probyn, reached Dharmpur safely on the 8th; but as they all returned to Fatehgarh either on the 13th or before, thither let us precede them.

On the morning after, or rather of, their stealthy departure from the station, the regiment had verified last night's rumour by revolting. So early as the 28th May, Mr. Probyn had been prevented by the threatening attitude of the soldiery from removing the district treasure into the fort. But now, on the 4th, after Mr. Probyn's departure, Colonel Smith once more attempted the important transfer. This gave the troops an excuse of which they eagerly snatched advantage. On parade that morning a musket was pointed at Colonel Smith. Its discharge was prevented by a native officer; but the mutinous abuse which arose from disordered ranks warned the English officers to retire. Some, including the commandant, were overtaken at the gate of the fort; and, penned against the wall by a hedge of gleaming bayonets, were kept back until the treasure was brought out on the parade-ground. Others, though fired on, reached their boats scatheless, and overtook the main fleet that same morning, some twelve miles down the river.

But when they saw the whole Rs. 2,80,000 safely stored in the open under a guard and two guns, the 10th were softened. On assuring them of his conviction that the recruits alone were to blame, and that the mass of the regiment was staunch; on permitting them to help themselves to two months' pay and

¹ This was probably a party of stragglers from the force which, crossing yesterday (4th), had plundered Kanauj. See below.

² Mr. Lindsay's list of passengers in boats 1, 2, and 3. The judicial record in the case of *Government versus Ganga and Chhatar Singh* (appendix II. to same report) seems guilty, in stating the number at 125, of some exaggeration.

³ Gazetteer VI., 175 (Cawnpore).

promising them six months' war allowances; Colonel Smith succeeded in enticing them back to their duty. And for several days nothing occurred to inflame their smouldering disloyalty. A portion of the Oudh mutineers had, as report foretold, advanced on Fatehgarh. But hearing of the Kamalganj of Colonel Smith's barricade, and doubting the temper of the 10th, they had luckily rejoined their comrades on the road to Dehli.

Both out in the district, however, and at its headquarters British rule was practically dead. On the same day as the 10th revolted and relented, a force of rebel cavalry crossed the Ganges and plundered the Kanauj tahsili. The loyal tahsildar had buried the bulk (Rs. 4,000) of the treasure; but its place of concealment was discovered by a rebel police officer, who appropriated part himself and left the remainder to the troopers. On the same day, at Fatehgarh, the nawáb of Farukhabad arrogated to himself the right of suppressing disturbances. He proclaimed that he should blow from guns any bad characters concerned in breaking the peace.

For this he was taken to task by Colonel Smith; and it was proved three days later that his assistance was indeed unrequired. An outbreak in the jail is suppressed by the sepoy, 7th June. Having appointed several of their number generals, colonels, and lieutenants, the prisoners in the jail on the 7th shook off discipline. On proceeding to the scene of disturbance, Captain Vibart was received with volleys of stones and abuse. But a company of the 10th, which was ordered down to avenge this treatment, made short work of the outbreak. Their fire killed seven of the prisoners, wounded eight more, and scared others into leaping down wells. The satisfaction hereby produced gave rise to an impressive but hollow ceremony. Harangued by their colonel, the 10th swore on their colours to be true; while the colonel himself swore to forgive all that was past. But the treasure, round which an entrenchment had now been thrown up, was left in the keeping of the regiment.

On the 8th, news of these doings brought back from Dharmpur Mr. Probyn and some of the regimental officers who had fled on the 4th. The former was informed, as was true, that the district had been placed under martial law; the latter were put under arrest. On the following day arrived other British fugitives from Budaun. Mr. Edwards and his three companions had parted from Messrs. Bramley and Phillips in Eta, the two latter making their way to Agra. At Kamalganj and Shamsabad the Budaun party was coldly received; and on quitting the Jafari Begam's residence at the latter place, one of them, Mr. Gibson, was surrounded

and slain by a mob of armed ruffians. Disguised as natives the remaining three reached Fatehgarh,¹ whence, on the morrow, they started with Mr. Probyn for Dharmpur.

Mr. Probyn was satisfied that the 10th would again mutiny, and had heard that a body of Oudh rebels were threatening Dharmpur: hence his return to that castle. He was surprised to find on his arrival that the other fugitives had resolved to quit it. They had disregarded his written warnings to render the place defensible, and distrusted its owner, Hardeo. On the 11th, therefore, they jumped at Colonel Smith's invitation to return to Fatehgarh. The 200 sepoys for whose fidelity he could vouch were now reduced to 150, and with those he proposed to fight his way down to Allahabad. The great garrison of Cawnpore was known to have mutinied. So by the 13th all the English at Dharmpur, except Messrs. Probyn, Edwards and the former's family, had left for Fatehgarh. Those that remained the guests of Hardeo Bakhsh lingered at or near Dharmpur until August. The almost sole survivors of the British people in this district, they then escaped to recaptured Cawnpore.

About the 15th June the mutineers from Sitapur, consisting of the 41st Native and 10th Oudh Local Infantry, with a regiment of cavalry, arrived at Alláhganj. They had already written to the 10th of Fatehgarh, inviting that regiment to slaughter its officers. The letter was shown to Colonel Smith, who dictated an answer. But the answer actually returned was "Come. You may kill our officers: we have sworn not to do so, but no opposition will be offered you." Nor was this answer the only encouragement which allured the Sitapur murderers to Fatehgarh. At Alláhganj and onwards they were feasted and flattered by rebel landholders. On the 16th the Fatehgarh regiment demanded and obtained the release of a criminal who was to have been hanged that day, and the courts hitherto kept open by Captain Vibart and Deputy Collector Kalb Husain were closed.² On the 17th, all the mounted police of the district, with one honourable exception, crossed the river to welcome the invaders. The nawáb sent a deputation of Muslim retainers for the same purpose, and that very night the native officers of his regiment warned Colonel Smith that "time was up," and that the English had better withdraw into the fort.

¹ They had first returned to Káibuganj. But want of space forbids us to follow each step of their exciting flight. Mr Edwards' own tale of hairbreadth 'scapes will well repay perusal.

² The Subordinate Judge, Tajammul Husain, continued sitting for several days afterwards.

The advice was instantly taken ; and of the 150 men on whom Colonel Smith had counted but one followed his commander into the fort, 17th June.¹ The remainder of the regiment, loath that the Oudh men should have the glory of the revolution that was imminent, early next morning enthroned the nawáb on the cushion of his forefathers. Proclaiming Tafazzul Husain their ruler, they treated both him and their own

The rule of the nawáb colours to a royal salute. And they had not been an hour too soon. For that very morning (18th) the Oudh mutineers crossed the Ganges and encamped in a grove near the city.

The next acts of the 10th were to break open the jail, release the convicts and the station is plundered and fired, 18th June. whom they had lately assisted in suppressing, plunder the European station and set fire to its houses. In that station five Europeans or Eurasians were still at large. One, a wealthy old lady, was murdered ; two, clerks in the magistrate-collector's office, escaped in disguise to different villages ; and a fourth secreted herself in a stack of tamarisk, whence she was at night conveyed to safety across the Ganges. A fifth, the planter Mr. D. Churcher, concealed himself in a storehouse under some hides, which were tossed about without revealing him. At night he escaped to a neighbouring village, whence five days later he found his way into the fort. In the afternoon, when the fierce heat and glare of the summer day was subsiding, some companies of the mutinous Oudh Infantry sallied from their shady encampment to share the plunder with the Fatchgarh rebels. But the 10th had already refused to surrender the treasure to the nawáb, and had no intention of sharing it with outsiders. A skirmish ensued, and several sepoy of both parties were left dead on the parade-ground. But the Oudh men returned with reinforcements, and their superior numbers menaced the 10th

The 10th appropriate and distribute the district treasure. into parley. After much angry discussion that regiment consented to divide the spoil, giving up their colours and ammunition in earnest of good faith. But the same night they faithlessly plundered and distributed the treasure, most of them absconding to the opposite bank of the Ganges. One of the same officers whom Colonel Smith had placed under arrest swam after them, and next day wrote over that the rest of the garrison had better follow his example. But the presence of an Englishman, and the possession of treasure, raised up against this party of the 10th a host of enemies. With the assistance of the Durgájanj

¹ Thus Mr. Probyn ; but Mr. Lindsay says that a guard remained on duty at the fort until the night of the 18th, when the treasure was plundered. The name of the single sepoy who remained faithful to the last was Kalai Khán. After his escape from the boat boarded at Singirámpur (see below), he was captured and blown from one of the nawáb's guns.

Gahrwárs, who had been their chief opponents, they were fain to retreat further inland, across the Rám-ganga. And by the time that they recrossed into the Duáb, at Mayyura-ghát, they had found Captain Bignell such a burden that they cast him into the Ganges.¹ Swimming ashore, he there died of exhaustion or sunstroke.

When the Oudh mutineers found that the treasure had escaped them, their rage of disappointment knew no bounds. They set fire to every English house yet standing, and plundered the native shops. Likha Singh of Alláh-ganj, who had helped them across the Rám-ganga and Ganges, indemnified himself by plundering the splendid house of the Maharája Dalíp Singh, who to his establishment in Norfolk added another at Fatehgarh. The maharája's jewels, which had been kept in the district treasury, had already shared the fate of the district treasure. But two companies of the 10th still remained at Fatehgarh, and matters might yet be made unpleasant for at least a remnant of that hated regiment. So the Sítapur men, on the 19th, requested the nawáb to send these his vassals against the English in the fort. But the 10th had got all they wanted, and had never, in spite of their mutiny, thirsted much after the blood of their officers. They declined to assault the fort; but to show that their refusal did not proceed from cowardice, they at once accepted an engagement with the superior forces of the Oudh rebels. The result was that most of the 10th were slaughtered, while the nawáb ordered its few survivors to quit the city. He next proposed that the Sítapur men should themselves attack the British stronghold. But they answered that the proper hour had not arrived, and that their augurs had fixed the 25th as the date on which the siege should begin.

The garrison of the fort had therefore a week's respite in which to prepare for attack. "There was," writes Sir John Kaye, "a gloomy prospect before them. The fort was in a most miserable condition for all purposes of defence. There was a glut of gun-carriages and models of all kinds of ordnance. But there was a dearth both of serviceable guns and of ammunition. It is stated that there were six guns on the ramparts, and an eighteen-inch howitzer, but that only thirty round-shots could be mustered. Of small-arm ammunition there was a better supply, but many of the cartridges were blank. Provisions were with difficulty obtained; but after a while a flock of forty or fifty sheep were

¹ This body of the 10th consisted, according to Mr. Edwards, of four companies. They had crossed the Ganges under the pretext of attacking Dharmpur. But a few days later they passed that castle without assaulting it.

driven within the walls by the help of a sepoy of the 11th.¹ There was a population of about a hundred and twenty Christian people in the garrison, one-fourth of whom were men capable of bearing arms. The rest were women and children. There was only one artillery officer—Major Robertson, of the Gun-carriage Agency—in the fort. But Colonel Tudor Tucker, of the cavalry, who had learnt the gun-drill at Addiscombe, was improvised into an artillery commandant, and right well he did his work.”²

The weak point of the besieged, then, was not a dearth of provisions, but a dearth of men and artillery. Of the 12 bastions but three could be manned; and in these were placed pickets commanded respectively by Colonels Smith, Tucker, and Goldie. On occasions like these seniority bows to energy; and as Captain Moore had been the real commandant of the beleaguered Cawnpore garrison, so was Captain Vibart of this.³ True to their promise, the Sitapur mutineers on the 25th moved to the Shisham-bāgh, cleared the ground for action, and opened fire. Of their two guns, the same with which the treasure had been guarded, one was placed at Ishwar Chandar's house, under cover of picked marksmen; the other opposite the gate of the fort, at a distance sufficiently safe from musketry fire. The details of the siege must ever be clouded in a mist of dreadful obscurity. It should be remembered, or rather premised, that but two Europeans, neither of them soldiers, survived to tell its tale of bravery and hardship. We know, however, that for nine days hostile bullets hailed into the fort without causing much damage that could have been avoided by prudence. Three of the beleaguered, including Colonel Tucker, were killed, and four, including the Judge, Mr. Thornhill, wounded. But in almost every case except that of Mr. Thornhill, who accidentally wounded himself, the victim was shot while rashly watching through an embrasure the effect of his own fire. The women and children were securely housed in the residence attached to the Gun-carriage Agency—so securely that the latter played and sang with their usual joyousness. Their mothers as a rule spent the day in prayer. But the wife of Sergeant Ahern, who had been killed, posted herself in a bastion with a rifle and showed herself a good shot; while chaplain Fisher devoted himself to the same occupation.⁴ The best of our marksmen was Colonel Smith, who is said to have picked off the enemy with a skill that would have done credit to a Wimbledon prizeman. The large-arm shooting was probably less

¹ I. e. one of the regiments which had been quartered at Meerut. ² Sepoy War, Bk. VIII, chap. 20. The passage is founded on two paragraphs of Mr. Lindsay's narrative.

³ Edwards.

⁴ It was Mr. Fisher who on the crest of the breach shot dead Multán Khán, a Man Pathán, who had aided the escape of Mr. Edwards.

successful. But the implements of the gun-carriage factory—screws, hammers, and bolts—were sown up in canvas bags and made to do service as grape-shot.

But the events of the siege were not confined to a mere exchange of fire.

Assaults.

The besiegers made frequent assaults, in which they were assisted by the disaffected Muhammadan population of the city. Ungrateful of favours received from the British Government, the nawáb exerted himself with energetic malice in supplying the rebels with ammunition, sulphur, ladders, and other means of attack. The first assault, which like most others came from the Husainpur side, was on Colonel Goldie's picket; the next of any importance was that on Colonel Smith's. Both were repulsed; but in the latter the besiegers managed for a time to hold two of the unoccupied bastions. When they found that their two light guns were powerless to make practicable breaches, the rebels profited by lessons of English teaching and betook themselves to mining. Until the 1st July all their mines burst harmlessly; but early on the morning of that day the besieged were startled by an explosion which blew down a part of the curtain wall. And they had immediately afterwards to repulse a third great assault, also on Colonel Smith's picket.

The chances of a successful attack were now becoming so great that Colonel Smith that day despatched a despairing appeal for aid to any British officer whom his lines might reach, written chiefly in French, and addressed "*au magistrat de Mainpuri, ou à un officier attaché à une armée de soldats Européens.*" It said that the fort was closely besieged by 1,000 insurgents,¹ and that without immediate help there was no hope of successful resistance. The letter reached Agra, where Major Weller offered to lead a detachment to the relief of Smith. The offer was not accepted; and, even if accepted, would have been too late to benefit the Fatehgarh garrison.

For on the 2nd July another unsuccessful assault was delivered; and on the morrow it was found that the besiegers had begun to undermine Colonel Smith's bastion, the very key of the stronghold. Ammunition was running short; constant exposure to the sun by day and constant watching by night had enfeebled the defenders.² They were little more than thirty in number, and countermining would have almost

¹ The fort is evacuated, 4th July.

¹ The number seems very modestly stated. The besiegers mustered two regiments of foot and one of horse, to say nothing of the nawáb's armed rabble. Colonel Smith's letter will be found in the appendix to Kaye's 3rd volume.

² "They were," said a native informant of Mr. Edwards, "quite worn out by continual fighting. Their feet were so swollen with the fatigue of standing day and night at their posts that they resembled those of elephants; while their eyes were starting from their sockets for want of sleep."

depleted the walls. It was decided therefore to quit the fort and drop down the Ganges that night. The evacuation was successfully accomplished as planned ; and at 2 A. M., on the 4th July, three boats might have been seen pushing off "into darkness and unto death." They were commanded respectively by Colonel Smith, Colonel Goldie, and Major Robertson. The crew of the last-named officer was entirely European, for boatmen had been difficult to hire, and, except two faithful sepoys and a cook, the native retainers of the garrison had slunk one by one away.

Some six or eight miles down the river the boatmen of Colonel Goldie's boat, being then opposite their own village, were allowed to land for assistance and never returned. The villagers of Sundarpur seem at the same time to have opened a sharp fire on the passengers. A party of the latter charged out and amply avenged the attack ; but the boat was too cumbersome for management by amateurs and it was abandoned for Colonel Smith's.¹ As the two remaining vessels passed Bhojpur, about breakfast-time, several round-shot were harmlessly fired at them from a gun on the bank. But two large ferry-boats filled with sepoys had for some time been observed following the fugitives. And when, therefore, just above Singirampur, Major Robertson's boat grounded immovably on a sandbank, all hope was abandoned by the crew. The sepoy boats drew nearer and nearer, firing volleys and displaying a "multitude of bristling bayonets."² As they approach their fire grows more and more fatal, and at 20 yards it is insupportable. Seeing that boarding is imminent, and no better chance of escape left, Major Robertson requests the survivors to trust themselves to the river rather than the rebels.³ Men, women, and children leap overboard, most to be drowned, some to be slaughtered on the spot, a few to be captured and conveyed for massacre to Fatehgarh. It is a repetition, on a small scale, of the Sati Chaura butchery.⁴ Of all the passengers but four escape, and of these but two are destined to survive long. Both wounded, the chaplain Fisher and Mr. Jones reached Colonel Smith's boat, by which the latter was luckily abandoned next day. With the assistance of an oar Mr. Churcher saved the sorely wounded Robertson from drowning. They were that night found on an island belonging to Lalu Singh of Karhar,⁵ who, though not completely courteous, refused, for

¹ Narrative of Mr. Gavin Jones, who was in this boat. Mr. Lindsay, of whose statement Mr. Jones' is an appendix, says that Colonel Goldie's boat was abandoned because its rudder was damaged ; but the boat whose rudder was afterwards damaged seems to have been that of Colonel Smith.

² Jones, ³ Jones and Lindsay. But from Mr. Churcher's narrative it seems that if Robertson made any such request, he must have made it while floating wounded down stream.

⁴ See Gazetteer, VI, 182 (Cawnpore).

⁵ In Paramnagar.

the price set on their heads, to betray them. A fortnight before Major Robertson's death Mr. Churcher had an opportunity of escaping with Messrs. Probyn and Edwards to Cawnpore; but he nobly refused to desert the neighbourhood in which he was so soon to bury his stricken friend. After hiding in the fields of tall sugarcane till January, he returned to Fatehgarh,¹ then reoccupied by British troops.

Thither we also will return, when we have accompanied Colonel Smith's boat to the end of its fatal voyage. A bend of the river had perhaps concealed from its view the carnage that was going on behind; and indeed the crew had other matters to heed. It was passing Singirampur through a shower of bullets and grape-shot which killed three passengers and shattered its rudder. Hence it drifted until stranded on a sandbank some five or six miles lower down, opposite Tehra of Hardoi. The villagers of Tehra were loyal, and the fugitives consented to land for the refreshments offered them. But the inhabitants of a disaffected village soon after appeared, and seemed disposed to plunder the party. Colonel Smith hastily ordered all into the boat, and shoved off. But prevented by his wound from obeying in time the Colonel's summons, Mr. Jones was left

and Jones. behind. This good fortune, apparently so unfortunate, was the means of saving his life. He afterwards

joined Messrs. Probyn and Edwards near Dharmpur, whence with them he escaped to Cawnpore. To the fatal Cawnpore, on the 10th July, had been brought all his fellow-passengers of Smith's boat. Overpowered and captured opposite Bithur on the preceding day, they were all, as already told, massacred on the 10th and 15th.²

But we have not yet done with massacres. In the penultimate paragraph it was mentioned that the rebels reserved a few of the passengers from Robertson's boat for slaughter at Fatehgarh. These were some women and children, eight or nine in number. On their return they were confined in an outhouse of the nawab's palace at Farukhabad, where they were regularly fed and the wounded tended by a native doctor. But they were not the only captives. Ghulam Ali, a traitor who, after serving in our own police at Muhammadabad, had been appointed chief of the rebel police at Farukhabad, was especially active in his search for Eurasians and Native Christians. In various hiding-places about the station he had discovered nine of the former and six of the latter; and these, who included some men, were confined in the same place as the prisoners from Singirampur. There is no evidence to show that on their way to or during confinement

Escapes of Messrs. Churcher
Final massacre of Christians.

¹ Not to Cawnpore, asserted by Kaye.

² Gazetteer, VI., 185-6 (Cawnpore).

these captives were treated with any exceptional brutality. On the return from Singirampur, indeed, a sepoy had been allowed temporarily to abstract a lady of Robertson's boat, and a handsome Eurasian girl had been consigned to the nawáb's harem. But it seems clear that the nawáb himself was not at first bent on their murder ; and Ghulám Ali, who was, found stratagem needful to accomplish his object. Getting a letter written in English, as if from the captives to their countrymen elsewhere, he professed to have anticipated its despatch by seizure. The soldiery at once clamoured for the death of the Christians ; and fearing that he would be deposed in favour of his brother Sakhawat,¹ the nawáb yielded. On the 23rd July the Christians were led to the parade-ground and butchered in presence of a great crowd ; the women and children being shot down with grape, and the men sabred.² Their remains were cast into a well, over which has been since built a memorial cross ; and hard by rises a memorial church. The useless murder of women and children seems here as elsewhere to have been hastened by the absurd fancy that the extirpation of the small British colony in India was the extirpation of the whole British race. Of this fancy the captives had tried in vain to disabuse Ghulám Ali. He was perhaps disabused some eighteen months later, during the short shrift preceding his execution.

And now just a month had past since the beginning of the siege. Every living trace of its former rulers was supposed, and with good reason, to have been swept off the face of the district. On the outbreak of the rebellion there dwelt at Fatehgarh over 200 persons of European descent. The survivors could now be counted on the fingers ; and of these survivors but four³ were adults of pure English blood. But some weeks before the annihilation of the

The rebel government.

British power was completed, the formation of a native rebel government had been taken in hand. It has been mentioned that on the 18th June Tafazzul Husain Bangash had been enthroned as nawáb of Farukhabad. His unruly domain was soon made to include not only the British district so called, but as much of Eta as his nominal servants could coerce into recognition of his power. "It is doubtful whether he much delighted in the greatness which had been thrust upon him. He was a man of quiet habits and *dilettante* tastes, fond of painting and illuminating,

¹ Afterwards (1858) hanged for rebellion.

² An impression seems to have prevailed that the prisoners were blown from guns ; and this impression has found its way into the narratives of Kaye, Edwards, Churcher, and Lindsay. That it was a false one is shown by H. D. Robertson, who condemned Ghulám Ali to death See his judgment dated 6th November, 1858, an appendix to Mr. Lindsay's report.

³ Mr. and Mrs. Probyn, Mr. Churcher, and Mr. Jones. Major Robertson was still indeed living, but he may be counted amongst the dead whom he so soon afterwards joined. Of Mr. Probyn's four children, two succumbed to the privations and exposure of flight.

and, like others both in the east and west, of the same artistic tendencies,

The Nawáb, Tafazzul Husain. somewhat addicted to epicurean practices. He liked dancing-girls better than soldiers, and had more pleasure in the society of parasites than of public functionaries. He had a traditional ascendancy in the province, and that was all. He was a weak rather than a bad man, and there were many people about him whose hatred of the English was more intense than his own."

But if the Nawáb himself was weak, his advisers were in several cases men of adventurous energy. During the siege there had arrived from the north of the district one Ashrat Khán, who for his father's services under Lord Lake had received a British pension of Rs. 700 monthly. Connected in some way with the Bangash family, he was styled Nawáb, and had even asserted claims to the Farukhabad Nawábi. He was now appointed privy councillor (*Mushír-i-kháss*),¹ or rather president of the council; and leaguering himself with the Nawáb's favourite wife, he soon became monarch rather than minister. The council itself consisted of two members, Ganga Singh and Shiúghulám Dichhit, both commissioned officers of the 41st. N. I. But their functions seem from the first to have been merely appellate. They were a judicial committee of the privy council rather than a cabinet. Though their position and power theoretically equalled that of British Lieutenant-Governors, they seldom if ever meddled in executive matters.

It was by Ashrat's advice, probably, that Tafazzul's territory was divided into two great shires, eastern and western. To His two shires and their lords-lieutenant. the first, which included the three southern and part of the headquarters tahsils, an influential drunkard named Muhsan Ali was appointed as lord-lieutenant (*názim*). The second, which comprised the rest of this district² with the Aliganj and Kásganj tahsils of Eta, was entrusted to the government of one Ahmad Yár, a brother-in-law of Ashrat, a British pensioner, and an incompetent savage to boot.

The highest judicial court, under the council, was that of the three muftis. These officers were paid not only by a small salary (Rs. 100 monthly), but by a large commission on the amount of all decrees and processes. Theirs seem to have been the only civil court; and indeed few civil suits were instituted. In such cases the procedure much resembled that in vogue under British

His judicial courts, civil, criminal, and revenue.

¹ One Muhammad Taki was afterwards made Assistant Mushír-i-kháss. of the headquarters tahsíl are not mentioned as belonging to either shire, and were perhaps governed directly by the Nawáb.

² Some parts

Government; and the judgments of the chief British court, the Sadr Diváni Adálat, were judicially recognized. But the muftis tried also the more serious criminal cases, and here their procedure differed somewhat from the English. A Hindu convicted of murder was released on promising to become a Musalmán; while another, condemned to death or forfeiture of property for slaying a Musalmán, escaped scot-free by an appeal to the Hindu members of council. Had the offence of these men been petty theft, they would have lost their right hands. Convicted culprits were often sent up to receive equally eccentric sentences from the mouths of the Nawáb or his Ministers. Thus a fine of Rs. 2 was once considered sufficient to punish a proved case of rape; and the heads of murderers were struck up, in old English fashion, over the gates of the city.

Minor criminal cases were tried by the tahsildárs, who had the power of a year's imprisonment, or of a second in default of fine. The tahsíl and police circle machinery of the British Government was retained. Except petitions for recording transfers of property—cases which Nawáb reserved for his own decision—all rent and revenue suits were tried by the tahsildárs, with procedure resembling the English. It was by officials who had served under the English, indeed, that the judicial and revenue administration was chiefly worked. Out of six tahsildárs, three, and out of eleven head police officers, six, took service under the rebel government. Unwilling to see their occupation gone, they recognized the *de facto* Government.

The land-tax was of course the chief nominal branch of the Nawáb's revenue; but his rapacious subalterns allowed little of that tax to reach head-quarters. He therefore imposed a heavy octroi duty, amounting in some cases to 7 per cent. of the value, on all articles imported into, or exported from, the principal towns. The income thus realized from Farukhabad city alone was at the rate of two lákhs yearly; while that of Kamálganj was farmed for Rs. 700. The octroi of other towns was made over to the soldiery perhaps because they were the only people who could realize it. At their instance wheat and clarified butter were exempted from duty, while the export of the former was forbidden; but no other objections against the tax were raised, and trade seems not to have suffered.¹ The excise revenue, which the Nawáb reserved for himself, was less fruitful. The spirit shops were all farmed out separately; but owing perhaps to the general insecurity, small sums only were realized. The cultivation of the poppy was

¹ Writing of these duties just after the close of the rebellion, Mr. Lindsay writes:—"They show that a large revenue may be realized from this district, and probably in the same way throughout India, without the slightest murmur from the people and without apparently the slightest trouble. The newspapers of the time do not contain a single line of animadversion on their introduction, and they are spoken of at the present time as a very equitable tax."

interdicted, chiefly because the Nawáb wished to sell to advantage the large stock of opium which he had plundered from the Government storehouse. The ferry revenue, if any, was left in the hands of the soldiers.

Those soldiers consisted of the 41st N. I. from Sítápur, some other levies raised at that station, and a few troops of ^{and military administra-} local horse—in all 2,200 men. But to these the Nawáb afterwards added six regiments of foot, known by such names as “Nobles (*najíb*)” and “Leonines (*haidari*);” and five of cavalry, of which two were called after their colonels, Muhsan Ali and Ahmad Yár. The artillery was a newly raised force of 200 men, who were supposed to work 24 guns of various calibre. All recruits were armed with a musket or a blunderbuss, which they themselves called “tiger-whelp (*sher-bachha*).” They had also swords and agricultural choppers (*garása*), the latter very deadly weapons when properly used. The support of the Sítápur veterans was enlisted by ample pay; but that support once secured, it was found safe to pay the new levies only when convenient. The Sítápur men introduced the forms and customs established by their English officers, and there was no parade on Sundays. Agha Husain was commander-in-chief. But his discipline appears to have been scarcely strict, for not a man would follow him on a foray unless travelling expenses were paid in advance.

Such was the organization with which for seven months Tafazzul Hussain attempted to govern the district. He succeeded very lamely; and it can only be said that he succeeded rather better than other rebel rulers in adjoining districts. The anarchy was at first of course general and great. Before the evacuation of the fort by the English, the turbulent Rájputs of Mahdewa and Biloi had already ventured to attack Kanauj. The attack was repulsed with loss, but several of the townspeople were slain. In the same month of June parganah Bhojpur became the scene of a fierce conflict between Hindu and Musalmán. It was a tract of Kurmi landholders; but the Jhojhas, descendants of Hindús converted to Islám, and the Bhattis, Pathán immigrants from Bhattiána, now sought to oust the Kurmis. The Kurmis were however supported by their brother Hindús, the Gahrwár, Gaur, and Nikumbh Rájputs, who collecting a large force plundered and burnt the villages of the Muslims. The Nawáb had not at that time sufficiently secured his position to venture on interference. But towards the end of the following month (July), when the English had been disposed of, the severity of his lords-lieutenant effectually checked such intestine warfare. Highway robbery, however, continued to flourish exceedingly,

Anarchy at the outset of rebel rule.

and no one ventured to travel except in a large company. The chief dens of bandits were Chhibrámau and Jaganua's-tank, on the Grand Trunk Road ; the Pathán strongholds of Shamsábad, Káimganj, and Mau, all in tahsíl Káimganj ; and the castle of Thatia, where a robber-prince named Pokhar Singh raised levies and collected artillery with all the air of complete independence.¹

It will be seen that these centres of lawlessness were chiefly in the south of the district, where Muhsan Ali held sway. His tyranny lacked the vigour of that shown by his northern colleague Ahmad Yár, who realized revenue by bombardment, and fined the defaulting village Rs. 100 for every shot fired at its walls. Both however were tyrannical, and both entirely disregarded in practice the new constitution. They admitted the Nawáb's supremacy, but appropriated his revenues ; they raised no objection when the muftis went through the empty form of upsetting their decisions, but ruled independently of the local courts. As both had under their command portions of the army, it was perhaps deemed imprudent to interfere with their arrangements. The army, indeed, were the real governors of the district. Not long after the disappearance of the English arrived an order from the puppet Emperor at Dehli, confirming the Nawáb as his Viceroy of Farukhabad, and greatly praising the valour of the soldiery who had recovered that district. The Nawáb hereon issued a proclamation commanding that the officers of the 41st, who had expelled the English, should be obeyed in all things. The 41st at once exercised their newly-bestowed authority by forbidding the slaughter of cows, and ordering that the city refuse should be carried off on donkeys instead of, as heretofore, on oxen. On butchers, who had been in the habit of slaughtering these sacred beasts, a tax had been already levied by order of Ghulám Ali.

On the 19th July, barely a fortnight after the evacuation of the Fatehgarh fort, Havelock's force re-occupied Cawnpore.
Effects of the rebellion on trade and tillage.

The news travelled swiftly into this district ; and on the 19th we find Ghulám Ali commanding the keeper of the Mau gate to admit into the city no fugitive troopers from that station.² But the order failed to prevent the influx of panic-stricken and revengeful mutineers, and it was to those new arrivals that an informant of Mr. Edwards attributed the massacres of the 23rd. The fact, however, that the relief of Lucknow diverted Havelock's

¹ This Pokhar was a Baghel, and a descendant of the last rája of Thatia, who had tried conclusions with the British in 1803, after the rebellion Thatia-castle was destroyed ; and Pokhar himself was transported to the Andamans, where he died in 1867. In the south of the district he played much the same part for the mutineers as Chaudhari Jaichand did for the English. He is said to have provided supplies to Nána Sáhib just as the Chaudhari afterwards supplied them to Sir Colin Campbell.

² Mr. Robertson's judgment on Ghulám Ali already quoted.

attention from Farukhabad seems to have checked the spread of rebel apprehension. Meanwhile a state of war and comparative lawlessness was beginning to have the usual effect on commerce and agriculture. The trade in iron from Chandausi, sugar and cotton from Kásganj, and turmeric from Sháhjahánpur, was for some reason brisk; but all other traffic with surrounding districts was closed. The prices of all articles except wheat, whose exportation was as we have seen forbidden, doubled and trebled. But it is an ill wind which blows good to nobody, and the sellers of cotton fabrics, who happened to have large stocks on hand, grew rich. When the soldiers were in want of money they of course plundered the merchants; and Ghulám Ali, who was detected in underhand efforts to save the latter from exactions, was imprisoned. Nor did the agricultural classes fare better. Landholders were frequently ousted by armed plunderers like Pokhar Singh, who alone seized 64 villages. The autumn crop was promising wherever agriculturists could borrow seed to sow their land, but many broad acres were left fallow. In the neighbourhood of Farukhabad again, the plough-cattle were impressed by such sepoy as wished to send home their ill-gotten gains. And, owing to the absence of these useful beasts, the potato crop is said to have completely failed.

For about two months after the recapture of Cawnpore the rebels were left undisturbed by further alarms. Knowing that
Fall of Dehli, 19th September, 1857.
 Lucknow and Dehli were still in the hands of insurgents, the Nawáb seems to have bestowed little thought on the garrison at Cawnpore. But the fall of Dehli, on the 19th September, entirely changed the prospect. British columns were set free to march down the Dúáb, and down the Dúáb they marched, hastily preceded by rebel fugitives. Down through this district and into that of Cawnpore hurried Bakht Khán with five regiments of mutineers and seven guns. But on the 19th October, just a month from the beginning of his retreat, he was defeated and hurled back into Farukhabad by a portion of the Cawnpore garrison under Brigadier Wilson. Here he met with a warm reception, for Brigadier Greathed's column, tracking him down country, met him as he returned to Kanauj on 23rd. An action ensued in which Bakht Khán's force, though supported by that of the Nawáb, was almost annihilated. He fled crestfallen to Farukhabad, while Greathed marched on into Cawnpore. At Farukhabad Bakht stayed two months, boasting much and exercising great influence over the Nawáb. This influence was resented, and Bakht became extremely unpopular. His name was parodied into Kambakht, or "the wretch"; and he never stirred abroad without receiving cordial abuse.

Greadth defeats Bakht Khán at Kanauj, 24th October.

The approach of Greathed's column had already, before Bakht Khán's defeat, encouraged the loyal to resistance. Muhsan Chaudhari Jaichand de; Ali had never been able to extract a fraction of the land-tax from the Ráni of Tirwa or Chaudhari Jaichand. The latter had maintained regular communication with the English in Agra fort. But he now showed himself capable of something more than mere news-writing or mere refusal of revenue ; and when on the 15th Muhsan attacked his castle of Bishangarh, he inflicted on that official a severe defeat. A few days afterwards Muhsan was again worsted near Sikandarpur by a party of mutineers retreating from Dehli with plunder which he had wished to seize. His reputation as a leader of ability had by this time completely evaporated. He was superseded who is superseded by by one Thákur Pánde, and retired to continue Thákur Pánde. his potations in private life. His success also was addicted to drinking, and to drinking the deleterious decoction brewed from wild hemp. Thákur Pánde assumed the British title of Collector, and at once showed that his system of collection was severer than his predecessor's. The fees charged on writs of demand for unpaid revenue were raised to the following amounts :—

	Rs.
1st writ, the " foot-soldier's"	5
2nd " "trooper's" 	10
3rd " "collectors" 	100

It was perhaps due to the activity of this new broom that about the date of his appointment attempts were made to collect revenue on the Oudh side of the Ganges.¹ He proclaimed that residents within his jurisdiction who sought redress from other authority should be fined Rs. 100 ; while those seeking redress from himself must pay a present of Rs. 5, or be put in the quarter-guard.

But this fantastically bold front was perhaps assumed merely to conceal the apprehension now felt by both Thákur Pánde and his rebel colleagues. Fugitive insurgents and British columns continued to find their way down-country. At Farukhabad arrived the princes Khushak Sultán and Firoz Shah from Dehli, and the chief Walidád Khán from Bulandshahr. On the 23rd November Lucknow was recaptured, and the rebels of the middle Dúáb must have felt that that their own turn for chastisement was not far off. But on the 1st December, the Nawáb's troops, five thousand strong, invaded Etáwah to annex that district. The attempt was successful, and Murád Ali was

¹ Mr. Churcher's narrative.

appointed lord-lieutenant of this new acquisition. He failed however to collect sufficient revenue to pay expenses, and was opposed by local cavaliers of fortune. Nor was he destined to remain long. On Christmas-day Brigadier Walpole's column re-occupied Etáwa, some ten days only after the Nawáb's force had been beaten out of Eta by Brigadier Seaton's victories at Gangeri and Patiáli.

Isolated as they now were, the Farukhabad rebels must have bidden fare-

January, 1858. Battle of Khudáganj, and re-occupation of Fatehgarh by the English.

well to hope. Oudh and Rohilkhand were, it is true, still more or less in rebellion; but between those provinces and Farukhabad rolled a Ganges whose shipping had been grievously reduced by British burning. The surrounding districts on this side of the river were all re-occupied by British troops; and up the Grand Trunk Road from one of them, Cawnpore, was marching an army under the British Commander-in-Chief. It was resolved, however, by the Nawáb's advisers to send their whole available force as a forlorn hope to oppose the passage of the Káli Nadi. The troops were marched out to Khudáganj, but failed to prevent Sir Colin Campbell from crossing the river and crushing them on the 2nd January. Collector Thákur Pánde was slain, while the surviving rebel leaders fled in hot haste back to Farukhabad. The Nawáb, Prince Fíroz Shah, and others, crossed the Ganges and found a temporary refuge at the court of Khán Bahádúr Khán at Bareilly. On the 3rd January, the British troops entered Fatehgarh, and British authority was once more established on this side of the Ganges.

East of that river tranquillity was not restored until some months later.

Action at Shamsábad, and rout of rebel invaders from Budaun.

Lucknow was again beset by rebel armies, and it was Sir Colin Campbell's intention to march once more to its relief across the Ganges and Rámghanga, through this district and Hardoi. The Ganges he of course succeeded in crossing. But his passage of the Rámghanga was so hotly opposed at Bichpuria in Amritpur that he returned to Fatehgarh and Cawnpore, crossing into Oudh from the latter. Before his departure from this district, it had been invaded, as already told,¹ by the rebel army of Budaun. Reinforced by a contingent from Bareilly, its General, Niyáz Muhammad, on the 18th January, crossed the Ganges at Súrajpur and entered parganah Kampil. Here he encamped a day or two at Thána Khár, venturing, when he found no prospect of immediate opposition, into the neighbouring parganah of Shamsabad West. But at Shamsabad he was on the 27th surprised by Brigadier Hope Grant, whom the

Commander-in-Chief had detached against him. He was utterly routed, with the total loss of both guns and baggage.

But the presence in Sháhjahánpur of Muhsan Ali and other rebel forces still prevented the pacification of the trans-Gangetic parganahs. Early in April, these forces, being massed on the Sháhjahánpur border, were considered within striking distance; and Brigadier Seaton, who was then at Fatehgarh, on the 7th marched out to oppose them. He inflicted on them at Bangáon, in Sháhjahánpur, a defeat which enabled the British officials to re-occupy the Alígarh tahsíl. But that tract was harassed by constant raids until May, when the capture of Bareilly showed the rebels of Rohilkhand that further resistance was hopeless.

The last rebel incursion took place towards the close of that month. On the 23rd, Kálpi in Jalaun had fallen, and about 3,000 mutineer fugitives of all arms fled across the Jamna into Etáwa. From Etáwa they hurried into this district, which they traversed from north to south, and quitted by way of Súrajpur ghát. They travelled speedily and quietly, plundering and burning only when chance threw such pastimes in their way. At Káimganj, however, was a tahsíl; and this, in the hope of robbing its treasure, they fruitlessly besieged for three hours. More they could not spare, for time was precious and Fatehgarh within easy distance. So they passed on over the Ganges, and with their departure began a reign of peace which it is hoped may prove perpetual.

And what, it may be asked, became of the rebel leaders? Imagining that his case fell under a general proclamation of amnesty, the nawáb Tafazzul Husain surrendered himself in January, 1859, and was tried on the double charge of treason and murder. Convicted and sentenced to death, he pleaded Major Barrow's promise, that, if not personally concerned in the murder of Europeans, he might surrender without apprehension. Now Major Barrow was a Special Commissioner for the trial of rebels; and though his promise was condemned and disavowed by Government, that promise was not disputed. The Governor-General therefore suspended capital sentence on condition that Tafazzul Husain immediately quitted British territories for ever. Shipped to Aden, and sent across the Arabian frontier in the direction of Mecca, he was warned that if ever again he set foot within British jurisdiction, the sentence of death would be carried out. While the rights of other parties, not rebels, were of course declared intact, it was held that between him and the British Government

the treaty of 1802 was cancelled. The castle in which he had lived was razed to the ground, and its site is now occupied by a tahsíl and town hall. Nor was he the only man who escaped the punishment due to those grave malefactors who, unable themselves to create an orderly administration, attempt to subvert established governments. On the pacification of the country Niyáz Muhammad evaded apprehension by a wandering life. He frequently visited Mecca, where he may perhaps have met his fellow-rebel the Nawáb. Taking service at last with the Nawáb of Júnágarh, he in 1872 came with that chief to Bombay, where the Governor-General was staying. The ex-rebel was recognized, arrested, tried, and condemned to death. But before the High Court it was pleaded that as a denizen of Rámpur he had owed no allegiance to the British Government. The Penal Code, which makes the act of waging war against the Queen an offence, irrespective of the accused's nationality, was not at the time of Niyáz Muhammad's rebellion in force; and dissenting from his brother Judges, the Chief Justice held that the plea was good. The judgment on Niyáz was confirmed by a majority; but in view of the plea just mentioned the Court commuted his sentence to transportation for life.¹

And with the truthful romance of the Great Rebellion the history of Farukhabad must cease. Beside that sedition all later events fall into the merest insignificance; and those at all worthy of record, the dearths and the land assessment, have been described above.² But if the treatment of rebellion inspired an awe for the strong arms, that of these lesser difficulties may have taught the district to respect the good intentions of what, for the age and country, is the best of possible governments.

¹*Report on the Administration of the North-Western Provinces, 1872-73*, para. 6. pp. 54-56, 98-103.

²*Supra*

GAZETTEER OF THE NORTH-WESTERN PROVINCES.

FARUKHABAD (FARUKHÁBÁD) DISTRICT.

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Fatehgarh	262	Sakráwa	345
Fatehpur	267	Sakráwa parganah	346
Gursahárganj	<i>ib.</i>	Sankisa	353
Indargarh	268	Saurikh	<i>ib.</i>
Jalálabad	<i>ib.</i>	Saurikh parganah	354
Káinganj	<i>ib.</i>	Shamsabad	360
Káinganj tahsil	270	Shamsabad East parganah	362
Kamálganj	274	Shamsabad West parganah	368
Kampil	<i>ib.</i>	Singrámpur	376
Kampil parganah	275	Talgrám	377
Kanauj	283	Talgrám parganah	378
Kanauj tahsil and parganah	299	Thatia	385
Khairnagar	308	Tirwa	386
Khákhhatman parganah	<i>ib.</i>	Tirwa tahsil	387
Khudárganj	315	Tirwa-Thatia parganah	392
		Yákútganj	401

¹ The following list contains all tahsils, parganahs, tahsil or parganah capitals, municipalities, house-tax towns, villages with over 3,000 inhabitants, sites of 1st and 3rd class police-stations or of post offices, and places of historical or antiquarian interest. It therefore adds or omits many villages mentioned in the now somewhat obsolescent Gazetteer of Thornton. Most of Thornton's villages, indeed, possessed no other claim to notice except that they stood beside roads, and could supply the weary occupant of the old staging carriage with coarse food or water. To remember the existence of such places as Achra, Baraun, Dharaoli, Firozpur, Gorakhpur, or Marhpura, would now-a-days tax the memory of even the District Officer.

ALÍGARH, a village of parganah Amritpur, stands about a mile west of the metalled Rohilkhand Trunk Road, 8 miles north-north-east of Fatehgarh. At some distance east and west of it respectively flow the Rámgaṅga and that branch of the Rámgaṅga known as the Nása. The population, 1,227 in 1865, had fallen in 1872 to 820 ; and the village itself is both small and insignificant. But it is noticeable as the headquarters of the tahsíl bearing its name, and as the site of a first-class police-station and imperial post-office. The tahsíl headquarters were transferred hither from Amritpur after the Great Rebellion had destroyed the tahsíl buildings and records at the latter place. In 1867 the tahsildar was removed, a new tahsíl being established at Muhammadabad, across the Ganges ; but the old arrangement was restored two years later. A market is held on Tuesdays and Saturdays. The exceptional unhealthiness of the village is as usual ascribed to unwholesome drinking water.

ALÍGARH, a tahsíl with headquarters at the place just described, is bounded on its long eastern frontier by the Bilgrám and Shahábad tahsíl of Hárdoi ; on its short north-eastern and north-western borders by tahsíl Jalálabad of Shah-jahánpur ; and on its lengthy west-south-western side by the Ganges, which severs it from the Káinganj and Headquarters tahsíls of this district. It has, according to the latest official statement,¹ a total area of 187 square miles and 249 acres. Its total population, by the census of 1872, was 86,343 souls, or about 464 to the square mile. And its land-revenue, in 1878-79, is Rs. 1,23,404.

Further details of area, population, and revenue will be given in the articles on the tahsíl's three parganahs, **AMRITPUR**, **PARAMNAGAR**, and **KHAKHAT-MAU**. But the physical and agricultural features of these divisions, being identical, may here be described once for all.

A plain raised some 480 feet above the sea, ²tahsíl Alígarh presents an

Physical features. unbroken surface of *tardí* or alluvial lowlands. No
part of it is much above the level of the river floods.

When the rains are heavy and the streams are swollen, much of it is covered, for two or three days together, with water which leaves behind a deposit of sand. During such floods the villages and the mango-groves which supply the tahsíl with its only woodlands are islands in a muddy sea. Some tracts are subject to constant fluvial erosion. Hence the assessment of many villages varies according to the quantity of culturable land devoured or cast up by

¹ North-Western Provinces Government Circular N. 70A., dated 4th July, 1878.
only recorded height is that of the G. T. S. station at Mao Rasáulpur, on the Rohilkhand Trunk Road, and left bank of the Rámgaṅga. Above or below this 478 feet there can be few elevations, for the tahsíl is depressingly level.

² The

capricious rivers. The chief offenders are of course the volatile Rám-ganga and its channels ; for the Ganges, though gradually edging eastwards, is a snow-fed stream, liable to no very sudden changes of volume.

Entering on the north, the Rám-ganga flows through some half the tahsíl, winding on to continue its ravages in Hardoi. To those ravages 27 square miles of cultivated land in Amritpur and Khákhatman have been, are, or may again be, subject. A network of channels connects it with the Ganges, and when floods are mild serves as a safety-valve for the escape of water which would otherwise overflow the land. Chief of such branch-streams are the Nása and Rápiya, issuing from the Rám-ganga itself ; and the Nadia, Chárniya, and Katwia, which issue from the Ganges. Through those and smaller passages, when one only of the two great rivers is flooded, its superfluous waters find their way into the other.

The most important effect of this complicated river-system is that water everywhere lies close to the surface. Irrigation by bucket, pulley, and bullocks is unknown. The wells are the narrow and shallow pits above described as *chohas*.¹ Fed by percolation and exhausted in a few hours, they are worked with lever, rope, and earthen pot. But large tracts are by nature so moist as to demand irrigation only when grown with precious crops like opium ; and watered often pays a lower rent than unwatered land.

The danger of floods and the moisture of the soil give rise in places to a careless style of cultivation. Where whole fields might be swept away, where manure might be washed off or overlaid with a sterilizing silt, few would spend much labour on weeding or much money on manure. Finding their bullocks needless for irrigation purposes, the Brahman and Rájput cultivators use them in ploughing less carefully a larger quantity of land. The average plough area is here eight acres, against five only in the uplands. But where no floods are feared, the land amply repays the care and money spent on it by a third great class of husbandmen. Settling down on a small holding, which he manures and waters thoroughly, the Káchhi raises magnificent crops of opium and vegetables. The latter find a sale at Farukhabad.

On the Káchhiána lands is grown also a fair quantity of sugarcane. But the principal crops of the tahsíl are, for the autumn harvest, *jóár* millet, and next after a long interval rice, cotton, and *bájra* ; for the spring harvest wheat, and after a still longer interval

¹ *Supra*, p. 57.

barley, mixed barley and wheat, gram, and barley mixed with gram or peas. The soils which produce these growths are classed as *ganhdān*, or soils immediately surrounding villages; *dūmat* or loam; *bhūr* or sandy mould; *tarāi*, or land in the deserted but still moist beds of rivers; *katri*, or land still flooded by rivers; and *tālābi*, or lands flooded by ponds. Of these the *tarāi* grows the finest and most valuable crops. It is as elsewhere often hard to draw the line between the *bhūr* or sandy soil and the loam, which is a mixture of clay and sand. Pure clay is as rare as elsewhere in the district.

Of soil so saline as to produce no vegetation there is none. Of the total area, 69,082 acres were at assessment returned as cultivated and 14,734 as cultivable. The only land really unculturable is the tamarisk-covered sand of the river beds. But there is much land quite sufficiently saline and sandy to prevent its cultivation at present prices. In the neighbourhood of the Ganges and Rámghanga there invades the fields a mischievous weed called *surai*, whose seeds those rivers are accused of depositing in flood time.¹

ALLÁHGANJ, a small town of parganah Amritpur, stands on the east side of the metalled Rohilkhand Trunk Road, 13 miles north-

Site, population, &c. north-east of Fatehgarh. About a mile off, on the west, flows the Rámghanga river. The population was returned as 6,246 in 1865 and 6,156 in 1872. But as in both cases the inhabitants of 27 outlying hamlets were included, these figures are misleading. The actual population of the town itself is from 1,500 to 2,000 only.

The older portion of Alláhganj is a cluster of mud houses grouped round an oblong market-place which is shaded by some large trees. Through this settlement runs the Banya, a wide watercourse passing down to the Rámghanga, and unhealthily stagnant for a great part of the year. But since the construction of the Rohilkhand Trunk Road the shopkeepers have deserted the old market for shops on either side of that highway. Old Alláhganj has become ruinous, and modern Alláhganj is a street which has sprung up along the road.

In this new part of the town has been built a hostel (*sarāi*) for native travellers. The other public buildings are a third-class police-station, a district post-office, and a village school. There is also an encamping-ground, which is the first stage for troops marching from Fatehgarh to Sháhjahánpur or Bareilly. A market is held on Mondays and Fridays, but the sales are confined to the ordinary trade in grain and cloth.

¹ This account of tahsíl Aligarh has been compiled chiefly from Mr. C. A. Elliott's rent-rate report.

Alláhganj was founded in 1739 (1152H.) on the site of an older village called Pahra. Its founder, Islám Khán, a protégé of

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Muhammad, first nawáb of Farukhabad, gave it its present name of God's market. Islám built also at a village called Sakulmai a fort which he named after himself, Islámganj. This became the headquarters of a parganah of which he was appointed ruler, and which now bears the name of Amritpur.

AMETHI, a suburban village on the cliff of the Ganges, stands about a mile east of Farukhabad. Beneath it, a short distance further east, the Ghatia-ghát boat-bridge conveys the Rohilkhand Trunk Road across the river. The population amounted in 1872 to 3,822 persons :¹ and Amethi is remarkable also as one of those villages in which the Chaukidári Act (XX. of 1856) is in force.

In 1878-79 the house-tax thereby imposed, with a balance of Re. 0-7-10 from the previous year, gave a total income of Rs. 187-5-10. The expenditure, principally on police and conservancy, amounted to Rs. 144. The number of houses was in the same year 431, of which 85 were assessed with the tax, the incidence being Rs. 2-3-2 per house assessed and Re. 0-1-5 per head of population.

From the fact that the number of houses amounted in 1873-74 to 523, it

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may be concluded that Amethi is decaying. It was founded by Muhammad, first nawáb of Farukhabad, who named it New Amethi, perhaps after the ancient town so called in Sultánpur of Oudh. But a portion of the Farukhabad Amethi itself is now named Old; and an early village-site may perhaps have existed here before the days of Nawáb Muhammad. Still can be traced in places the earthen rampart, the flanking towers, and the ditch with which he surrounded his foundation. In it his son Káim, afterwards second nawáb, built a fortified house. The remains of Káim's castle were, after the mutiny, confiscated for the rebellion of his descendant Nawáb Tafazzul. Put up to auction, they were bought by Ali Muhammad, a native of Amethi who had risen to the post of Headquarters tahsildár. He has used the bricks to build a house of a semi-English fashion, and has planted the surrounding land with fruit-trees.²

AMRITPUR, a village giving its name to the parganah in which it is situated, stands on the junction of two third-class and two fourth-class unmetalled roads, 14 miles north of Fatehgarh. The population amounted in 1865 to 2,856, but in 1872 had fallen to 1,888.

¹ This estimate includes both the newer (*jadid*) and the older (*kutma*) portions of Amethi.
² J. A. S. B., 1878, p. 371 (Mr. Irvine's article on the Farukhabad Nawábs).

The village has altered little since described in Mundy's *Sketches*. It lies "in a country spread for many surrounding leagues with one sheet of luxuriant cultivation, interspersed with beautiful and ancient mango-trees. In the rainy season this rich and fruitful tract is scarcely habitable or passable, the whole country between the Ganges and Bareilly (?) exhibiting one vast lake of water."

Amritpur has a district post-office, a village school, and a native hostel (*sarāi*). Its market is held on Mondays and Thursdays. It is said to have been founded by one Mán Singh, who planted in this parganah a Gahawár colony. Returning from bathing in the Ganges, he halted to refresh himself at a well on the site of the modern village. Like all Hindús, he was a great connoisseur of the pure element. Finding the water excellent, he compared it to ambrosia (*amrit*), and resolving that such good drink should not be wasted, built a village beside the well. Hence does tradition derive the name of Amritpur or Ambrosiopolis.

The village was before the Great Rebellion the headquarters of a tahsíl and a police-circle. Both the tahsíl buildings and the police-station were located in an old fort which stood here. But the fort and its records having been destroyed by rebels, the tahsíl was transferred to Aligarh. The police-station lingered on a while, but at length followed the tahsíl to the same destination.

AMRITPUR, the largest parganah of the Aligarh tahsíl, is bounded on the east by tahsíl Sháhábád of Hardoi, the Sendha or Serha watercourse forming in places the border. Its northern corner juts into tahsíl Jalálábád of Sháhjahánpur. It is bounded on the west-south-west by the Ganges, which divided it from the Káimganj and Headquarters tahsils. On the south-east it marches with parganah Khákhatmau of its own tahsíl. It contained according to the latest official statement (1878) 121 square miles and 93 acres; and by the latest census (1872) 54,982 souls. But of both area and population details hereafter. The total number of villages is 146, and of estates 183, the average size of the former being about 531 acres.

The physical and agricultural features of Amritpur are those already described in the article on that Aligarh tahsíl of which it forms a part. It is traversed throughout its length by the shifty Rámganga, and through a portion of its area by those channels of the Ganges and Rámganga which have been mentioned in the same place. To these must be added the Banya Nála, which, quitting the Rámganga near Alláh-ganj, passes through that town, and after a south-easterly course leaves the parganah for Hardoi. The Settlement report classes 31 per cent. of the total area

as irrigated. Amritpur has in fact plenty of moisture ; but its drinking water, writes Mr. Elliott, is "bad almost everywhere. There is an air of depression and distress about the tract. The very dogs in the villages do not bark much as one rides through."

The principal road is the metalled or first-class Rohilkhand Trunk line. Communications and Entering from Khákhatmau, this crosses the Rám-trade. ganga at Bichpuria-ghát ; passes on either bank of that river Aligarh and Alláhganj ; and finally quits for Sháhjahánpur, after traversing in a north-north-easterly direction almost the whole length of the parganah. It is crossed near Aligarh, and joined at Alláhganj, by two unmetalled third-class roads from Amritpur. These again are joined by three or four fourth-class lines or cart-tracks. The three villages just mentioned, which are the principal marts¹ of the parganah, are not therefore ill provided with communications. But their trade almost confines itself, as usual in rural India, to the purchase of cheap clothes or metal-vessels and the sale of agricultural raw-produce. The saltpetre manufacture affords a precarious income to the Nunera caste.

According to the census of 1872 parganah Amritpur contained 263 inhabited villages, of which 166 had less than 200 inhabitants ; Population. 76 between 200 and 500 ; 18 between 500 and 1,000 ; and 3 between 1,000 and 2,000. The total population numbered 54,982 souls (24,538 females), giving 454 to the square mile. Classified according to religion, there were 51,470 Hindús, of whom 22,839 were females ; and 3,512 Musalmáns (1,699 females). Distributing the Hindu population amongst the four great classes, the census shows 5,930 Brahmans (2,597 females) ; 8,366 Rájputs (3,355 females) and 389 Baniyas (189 females) ; whilst the great mass of the population is included in "the other castes", of the census returns, which show a total of 36,785 souls (16,698 females). The principal Brahman sub-divisions found in this parganah are the Kanaujia (5,514), Gaur, and Sarwariya. The Rájputs belong to the Ráthor (1,826), Gaur (137), Chauhán (626), Bais (231), Tomar (81), Bhadauriya (22), Chandel (43), Kátehriya (96), Gahrwár (915), Ponwar (1,458), Kachhwáha (40), Sombansi (1,879), Gaumat, Báchhal, and Bhatila clans, and the Baniyas to the Agarwál and Dhúsar sub-divisions. The other castes exceeding in number one thousand souls each are the Chamár (3,862), Káchhi (5,856), Teli (1,106), Kahár (3,139), Ahír (4,581), Gadariya (1,488), Kisán (6,468), Kalál (1,147). The following have less than one thousand members each :—Kúyath, Hajjám, Bharbhunja, Dhúna,

¹ Karanpur-Datt and Rajipur-Rathori may also be mentioned as important villages.

Dhob., Barhai, Lohár, Joshi, Sonár, Máli, Tamboli, Bhát, Khákrob, Kumhár, Kori, Kurmi, Nat, Nuniya or Nunera, and Radha. Musalmáns are either distributed amongst Sháikhs (1,766), Patháns (1,283), Sayyids (110), and Mughals (40), or unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 150 belong to the professional class, which includes officials, priests, doctors, and the like; 1,311 to the domestic class, servants, inn-keepers, barbers, sweepers, washermen, &c.; 953 to the commercial, comprising bankers, carriers and traders of all descriptions; 13,580 to the agricultural; and 1,457 to the industrial, the class of mechanics and artisans. A sixth or indefinite class included 1,731 labourers and 223 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,450 as landholders, 32,180 as cultivators, and 17,352 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 832 males as able to read and write out of a total male population numbering 30,444 souls.

Of all the estates in Amritpur but two are revenue-free. In discussing the current assessment of revenue Mr. Elliott thus classifies the past and present areas of the parganah :—

Area classed as		At assessment of 1837.	At the revision of assessment, 1844.	At measurement for the current assessment, 1864.
		Acres.	Acres.	Acres.
Assess- able.	Unassessable (barren, revenue-free, &c.)	28,754	23,016	16,873
	Old fallow, ...	3,496	9,028	9,861
	New " ...	1,641	3,379	1,042
	Cultivated ...	39,466	40,464	44,122
	Total assessable ...	25,503	52,871	55,033
Grand total ...		74,257	75,887	71,905

It will be observed that the total area last shown is nearly nine square miles less than that of the new official statement; but the Ganges is responsible for great alterations of frontier. The cultivated area includes the small unassessed acreage which is grown with trees. The decrease in unassessable land is due chiefly to the resumption of revenue-free grants, for of barren land there was almost none to decrease.

The current settlement was effected by Mr. C. A. Elliott. His general method of assessment in lowland tracts has been elsewhere described;¹ and we need here mention only the special details which affected this parganah. He divided it into six *chaks* or circles—(1) the middle or Amritpur, that is the tract around Amritpur village; (2) the Rámghanga, or lands along the banks of the river so called; (3) the Serha and (4) the Ganga, named in the same manner after their adjacent streams; (5) the south Bhúr, or sandy stretches in the south of the parganah; and (6) the Gandhi, a continuation of the Gandhi circle in parganah Khákhatmau (*q. v.*) Each village again was divided into *hars* or plots of similar soil, and for each har a separate rent-rate was assumed. The average rates per paka bigha for the hars of each circle may be thus shown:—

Circle.	Har.	Assumed rate per paka bigha.	Circle.	Har.	Assumed rate per paka bigha.
1 Middle or Amritpur (29,222 paka bighas.)	Gauhán (5 classes.)	From Rs. 4-5 (1st cl.) to Re. 1-8 (5th)	4 G a n g a (6,159 paka bighas.)	Katri (4 classes.)	From Re. 1-8 (1st cl.) to Re. 0-12 (4th)
	Loam (4 classes.)	Rs. 3-12 (1st cl.)			
	Tarái (3 classes.)	Re. 1-14 (4th)			
	Talábi (2 classes.)	Rs. 3-0 (1st cl.)			
	Gauhán (3 classes.)	Rs. 3-6 (1st cl.)			
		Rs. 4-4 (2nd)			
2 Rámghanga (25,953 bighas.)	Gauhán (3 classes.)	Rs. 5-4 (1st cl.) to Rs. 3-0 (3rd)	5 South bhúr (5,945 bighas.)	Gauhán (2 classes.)	Rs. 2-4 (1st cl.) to Re. 1-8 (2nd)
	Loam (4 classes.)	Rs. 3-12 (1st cl.)		Sand (4 classes.)	„ 1-14 (1st cl.)
	Tarái (7 classes.)	Rs. 1-14½ (4th)		Talábi (1 class.)	„ 0-12 (4th)
		Rs. 4-8 (1st cl.)			„ 1-8
3 Serha (8,961 bighas.)	Gauhán (4 classes.)	Rs. 0-12 (7th)	6 G a n d h i (966 bighas.)	Gauhán	Rs. 2-4
	Sand (5 classes.)	Rs. 4-8 (1st cl.)		Sand	Re. 1-8
		Rs. 1-8 (4th)		Talábi	„ 1-14
		Rs. 3-0 (1st cl.)			
		Re. 0-12 (5th)			

The meaning of the terms *gauhán*, *tarái*, *talábi*, and *katri* has been explained in the article on the Aligarh tahsil. A *paka bigha*, it will be remembered, is about $\frac{1}{4}$ ths of an acre. For any further details the reader is referred to the rent-rate report itself.²

Sanctioned by the Board of Revenue and applied to the taxable area, these rates gave the parganah a total rental of Rs. 1,76,621. Deduced from that sum at 50 per cent., the revenue would have reached Rs. 88,310. It was actually fixed at Rs. 88,309, and later arrangements have reduced its amount

¹ *Supra p.*

² Printed at p. 144 of the settlement report, 1875.

to Rs. 86,739. As at first imposed it showed an increase of 14·2 per cent. on the expiring revenue, (Rs. 77,094). Its incidence per acre was Re. 1-2-2 on the total, Re. 1-8-7 on the assessable, and Re. 1-15-4 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-11-5 per acre. Though not yet formally sanctioned by Government, the new demand has been in provisional force since the autumn of 1871.

The cesses for police, roads, other local needs, and village accountants' fees here reached Rs. 13,111, or 15 per cent. on the new demand. In this sum, however, is included the small quota assessed on the two revenue-free estates.

The landholders who pay the revenue are chiefly Pomar, Gaharwār, Sombansi, and Ráthor Rájputs. The territory of the former lies for the most part east of the Rámghanga; that of the latter around Amritpur village, in the tract between Rámghanga and Ganges. In the south of the parganah are a considerable number of Sombansi Rájput proprietors. Of the various proprietary tenures the settlement and rent-rate reports give no analysis; but there are several very large properties like that commonly called the Alláhganj taluka. This consists of 17 villages which before the rebellion were held by three cousins. But the share which one of them forfeited for treason has since then been bestowed on loyal subjects, such as deserving native officers of the Bengal Army. Amongst the Amritpur Gaharwárs, as well as clans, the sub-division of proprietary right is often extremely minute. The case of Bamiári village has been noticed above;¹ and "the Chilaua taluka" is another instance in point.² As a result of this subtle partition, one would expect to find many small landholders farming their own fields; and indeed the land thus cultivated amounts to 21 per cent. of the total area. To what extent real property changed hands during the term of the last revenue settlement (1833-65), and at what price, may be seen from the following table:—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	Rs.
Mortgage	5,073	6,897	54,126	10 10 1	7 8
Private sale	7,560	9,801	97,641	12 14 11	10 0
Public auction	5,253	7,982	45,013	8 9 1	5 6

¹ P. 105. Bamiári or Amírabad-Bamiári is a village on the Grand Trunk Road. Its population is small. But adding that of many surrounding villages, the three first censuses gave it over 5,000 inhabitants, see pp. 59-60.

² The full name of this village is Kewal Rámpur Chilaua.

"Transfers," writes Mr. Elliott, "have been comparatively few. The reason is that there are many parts where a creditor would not venture to go, still less to buy up his debtor's landed interests. He might go to shear, and chance to come away shorn."

The cultivators are chiefly Káchhis, Lodhas, Chamárs, Rájputs, and Brahmans. Of the total cultivated area 50 per cent. is held by tenants with rights of occupancy and 29 by tenants-at-will. The actual rental paid by tenants to landlords was at settlement returned as Rs. 1,13,396; but this sum must not be computed with the rental already mentioned as assumed for purposes of assessment. The rise of rents during the term of last settlement was remarkable. The average rate ascended from Rs. 3-5-10 to Rs. 3-14-2 per acre; and heavier rents are now paid on apparently less fertile fields than in any purely upland parganah of this district. "But increased experience," writes the rent-rate report, "leads more and more to the conclusion that there is no real connection between produce and rent. One cannot argue that the parganahs with the best soil will pay the highest rates; and the historical and personal elements have far more to do with the fixation of rents than one generally supposes." The rental rise is here attributed to the change from turbulence to peace. At the opening of the last settlement the neighbouring Oudh was an independent state, and offenders and defaulters of all kinds used to flock across the border to demoralize the people of this parganah.

The traditional history of Amritpur begins with the arrival of the Pomar chief Shiúpál Sáh. Coming from the south in 1280 (Sambat 1335), he received from the Ráthor Rája of Khor¹ the village now called Karanpur-ghát, but then Kusári, on the Ganges in this parganah. Hence he extended his authority over the surrounding country, exterminating the aboriginal Bhyárs. Dying in 1285, he left three sons who quarrelled with their patron, the Khor Rája. Partit Rai, the Káyath minister of that prince, defeated them and was granted their lands. And from their village the family of the victorious scribe took the title of Kusariya.

The ejected Pomars fled into what is now the Sháhjahánpur district, where the reputed descendants of Shiúpál's son Bísaldeo may still be found. But returning after the death of the Khor Rája, the eldest son, Basant Sáh, expelled Partit and recovered his heritage. He bestowed Kusári on the Brahmans, and himself settled at Udarmanu, now Vazírpur. His clan gradually gained possession

¹ Shamsabad.

of 123 villages in this parganah, but now retains little more than half that number. The independent pedigrees of many Pomar families in this parganah agree in showing that their ancestor Shiúpál lived not more than fifteen generations ago. But fifteen generations might well extend over half a thousand years.

If the traditions of the Gaharwárs be true, they must have entered this parganah some five hundred years ago, or not long after the Pomars. They claim descent from Mán, the brother of that Mahesh who colonized Bhojpur. Both chiefs came up-country from some place in the Mirzápur district¹; and the former has been already named as the reputed founder of Amritpur. But though Gaharwárs preceded the Ráthors in Kanauj, the origin of this Gaharwár settlement is probably far later. All the existing families trace their pedigree up to one Ráichand, the sixth descendant of Mán. But if Mán's offspring had been settled for six generations in the parganah, he should have had, at the close of the sixth, far more than one representative for the present Gaharwárs to claim as ancestor. Ráichand may fairly, therefore, be regarded as the real founder of the colony. Consisting as it did of 42 (*biyálts*) villages, that colony was called the Biyálisi; and the Gaharwárs still hold proprietary rights in 39.

Overlapping from the neighbouring Khákhatrau (*q. v.*), the Sombansís obtained from the Pomars some forest land on which they founded Bamiári and its 19 dependent villages. Their leader was one Randhír Singh. Later still, and some three centuries ago, arrived four Ráthor brothers, cadets of the house of Rámpur in Eta. Marrying into the family of Baheju Sombansís, one of them, Khánzáda Sáh, obtained for himself and brethren 18 villages.

In the *Institutes of Akbar* (1596) Amritpur has no separate existence. It is then a part of the Shamsabad parganah, Kanauj district, Kanauj government, and Agra province. But the great size of Shamsabad caused in later times its partition into several portions, such as Mihrabad. Mihrabad, again, included amongst other subdivisions *zilas* Bángáon and Islámganj. The latter sprang into existence when Islám Khán, an officer of the first Farukhabad Nawáb (1713-43), founded Islámganj on the site of Sakulmai. From the possession of the Farukhabad, Mihrabad passed into that of the Oudh Nawábs; and by the latter it was ceded (1801) to the British. Included first in the Bareilly, it was afterwards (1813-14) detached to form with other parganahs the new Sháhjahánpur

¹ Variouslly stated as Kantit or Bijalgarh. By Bijalgarh is clearly meant Bijaipur, the seat of the Gaharwár Rája of Kantit. The great rock-fortress of Bijalgarh in the same district was a Chandel stronghold.

district. Whilst parts of Sháhjahánpur, Bángaon, and Islámganj became separate parganahs. In 1829 they were both transferred to this district, where they became a single parganah, with head-quarters at Amritpur. But in 1843 Bángaon was retransferred to Sháhjahánpur, and Amritpur or Islámganj remained with its present boundaries, as a portion of the Amritpur, now Aligarh, tahsil. A few further items of its annals will be found in the fiscal and general histories of the district.¹ The demands assessed on the parganah at successive British settlements of land-révenue have been : at the first Rs. 66,254 ; at the second, Rs. 69,299 ; at the third Rs. 82,961 ; at the fourth, Rs. 91,012 ; at the fifth, Rs. 81,619 ; and at the revision of the fifth, Rs. 79,039. The demand of the next or current assessment has above been examined in detail.

BHOJPUR, a village which gives its name to the parganah so called, stands at the junction of the Ganges and Bagár rivers, six miles south of Fatehgarh. On it converge two unmetalled roads. But the population amounted in 1872 to 1,061 souls only ; and, save for its past history, Bhojpur would have little claim to notice.

Its foundation is assigned to King Bhoj. There seem to have been more than one monarch so called. Al Utbi mentions a Bhoj Legend and history. Chand who was the ally of Jaipál, king of Kanauj, in the time of Mahmud Ghaznavi ; but the Bhoj of Málwa, who flourished towards the close of the eleventh century,² is perhaps the least mythical hero of that name. The Bhoj of Bhojpur legend had received the gift of understanding the language of beasts. But it had been stipulated that, if he revealed what he heard them say, he should surely die. Unable at length to withstand the coaxings of his favourite but too inquisitive queen, he started for the Ganges ; that there, on the banks of the sacred stream, he might sate her curiosity and suffer the doom prescribed. But it came to pass that on his way he heard one goat say to another : " I am not a fool like King Bhoj, who would lay down his life for a woman." And the king took these words for a warning, and returned to his senses, and refused longer to heed the prying of his wife. On the place where his mind was turned from death he founded a town named Jírágor, which they say means life preserved ;³ and a little further forward, on the banks of the holy Ganges, another called Bhojpur. And on the lands of Jírágor, Shaikhpur, Gadanpur, and Deorájpur-Bichpuri, he built a mighty fortress.

¹ *Supra*, pp. 90-103, 134-195.

² For Bhoj Chand, see Dowson's edition of Elliot's *Historians*, II., 48 ; for Bhoj of Málwa, Elphinstone's *History*, bk. IV., chap. I ; and for some account of other king s named Bhoj, *Gazr.*, I., 5-9.

³ The rustic derivation from *ji* and *rakho* is of course absurd ; but it would be difficult to supply another in its place.

The traces of considerable fortifications may still be seen at Bhojpur. But it is probable that these are of far later date. We know that a castle was built here by Ghiyás-ud-din Balban (1266-86); that Jalál-ud-din Khilji (1288-95) encamped here while building a bridge of boats across the Ganges; that Humáyún (1533-34) cantoned here for the same purpose; and that his son Akbar (1567) also led an army hither. That there was a fort at Bhojpur in Akbar's reign is not expressly stated in the *Ain-i-Akbari*; but the fact that a part of the parganah was called *Tappa Haveli* shows that one must have existed. The decay of Bhojpur seems to have begun with the establishment of the Bangash dynasty, whose first Nawáb (1713-43) degraded the town from its position as the headquarters of the parganah.

BHOJPUR, a parganah of the Farukhabad or Headquarters tahsíl, may, despite the irregularity of its borders, be considered a quadrilateral figure. On its north-eastern side, which is alternately concave and convex, it is bounded by the Ganges and parganah Pahára of its own tahsíl. Also of that tahsíl is its neighbour on the north-west, parganah Muhammadabad. It marches on the south-west with parganah Shamsabad East of its own tahsíl and parganah Chhibrámau of the Chhibrámau tahsíl. An uneven south-south-eastern frontier is supplied by the parganah last named, and by parganah Tálgrám, also of tahsíl Chhibrámau. The total area of Bhojpur, by the latest official statement (1878), was 116 square miles and 123 acres; its total population by the census (1872) was 62,281 souls. But of both area and population details will be given hereafter. The number of villages is 168 and of estates 202, the average size of the former being about 442 acres.

The physical and agricultural properties of Bhojpur are those described in the article on its enclosing tahsíl. The parganah lies wholly on the uplands, and its soil is chiefly sandy. About 10 per cent. of the whole area is barren, and of this percentage about half is accounted for by saline plains on the north-western or Muhammadabad border. But the parganah is carefully cultivated, and, as elsewhere in the uplands, natural sterility has been more or less effaced by artificial irrigation and manuring. "The villages in the south-west corner," writes Mr. Elliott, "are extremely fine and famous." In the loamy or saline tract water is everywhere procurable with ease; in the sandy residue it is seldom obtained save by the laborious construction of short-lived wells; in the moist basin of the Káli nadi, which skirts the parganah on the south, it is rarely required. The parganah is fairly wooded, as shown by the fact that nearly seven square miles of its area are occupied by groves.

Its principal highway is the metalled or 1st class Gursaháiganj and Farukhabad road. This, which passes northward through Khudáganj and Kamálganj, will before long bear a light railway, with a station at the place last named. Crossing the Káli nadi at Udharanpur ghát, a 2nd-class unmetalled line spans the parganah in the same direction, throwing out at Man-patti a north-eastward branch of the same class as itself. These highways are fed by a network of about half-a-dozen 3rd-class unmetalled roads, and by an occasional 4th-class line or cart track. The Ganges and the Khánta nála, which in the south-eastern angle of the parganah connects that river with the Káli nadi, provide additional trade-routes. Trade itself is almost confined to the sale or barter of agricultural raw produce. Of what crops that produce consists may be seen in the tahsíl article. There are no manufactures which deserve mention. The principal places whose weekly markets assist commerce are Bhojpur, on the junction of two 3rd-class roads with the Ganges; Khudáganj and Kamálganj, already mentioned; Jahárganj,¹ Singírámpur, Yákútganj, on the metalled road; and Amánabad.

According to the census of 1872, Bhojpur contained 300 inhabited villages, of which 212 had less than 200 inhabitants; 64 between 200 and 500; 14 between 500 and 1,000; 8 between 1,000 and 2,000; and 2 between 2,000 and 3,000. The total population numbered, as already mentioned, 62,281 souls (28,549 females), giving 537 to the square mile. Classified according to religion, there were 53,218 Hindús, of whom 24,314 were females; and 9,061 Musalmáns (4,235 females). Distributing the Hindu population amongst the four great classes, the census shows 4,379 Brahmans (2,030 females); 4,482 Rájputs (1,817 females); and 120 Baniyas (52 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 44,237 souls (20,415 females). The principal Brahman subdivisions are the Kanauiya (4,259) and Gujrátí. The Rájputs belong to the Ráthor (795), Gaur (474), Chauhán (267), Bais (266), Tomar (177), Chandel (31), Katehriya (231), Gaharwár (1,672), Ponwár (293), Sombansi (67), and Kachhwáha clans; and the Baniyas to the Ajudhiyabási (140) subdivisions. The other castes exceeding in number one thousand souls each are the Chamár (6,180), Hajjám (1,027), Káchhi (3,455), Teli (1,049), Dhuna (1,227), Kahár (2,372), Ahír (3,389), Gadariya (1,818), Kisán (10,480), Kalál (2,043), Kori (1,456), and Kurmi (2,326). The

¹ Jahaganj, which contains a police-outpost, was founded by Jahán Khán, the slave-officer (*chela*) of Muhammad, first Nawáb of Farukhabad (1713-43). It has, however, no claims to notice in a separate article.

following have less than one thousand members each:—Bharbhunja, Dhobi, Barhai, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bári, Bhát, Khákrob, Kumhár, Chak, Fakír, Nat, Baheliya, and Halwái. Musalmáns are distributed amongst Shaikhs (6,468), Patháns (2,391), Sayyids (178), and Mughals (24).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 328 belong to the professional class of officials, priests, doctors, and the like; 1,728 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 1,113 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 11,993 to the agricultural class, and 3,153 to the industrial or artisan. A sixth or indefinite class includes 2,871 labourers and 506 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 6,311 as landholders, 28,305 as cultivators, and 27,663 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,461 males as able to read and write out of a total male population numbering 33,730 souls.

Of the estates in the parganah, 27 are revenue-free. In making proposals for the current assessment of land-revenue Mr. Elliott thus classifies the past and present areas of Bhojpur:—

Area classed as			At the revenue survey of 1834.	At the settlement survey of 1844-46.	At the settlement survey of the present assessment, 1865-68.
			Acres.	Acres.	Acres.
UNASSESSABLE (barren, revenue-free, &c.)			13,967	10,457	7,556
ASSESSABLE.	Old fallow	...	7,186	7,279	4,498
	New „	...	1,352	5,158	1,341
	Cultivated	...	45,198	42,965	57,338
	Total assessable	...	53,736	55,402	63,177
GRAND TOTAL			67,703	65,859	70,733

The differences in gross area are chiefly due to the action of the Ganges; and it will be observed that the total last shown is more than $5\frac{1}{2}$ square miles, less than that of the late official statement. Between the dates of the first and third columns cultivation had increased by 27 per cent. At cultivation 44 per

cent. is returned as watered. Bhojpur is one of the few parganahs in this part of the country where masonry wells are used for field irrigation. Such reservoirs have as a rule been constructed by Kurmi landlords. But in a few cases they owed their existence to tenants, and Mr. Elliott could find no trace of the notion that such acts were breaches of the cultivator's contract, or justified the forfeiture of his occupancy right.

The general principles which he adopted in framing the current settlement have been described once for all.¹ Enough here to say that he grouped the soils of the various villages into corresponding classes (*har*) more or less minutely subdivided; and that he assumed for each subdivision the rent-rate shown in the following table :

Class and subdivision of soil.	Area in <i>paka</i> <i>bighas</i> .	Assumed.	
		Rent-rate per <i>paka bigha</i> .	Resultant rental.
			Rs.
Irrigated <i>gauhān</i> (2 classes) ...	4,945	From Rs. 6 (1st class) to Rs. 4-8 (2nd),	26,585
Unwatered ditto ...	234	Rs. 3 ...	702
Irrigated loam (2 classes) ...	16,812	Rs. 4 (1st class) to Rs. 2-8 (2nd) ...	56,598
Unwatered do. (2 classes) ...	22,014	Rs. 2 (1st class) to Re. 1 (2nd) ...	18,467
Irrigated sand ...	5,714	Rs. 2-8 ...	14,285
Unwatered do. (3 classes) ...	42,734	Re. 1-8 (1st class) to annas 12 (3rd) ...	44,191
Tarāi (2 classes) ...	10,653	Rs. 3 (1st class) to Rs. 2 (2nd) ...	26,493
Total ...	93,106	Rs. 2 ...	1,87,316.

The meaning of the terms *gauhān* and *tarāi* will be found explained in the *tahsil* article. A *paka bigha* has been already defined as about $\frac{1}{4}$ ths of an acre.

Deducted from the total of the last column at 50 per cent., the revenue would have reached Rs. 93,658. But it was actually fixed at Rs. 82,812, excluding a sum of Rs. 9,990 payable to grantees; and later arrangements have reduced it to Rs. 81,175. As at first imposed, it showed an increase of 11·4 per cent. on the expiring demand (Rs. 82,773). Its incidence per acre was Re. 1-4-0 on the total, Re. 1-7-0 on the assessable, and Re. 1-12-4 on the cultivated area. On cultivation, the expiring revenue had fallen at the rate of Re. 1-8-9 per acre. Though not yet formally sanctioned by Government, the new demand has been in provisional force since the autumn of 1869.

¹ *Supra* p.

The cesses levied in addition to the revenue for (1) police, roads, and other local objects, and (2) village-accountants' fees, here reached Rs. 14,249.* They were assessed as usual on untaxed as well as taxed lands, at a rate on the demand of 5 per cent. for accountants' fees and 10 per cent. for the other expenses.

The landlords who pay that revenue are chiefly Gaharwár, Ráthor, Gaur, Powaiya, and Pomar Rájputs; Abbási, Faráki, and Sadíki Shaikhs; Káyaths and Patháns. Of the 195 estates which the parganah contained at settlement, 7 were held in *ta'alluka-dári*, 46 in *zamíndári*, 59 in *patthdári*, and 83 in *bhayáchára* tenure. The revenue-free tenures include some of the best land in Bhojpur, and a great deal of that land. They lie chiefly in tappa Madul, towards the south-west angle of the parganah. Of the cultivated area, 24 per cent. is tilled by the proprietors themselves, with an average farm of 4·60 acres each. The following table shows to what extent and at what price land changed hands during the term of the last settlement (1834-69):—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	
Mortgage ...	7,099	11,604	76,296	10 11 11	6·6
Private sale ...	6,590	11,449	1,01,475	15 6 5	8·7
Public auction ...	3,953	5,681	28,669	7 4 0	5·0

Amongst the tenantry, many of the classes just mentioned as landlords are largely represented. But the great cultivating clans are the Kisáns, Chamárs, Káchhis, Ahírs, and Kurmis. Of the total cultivation 55 per cent. is held by tenants with rights of occupancy and 21 by tenants-at-will. The largest average holdings are as usual those of resident occupancy tenants (4·45 acres each). In occupancy rights an enormous increase took place during the term of the expired settlement. The rental paid by tenants to proprietors, including the hypothetical rent of lands tilled by the proprietors themselves, is returned at Rs. 1,70,816; and it has been seen that the rental simultaneously *assumed* for purposes of assessment did not amount to very much more. During the currency of the past assessment rents seem to have risen about 8½ annas per acre; and with some hesitation, Mr. Elliott attributes the rise to the augmentation in prices.

In turning to history we shall, as usual in this part of the notice, confine ourselves to points of tribal or fiscal interest. The general annals of Bhojpur have already found their place

amongst those of the district at large. If their own traditions are trustworthy, the most ancient existing colony in this parganah is that of the Nahru Patháns. Their ancestors, Fateh Mír and Dal Mír Kháns, are said to have entered the district with Mahmúd of Ghazni (1017), and taken service with the aboriginal Bhyárs of Gangaich. Their new masters afterwards murdered all of them save the child Núr-ulláh, who escaped to the court of Shiháb-ud-dín. When Shiháb vanquished Kanauj (1194) he bestowed on Núr 13 villages, afterwards called the Gangaich ta'alluka. But Núr's descendants now retain only a small portion of Gangaich village itself.

Next came a Raikawár Rájput from Kusumkhor in Kanauj. His descendants aver that he received from Jaichand, the ruler overthrown by Shiháb-ud-dín, 10 villages in this parganah. But their story is not very credible. They say they were dispossessed by the Rohilla Patháns, and only recovered their domain when one of their house, Khumán Sáh, became a slave of the Bangash Nawáb. But they assign to Khumán an antiquity of twelve generations, or at least three centuries. He could not therefore have been contemporary with any of the far later Bangash Nawábs; and it is to be noted that of all the villages which they say he recovered, they now hold but part of one, Kanjhiána.

To the end of the eleventh century also, if the founder of Bhojpur was the Bhoj of Málwa, must the Kanaujiya Bráhmans trace their arrival. These Misras boast that their ancestors received from Bhoj 16 villages, of which all have since passed into the hands of Káyathí or Musalmán purchasers.

Next in antiquity, according to their own legends, stand the Baira Patháns. They say that their ancestor Dáúd Khán took part in Shams-ud-dín's expedition against Khor,¹ and obtained from that monarch 12 villages in this parganah. Of these villages they now hold 8. But it must be remarked that they count eleven descents only from Dáúd. If their story were true they should count some twenty.

Another Muslim colony, the Abbási Shaikhs of Shaikhpur, derive their family from Makhdúm Barak Langar Jahán, a sixteenth descendant of Abbás, the uncle of Muhammad. Tradition runs that this Makhdúm six centuries ago set up as a hermit near the site of Shaikhpur, afterwards founded by his descendants. Shaikhpur they still hold; but the nine other villages, of whose former possession they vaunt,

¹ *Supra*, p.

have passed to others. They say that Tamerlane, who never even approached this district, conferred on them a rent-free grant which was afterwards resumed. At a mausoleum in Shaikhpur, said to be that of Makhdúm, a fair is held on the 18th of Jamád the Second.¹ On this festival the sacristan of the shrine produces its most precious relic, the *jubba*, or original coat of Muhammad. Putting it on, he professes to be affected by epileptic fits.

But we pass to colonies which still present the evidences of a powerful past. The most important Rájput settlement was and is that of the Kásyap Gaharwárs. Legend says that half a thousand years ago their ancestors, Mán and Mahesh, the sons of Nirpat, came north-westwards from Kantit in Mirzápur. Mán colonized Amritpur, where, as already told, his descendants are still found. Mahesh obtained 32 villages in Bhojpur and settled in Rámpur Majhgáon, whose neighbourhood is to this day called the Gaharwári. His descendants in the fourteenth or fifteenth generation still hold 19 villages. The Bhojpur Gaharwárs are mentioned as mustering in Akbar's reign (1556-1605) 150 horse and 3,000 foot. At a later time they supplied troopers to the Nawáb of Oudh's Amánabad squadron.

The Ráthors are as usual found dwelling beside the Gaharwárs, and, like the Gaharwárs, reckon fifteen descents from their first colonist, Jotkumal. Their story is that they obtained eight villages in this parganah, as well as others in Ohhibrámau, from the Ráthor Rája of Rámpur in Eta. Of these eight villages they still retain six. It should be mentioned, however, that the true Ráthors of Khemsaipur in the same tahsíl refuse to eat with the Bhojpur Ráthors, whom they affirm to be of bastard origin.

Like the Abbásis, the Sadíki Shaikhs tell a worthless tale of grants from Tamerlane. Their myth is that, entering India with that invader, their ancestors obtained in Bhojpur 19 villages and the office of *Chaudhari*. Of the villages they retain but one (Jirágor); and even this seems to have been resettled by Pír Muhammad, an ancestor of Sháhjahán's reign (1628-58). When the Farúki Shaikhs arrived is not very clear; but they first settled in Chaunspur. One of their forbears, Muhammad Umr, built a fort at Sadrpur-Dwárkápur; while another, Irádat-ulláh, became a favourite of some Bangash Nawáb and wrongfully seized several villages. These the British Government afterwards restored to their rightful owners; but the Farúkis still hold six others.

¹ See pp. 128-29.

The Gaur Rájputs claim descent from the brothers Sárhe and Bárhe, who came over from Katehar in Sháhjahánpur some ten generations or three centuries ago. Both obtained *cháuras* or groups of eighty-four villages; and Sárhe's group included six in this parganah. His descendants still hold five.

In the *Institutes of Akbar* (1596) Bhojpur appears as a parganah of the Kanauj government and Agra province, with a rental of Rs. 86,168 (34,46,738 *dáms*). It had then apparently seven *tappas* or subdivisions—namely, Haveli (or the lands around Bhojpur fort), Jirágor, Syúngi, Gangaich, Munipur, Mundil, and Pahára. The mound on which Syúngi village once stood may be seen near Rámpur; and the site of Munipur, which is no longer standing, lies close to Rúni Charsái. Both Rúni and Manipur were held by Káyaths, who

were afterwards ejected by Powáiya Rájputs from Gwáliár. The leader of the intruders was Láláh, whose descendants in the seventh generation still own parts of the four villages which he acquired. A generation later, or about 200

years ago, the Pomar Rájput Ummed Singh received from a Nikumbh kinsman three villages, of which his representatives retain two. The Nikumbhs had altogether five villages, of which none remains to them.

From the time of Akbar until the establishment of the Bangash dynasty (1713), parganah Bhojpur was the special charge of an *ámil* or tax-gatherer subordinate to the governor (*pázim*) of Kanauj. During or after the reign of Alamgír (1658-1707) oné Muhammad was *ámil*, and founded the castle of Gadanpur Amil. After his superior officer, the governor Amán-ullah, Amánabad is perhaps named.

Bhojpur was one of the first parganahs granted to Muhammad, first Nawáb of Farukhabad. He transferred the head-quarters of the *ámil* from Bhojpur town to Kamálganj; and afterwards (1736), when he had assumed independence, detached tappa Pahára as dower-land for his wives. The amounts of the land-revenue assessed on the parganah after its cession to the British (1802) were as follows:—at the first settlement Rs. 64,923; at the second, Rs. 64,719; at the third, Rs. 67,106; at the fourth, Rs. 67,265; at the fifth, Rs. 76,009; and at the revision of the fifth, Rs. 70,582. The current assessment has been elsewhere described.

BISHANGARH, a small market town of parganah Chhibrámau, stands on the crossing of two unmetalled roads, six miles south-west of Chhibrámau and 23 south-south-west of Fatehgarh. The inhabitants amounted in 1872 to 3,763 souls, but this estimate seems to include the population of outlying villages.

The town is noteworthy as containing a district post-office, a village school, a station of the Great Trigonometrical Survey, and the castle of Chaudhari Fatehchand Tiwári, the largest landholder in the district. The station is 518 feet above sea-level. The castle, which is enclosed within a large wall and ditch, was built by Mahánand, first Chaudhari of the existing family.¹ The village on which he built it was a gift, probably extorted from some Acháraj Bráhmans. The market of Bishangarh is held on Sundays and Wednesdays.

CHHIBRÁMAU, the capital of the tahsíl bearing its name, stands on the crossing of the Grand Trunk and several unmetalled roads, 17 miles south-south-west of Fatehgarh. The population, 5,261 in 1865, had in 1872 risen to 5,444. The importance of the town may therefore be stationary, but is certainly not decaying.

The site, which according to the census covers 100 acres, lies on the lands of three villages, Chhibrámau, Deobaranpur, and Asálatnagar. The town itself consists of two portions, Chhibrámau on the east and Muhammadganj on the west. The former is a quiet little country town of mud-built houses, standing a short distance off the Grand Trunk road. It is occupied chiefly by Hindús, amongst whom priestly Bráhmans are numerous. It has a little market of its own, a large ruined staging-bungalow, and an old native hostel (*sardí*), also ruined. It contains likewise the site of a castle formerly occupied by the tahsili, but that site is now under cultivation.

Chhibrámau proper has indeed been eclipsed by its western neighbour, Muhammadganj. Originally a large village of mud houses, the latter profited greatly by the making of the Trunk road. It became an important halting-place for travellers and troops, to whom it can still offer a fairly-shaded camping-ground. For about a quarter of a mile on either side of the highway has sprung up a well-built and busy street. Into this, near its western end, opens the hostel built by Nawáb Muhammad Khán and restored by Mr. Collector Lindsay. Thus restored, the building struck Dr. Planck (1869) as "perhaps the best *sardí* he had ever seen." It is a large square enclosure entered by a wide gateway and surrounded within by good sized rooms of brick-work. The rooms are fronted by raised plinths, and in the centre of the court yawns a fine well. But in Muhammadganj may be seen several other fine, if ill-kept, wells.

Beyond the hostel on the west, and opposite the encamping-ground, stands another memorial of Mr. Lindsay. This is Lindsayganj, a wide oblong market-

¹ *Supra* pp. 106-08.

place entered at either end by a gateway. On each side stand excellent shops, faced by shady trees. A market is held here on Tuesdays and Saturdays. North of the Trunk road Muhammadganj is a rather large and uncleanly cluster of mud houses.

The other buildings of Chhibrámau not already mentioned are the tahsili and first-class police station, tahsili school, munsif's court, and imperial post-office. The Chaukidári Act (XX. of 1856) is in force, and during 1878-79 the house-tax thereby imposed, with a balance of Rs. 190 from the previous year, gave a total income of Rs. 1,111. The expenditure, which was chiefly on public works (Rs. 47), police, and conservancy, amounted to Rs. 671. During the same year the town contained 1,194 houses, of which 374 were assessed with the tax; the incidence being Rs. 2-7-4 per house assessed and Re. 0-2-8 per head of population.

The legendary founder of the town was Rája Sumer Sáh Chauhán of Par-tábner in Etáwa, great-great-grandson of the song-famed Prithivi Rája. Chhibrámau therefore traces its existence to about the beginning of the fourteenth century. The story runs that on his way to the Ganges Sumer saw a she-goat successfully struggle with a wolf. Impressed with the omen and the natural fitness of the spot, he founded here a village called Chhiriyámau or Little-goats-town.¹ But this story is common enough elsewhere. Similar tales are told of the foundation of Mau-Rashidabad and Sakatpur. The derivation given in the legend is as absurd as that which connects the name of Chhibrámau with pine trees (*chtr*). The most likely etymologies are those which trace that name to the number of thatched rooves (*chhappar*) or chintz-printers (*Chhtppi*) formerly found in the town. Chhibrámau is often pronounced Chhabrámau, and sometimes Chaprámau. Chintz-printers are said to have given a similar name to the town of Chhapra in Bihár.

During the reign of Adali Súr (1553-56) Chhibrámau is mentioned as the battle-field on which some rebels were defeated. Under the later rule (1556-1605) of Akbar it became, as now, the chief town of a parganah. When Muhammad Khán Bangash founded his dynasty he gave his name to the part of the town named Muhammadganj. In 1844 the tahsili headquarters, which had hitherto been stationed at Tálgrám, were removed to Chhibrámau. The object of the transfer was to place the tahsili on the Trunk road. The offices were first housed in the old castle at Chhibrámau proper, but in 1856 they were installed in their present building.

¹ Chhiriya seems to be a diminutive of the word *chhori*.

CHHIBRÁMAU, a tahsíl with headquarters at the place just described, is bounded on the east-south-east by tahsíls Tirwa and Kanauj; on the north-east by the Ganges, which severs it from tahsíl Bilgrám of Hardoi; on the north by the Headquarters tahsíl, the border coinciding chiefly with the course of the Káli nadi; on the west-south-west by tahsíl Bhongáon of Mainpuri; and on the south-south-west by tahsíl Tirwa. On both this last side and that first named, the boundary with Tirwa is supplied as a rule by the Isan river. Tahsíl Chhibrámau has, according to the latest official statement (1878), an area of 243 square miles and 141 acres. Its population by the last census was 121,497 persons, or about 499 to the square mile. And its land revenue, in 1878-79, is Rs. 2,00,393.

Further details of area, population, and revenue will be given in the articles on CHHIBRÁMAU and TALGRÁM, the parganahs which compose the tahsíl. But the physical and agricultural features of these two divisions are as usual sufficiently similar to be here described once for all.

The tahsíl is a plain sloping imperceptibly from west-north-west to east-south-east. Its only recorded, and presumably its greatest height is that of the Grand Trigonometrical Survey station at Bishangarh, 518 feet above the sea. But though a plain, Chhibrámau lies wholly on what are called the uplands; and almost wholly on the watershed of Káli and Isan rivers. In conformation this latter tract closely resembles most others similarly situated between Dúáb tributaries of the Ganges and Jumna. It is divided longitudinally into several parallel belts. North and south, in broad moist basins (*taráí*), wind the beds of the rivers. From these basins abrupt sandy slopes, impoverished by raviny water-courses, lead up to sandy plateaux of firmer and less eroded soil (*bhár*). In the centre of the watershed, wedged between the sandy belts, lies a broad expanse of loam, interspersed with the usual bare and brackish (*úsar*) commons. A slight depression in the middle of the loam has encouraged the accumulation of some noble sheets of water, fringed by rich and verdant ricelands. Of these lagoons the chief are those at or around Nigoh of Chhibrámau, and Amolar, Baroli, Pangáon, Tera-Rabu, Tambiyámau, Rohili, and Narmau of Tálgrám.¹ It is from the "village of lakes (*Tálgrám*)," indeed, that the latter parganah derives its name. One of the chief peculiarities of this loam tract, as opposed to that of other water-sheds, is the belt of sand which crosses it from north to south near Chhibrámau, connecting the two sandy tracts next the rivers.

¹ For the exact names of these lakes *vide sup. p.*

The soils of the watershed improve steadily from south to north. Though both are flooded in the rains, though in both small wells often tap water close to the surface, the basin of the Ísan is narrow and poor compared with that of the Káli. The latter leaves a richer and less siliceous silt. The sandy belt, again, is better next the Káli than the Ísán. Where the sandy belts end, and the central loam begins, it is often difficult to say. The one soil blends imperceptibly into the other; but when once the debateable land has been crossed, the difference between the two is plain. Loam, writes Mr. Elliot, cakes into clods; sandy soil crumbles into powder under the plough. A handful of fine sand, held up to the light, glitters with numberless particles of silica from which the loam is free. Loam is almost always accompanied by an efflorescence of alkaline salt (*reh*); sand proper is never thus sterilized. But manure and high cultivation often transform sand into something which much resembles loam, and which at the assessment of land-revenue was classed as loam. The same transformation takes place where a depression in the sand becomes caked and hardened under the joint influence of water and of the vegetable matter which that water washes down.

The only part of the tahsíl which lies without the watershed just mentioned and Ganges-Káli watersheds, is a small tract in the extreme north-east of paraganah Tálgrám. This consists of the wedge between Ganges and Káli nadi. As it approaches the former river, it becomes gnawed by ravines; and, except in the basin of the latter river, its soil is everywhere sandy.

Throughout the tahsíl, then, the soils fall into three natural classes—loam, sand, and the alluvial mould of river-basins. But Artificial distinctions of soil, there is also an artificial classification, which divides the lands of each village into three theoretically concentric belts—the *gauhán*, inner, or highly manured; the *mánjha*, middle or slightly manured; and the *barhet*, outer, or unmanured. Attention is called to the qualifying term *theoretically*; for these zones are seldom actually concentric. A patch of *gauhán* may occur at some distance from the highly cultivated fringe of land surrounding the village, and there is often no *mánjha* tract at all.

An even more important artificial distinction is that between watered and unwatered land. A Chhibrámau tributary of the Irrigation. Lower Ganges Canal may before long irrigate the western portion of the tahsíl¹; but wells and lagoons are at present the principal

¹ The land required for this distributary has been already taken up.

sources of irrigation. In most places water may be found at a depth of about 30 feet from the surface. The wells are of several kinds. There is the excavation dug through firm earth (*moti dharti*), and that dug through a sandy stratum. The walls of the latter, which is the commoner, must be protected by a coil (*bir*) of withies or by an expensive cylinder of wooden blocks. The art of using the sandy-shafted well is a delicate art. You shall generally see the owner himself standing at the mouth, lowering the empty bucket with the tenderest care, and guiding its ascent with equal solicitude, lest, striking against the sides, it should knock down the frail barrier that keeps back the sand.¹ The water of the lagoons benefits not only the ricelands along their edges, but also the higher fields, to which it is conducted by means of lifts. In such fields is raised a good deal of gram.

This brings us to the subject of crops. The amount of cultivated land in the tahsíl is variously stated; but 112,000 acres may be given as an approximate figure.² The principal growths of the autumn harvest are the tall *bájra* and *joár* millets, cotton, the pulses *arhar* and *moth*, rice, and indigo. If the area under each of these crops were roughly returned in thousands of acres, we should get a result of 26 for *bájra*, 16 for *joár*, 10 for cotton, $7\frac{1}{2}$ for *arhar*, $4\frac{1}{4}$ for rice, $3\frac{1}{2}$ for *moth*, and 3 for indigo. Adopting the same form of estimate for the areas under the chief spring crops, we have wheat, $45\frac{1}{2}$; barley, $45\frac{1}{4}$; gram, $5\frac{1}{2}$; and poppy, $3\frac{1}{4}$. It should be noted that in this tahsíl the same field seldom bears a crop of mixed cereals, or of cereals mixed with pulses. The figure for the whole of such mingled staples amounts to 2 only.

Sugarcane is a growth which, as elsewhere pointed out, occupies the land at both harvests; and its cultivation may, on the same principle as before, be represented by $6\frac{1}{2}$. In the south and east of Tálgrám the Kurmís grow magnificent harvests of this crop. It is the Kurmís indeed who, with the Kisáns and Káchhis, share the honour of the best husbandry. These are the castes who on *gauhán* lands raise the more precious staples, potatoes, tobacco, opium, and vegetables. The same land, when tilled by a Bráhmaṇ or a Rájput, produces merely ordinary crops, such as wheat, cotton, and *joár*. But the poorest *gauhán* of all is that which surrounds a village of Ahírs.

¹ Mr. Elliott's Chhibrámau rent-rate report.

² As shown by a statement at p. 11 of Mr. Evans' *Settlement Report*, the cultivated area (including groves) amounts to 195,214 acres. But this is more than the whole acreage of the tahsíl; and the statement perhaps counts twice over the land tilled at both harvests. The earlier returns of the survey for the current settlement show 111,942 acres only. See Mr. Elliott's rent-rate reports on Chhibrámau and Tálgrám.

CHHIBRÁMAU, a parganah of the tahsíl just described, is bounded on the east by parganah Tálgrám of its own tahsíl ; on the north by the Headquarters tahsíl, from which it is severed chiefly by the Káli river ; on the west by tahsíl Bhongaon of Mainpuri ; and on the south by the river Isan, which divides it from the Tirwa tahsíl. It had according to the latest official statement (1878) a total area of 123 square miles and 162 acres ; according to the latest census (1872) a total population of 63,657 persons. But of both area and population details will be given hereafter. Chhibrámau contains 175 estates, distributed over 139 of the revenue divisions known as villages (*mauza*) ; and the average area of the latter is about 566 acres each.

The physical and agricultural features of the Káli Nadi and Isan watershed, whereof the parganah forms a section, have been sufficiently described in the preceding article. That Communications and trade. parganah is pierced in a west-north-westerly direction by the metalled Grand Trunk Road, which passes through Sikandarpur and Chhibrámau. At the latter place meet three 2nd class or unmetalled lines : (1) from Saurikh to Muhammadabad ; (2) from Thatia, Tirwa, and Tálgrám ; and (3) from Farukhabad. At Chhibrámau, too, ends a 3rd class road from Etáwa and Bishangarh ; while another highway of the same class crosses a projecting angle of the parganah a little east of Sikandarpur.¹ The principal towns or villages are the two last named and Chhibrámau. At these and other places weekly markets afford an outlet for the surplus crops of the parganah. The trade in agricultural raw produce is the only trade worth mentioning ; and of manufactures it might almost be said that there are none to mention.

According to the census of 1872, parganah Chhibrámau had 310 inhabited villages, or more than twice the number of villages on the revenue-roll. It is clear that the census must have counted as separate mauzas many of the outlying hamlets (*naqla*) which during the past thirty years have sprung up like mushrooms. Numerous villages have one or two such hamlets, and some have as many as eight and even ten. " Not one of these outlying hamlets," writes Mr. Elliott, " could have existed in the disturbed and dangerous times that preceded the cession (1802), when safety existed only in numbers: Nearly all date from a period subsequent to the great famine of

¹ Sikandarpur, which possesses a police-outpost, was founded in the reign and name of the emperor Sikandar Lodi (1488-1517). The founder, Arra Sáho, was an Agarwála Baniya of Nárnaul ; and from his name is popularly derived the suffix (*arho* or *udhu*), sometimes applied to Sikandarpur. The village was in Akbar's reign (1556-1605) the capital of a parganah called after itself ; but it has no present claims to notice in a separate article.

1837. Each of them carries with it a double advantage: it brings the cultivator closer to his field, and it improves the value and the rent of the land lying close round it. The number of these hamlets, therefore, bears no light testimony to the advantages conferred on the agricultural classes by the peace and security of British rule."

Of the 310 census villages, 227 had less than 200 inhabitants; 63 between 200 and 500; 15 between 500 and 1,000; and 4 between 1,000 and 2,000. One town, Chhibrámau, contained over 5,000 inhabitants. The total population numbered, as already mentioned, 63,657 souls (28,546 females), giving 517 to the square mile. Classified according to religion, there were 59,903 Hindus, of whom 26,705 were females; 3,745 Musalmáns, (1,836 females); and 9 Christians. Distributing the Hindu population amongst

Population.

the four great classes, the census shows 10,318 Bráhmans (4,688 females), 3,808 Rájputs (1,515 females); and 501 Baniyas (237 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 45,276 souls (20,265 females). The principal Bráhman subdivisions are the Kanauiya (9,669) and Sanádh. The Rájputs belong to the Ráthor (1,029), Baghel (67), Gaur (382), Sengarh (167), Chauhan (739), Bais (538), Tomar (70), Bhadauria (52), Chandel (287), Katehriya (10), Gaharwár (69), Ponwár (46), Kachhwáha (18), Sombansi (8), and Jaiswár clans; the Baniyas to the Ajudhyabási (231), Saráogi, and Baranwár subdivisions. Those of the other castes which exceed in number one thousand souls each are the Kayath (1,173), Chamár (7,036), Hajjám (1,319), Káchhi (6,888), Dhuna (1,315), Kahár (2,541), Abír (7,313), Gadaria (2,143), Kisán (4,278), Kalál (1,624), and Kori (1,051). The following have less than one thousand members each:—Bharbhunja, Teli, Dhobi, Barhai, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bári, Bhát, Khákrob, Kumhár, Kurmi, Chak, Bahelia, Bairiya, Mochi, Halwái, and Arakh. The Musalmáns are either distributed amongst Shaikhs (2,545), Patháns (744), Sayyids (141), and Mughals (18), or left unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male

Occupations.

adult population (not less than fifteen years of age), 347 belong to the professional class of officials, priests, doctors, and the like; 2,135 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 1,299 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 13,454 to the agricultural class, and 3,744 to the industrial or artisan. A sixth or indefinite class includes 2,266 labourers and 194

persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 3,335 as landholders, 34,401 as cultivators, and 25,921 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, shows 1,199 males as able to read and write out of a total male population numbering 35,111 souls.

In making proposals for the current assessment of land-revenue, Mr. Elliott thus classifies the past and present areas of the parganah :—

Area classed as		At the scientific revenue survey, 1834.	At the unskilled survey for revision of assessment, 1844-47.	At the unskilled survey for the current assessment, 1864-67.
		Acres.	Acres.	Acres.
UNASSESSABLE (barren, revenue-free, &c.)	...	21,372	10,807	13,810
	New fallow	2,577	5,869	848
	Old do.	5,870	15,469	5,610
	Cultivated	50,844	45,531	58,617
	Total assessable	59,291	66,869	65,075
GRAND TOTAL		80,663	77,676	78,885

The decrease of cultivation shown by the second column was due to the great famine of 1837. Of the cultivated area 55 per cent. is returned as watered, chiefly by wells. The total area last given is but three acres greater than that of the late official statement.

The general principles on which Mr. Elliott based his assessment have been described once for all.¹ Enough here to mention that he grouped the soils of the various villages into corresponding classes (*har*) more or less minutely subdivided; and that he assumed for each subdivision the rent-rate shown in the following table :—

Class and subdivision of soil.	Area in <i>paka bighas</i> .	Assumed rent-rate per bigha.	Class and sub-division of soil.	Area in <i>paka bighas</i> .	Assumed rent rate per bigha.
<i>Gauhan</i> irrigated (2 classes).	5,603	From Rs. 6 (1st class) to Rs. 4-8 (2nd).	Sand, irrigated,	8,945	Rs. 2-8.
Ditto unwatered ...	146	Rs. 3	Do. unwatered (3 classes).	42,003	From Re. 1-8 (1st class) to annas 12 (3rd).
Loam, irrigated (2 classes).	20,576	From Rs. 4 (1st class) to Rs. 2-8 (2nd).	<i>Tardi</i> (2 classes)	10,872	From Rs. 3 (1st class) to Rs. 2 (2nd).
Ditto unwatered (2 classes).	9,845	From Rs. 2 (1st class) to Rs. 1 (2nd).			

¹ *Supra* pp. 100-101.

A *paka bigha* is about $\frac{1}{4}$ ths of an acre. The meaning of the terms *gauhan* and *tarai* has been explained in the tahsil article.

Applied to the assessable area, the rates here shown gave the parganah a total assumed rental of Rs. 2,07,326 ; and deducted from that sum at 50 per cent., the revenue would have reached Rs. 1,03,663. But in the course of assessment village by village it was as usual found needful to make occasional reductions. The demand was eventually fixed at Rs. 96,570, excluding Rs. 7,630 payable to grantees ; and later dispositions have pared it to a yet smaller sum, Rs. 96,323. As at first imposed it showed an increase of 13·1 per cent. on the expiring demand (Rs. 92,125). Its incidence per acre was Re. 1-5-3 on the total, Re. 1-10-0 on the assessable, and Re. 1-14-2 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Re. 1-10-3 per acre. Though not yet formally sanctioned by Government, the new revenue has been in force since the autumn of 1869.

The cesses levied, in addition to the revenue, for police, roads, other local objects, and village-accountants' fees, here reached Rs. 15,782. They were assessed on untaxed as well as taxed lands, at a rate on the demand of 5 per cent. for accountants' fees and 10 per cent. for other expenses.

The landlords who pay the revenue are chiefly Bráhmans, Rájputs, and Káyaths. An Englishman, Mr. D. Churcher, owns four estates. The tenures are chiefly *pattidári* and *zamindári*, *bhaydchára* properties being comparatively few. There are two *talukas*, or groups of villages, whose landlords are sub-proprietors, paying tribute to a superior owner. The two talukadárs are the Rájput Rája of Tirwa and the Bráhman Chaudhari of Bishangarh. Of the cultivated area 16 per cent. is tilled by the proprietors themselves, with an average farm of 6·37 acres each. To what extent and at what price land changed hands during the term of the last settlement (1836-69) may be shown thus :—

Mode of transfer.			Acres.	Re- venue.	Price.	Price per acre.	Years' pur- chase of revenue.
				Rs.	Rs.	Rs. a. p.	Rs.
Mortgage...	...	...	5,284	6,360	43,125	8 2 7	6·8
Private sale	...	...	9,520	11,037	1,03,389	11 1 7	9·3
Public auction	...	...	4,600	4,800	20,616	4 7 9	4·3

The amount of alienation was therefore remarkably small, although not so small as in the neighbouring parganah of Tálgrám.

Amongst the tenantry Bráhmans, Ahírs, Rájputs, and Káchhis are most numerous. Of the total cultivation 62 per cent. is held by tenants with rights of occupancy and 22 per cent. by tenants-at-will. The largest average holding, next of course to that of the cultivating landlord, is that of the resident occupancy tenant (five acres). In occupancy rights there was during the term of the last settlement an enormous increase. The number of persons possessing those rights rose by 1,300 per cent! "This fact," writes Mr. Elliott, "would almost justify the statement which has been made, that occupancy rights were the creation of our thirty years' settlement, or of the policy which guided it." During the same period rents rose by almost six annas an acre. The rise is ascribed to the augmentation in prices, which again was partly due to the increase of irrigation. Actual competition can have had little to do with this rental rise, as the number of cultivators has remained almost stationary. The rental paid by tenants to landlords was at settlement reckoned as Rs. 1,86,211. But this, which must not be confused with the higher rental assumed for purposes of assessment, includes the imaginary rent of lands tilled by the landlords themselves.

The traditional history of Chhibrámau begins with the invasion of Sumer Sáh Chauhan, Rája of Partábner in Etáwa. As the fourth descendant of the renowned Prithviráj of Dehli, he must have flourished about the beginning of the fourteenth century. To him is assigned the extermination of the aboriginal Bhyárs. He did not, however, bestow their conquered lands on his Rájput followers. When a great Hindu pilgrim bathes in the hallowed Ganges, he is beset by many a priestly beggar. And when Sumer left Singirámpur, on the bank of that river, he found that he had bestowed the whole of this parganah on the Bráhmans. That caste is still predominant. But it is now composed of many different clans claiming different descents. Some of the Dúbe Kanaujiyas, who constitute the largest colony, say indeed that their ancestor Bhutráj came back from Singirámpur with Sumer. But their Bráhman brothers, the Chaubes, Pándes, Dichhits, Misrs, Aginhotris, Upádhyas, and Tiwáris, claim each a separate origin and a separate ancestor. To the Tiwári clan belongs the Chaudhari of Bishangarb, the principal local magnate.

Of the Rájput colonies, which are comparatively small, the two largest are those founded by Baises and Ráthors. Neither tribe was indebted for its possessions to Sumer. The

Baises are an offshoot of the Bais settlement in parganah Sakatpur (*q. v.*), and trace their pedigree back through 18 generations to Sahibdeo, the son of Bachráj. The Ráthors claim descent from Kunwar Bhán, a cadet of the Ráthor family in Shamsabad East. He migrated to Dalupur-Sultánpur of this parganah but six generations ago. The only other Rájput settlements deserving mention are those of the Chauháns, Dhákaras, and Chamargauras.

Towards the close of the sixteenth century and of Akbar's reign Chhibrá-

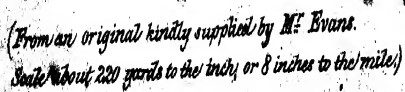
Fiscal annals.

mau included the bulk of two *maháls*, both in the Kanauj district (*dastúr*) and both deriving their names from places in the modern parganah. The *Ain-i-Akbari* gives Chhibrámau a state rental of Rs. 38,053, and Sikandarpur-Udhu one of Rs. 6,925. Akbar's successors were succeeded by the Bangash Nawábs, and still the two parganahs remained separate. It was not until after their cession to the British (1802) that they became merged into a single division, bearing the name of Chhibrámau. The demands assessed on the united parganah at the successive British settlements of land-revenue were as follow:—At the first, Rs. 91,507; at the second, Rs. 91,008; at the third, Rs. 86,565; at the fourth, Rs. 90,843; at the fifth, Rs. 1,06,321; and at the revision of the fifth, Rs. 92,011. The demand of the next or current assessment has been above examined. In the fiscal and general histories of the district, will be found a few further scattered details concerning the parganah.

DAÍPUR, the extreme south-eastern village of the district, stands on the Ganges cliff in pargana Kanauj, about 40 miles south-east of Fatehgarh. Its population amounted in 1872 to 2,086 persons only. Its fourth-class police-station and house-tax under Act XX. of 1856 have both been abolished within the past five years. But Daípur still possesses some claims to notice.

In the first place it has six markets weekly:—on Sundays and Wednesdays in the main village, on Tuesdays and Fridays in the Nithal, and on Mondays and Thursdays in the Yákútnagar quarter. Saturday is, in fact, the only day which can boast of no such gathering; but the goods sold on the other days are chiefly confined to grain, vegetables, and coarse cloth. Secondly, Daípur is the site of a ferry which conveys goods and passengers across the Ganges to Hardoi. Lastly, it has a ruined castle named Shergarh, whose foundation tradition assigns to Shír Sháh Súr. This must be that historical Shergarh which was mentioned at pp. 149-50; and if so, its only recorded siege was in 1567, when Joseph, the foster-brother of Akbar, defended it against the rebellious Ali Kuli Khán. Sher may have built the castle as a point of support either in his early struggles with Humáyún or in his later struggles to suppress banditti.

Showing the principal muhallas or quarters.



Scale (about 220 yards to the inch, or 8 inches to the mile.)

In his time Dáspur, writes Mr. Evans, "was dignified by the name of Kásha," which perhaps means the splendid. In the days of the Bangash dynasty it produced several persons of distinction : such were Mír Kudrat Ali Khán, a military commander under Safdar Jang, Nawáb of Oudh ; and Muhammad Yár Khán, an ennobled slave of Nawáb Ahmad Bangash. Though himself a native of Oudh, the author of the *Tárikh-i-Farrukhabad*¹ came of a family which had been settled for ten generations at Dáspur. Lost, however, are all remnants of that place's former greatness. In it the present century merely sees a petty market village. Its only noteworthy modern buildings are the usual places of worship for Hindús and Muslims.

FARUKHABAD (Farrukhábád), the city which gives its name to the district, lies in north latitude 27° 24' and east longitude 79° 40', 3 miles north-west of the head-quarters station, Fatehgarh. About two miles from its north-eastern corner flows the Ganges. A rough enumeration mentioned by Káli Rái peopled it in 1836 with 59,273 inhabitants. But passing to more regular estimates, we find that its population, 56,300 in 1847, had risen in 1853 to 77,967 and fallen in 1865 to 73,110. The census of 1872 gives it 65,441 inhabitants only. But Farukhabad is part of a municipality including also Fatehgarh, and no separate details of this population are forthcoming. The figures for the united towns were as follow :—

Farukhabad and Fatehgarh had between them an inhabited area of 1,411 acres, peopled at an average rate of 56 persons to the acre. Of a population amounting to 79,204 souls, 56,236 were Hindús (27,161 females), 22,522 were Musalmáns (11,663 females), and 446 belonged to the Christian or other religions. Distributing the population amongst the rural and urban classes, the returns show 468 landholders, 2,987 cultivators, and 75,749 persons pursuing occupations unconnected with agriculture. The number of enclosures in 1872 was 20,509, of which 5,447 were occupied by Musalmáns. The number of houses during the same year was 25,188, of which 5,717 were built with skilled labour ; and of these latter 1,257 were again occupied by Musalmáns. Of the 19,471 mud huts in the town, 5,417 were owned by the same religionists. Taking the male adult population, which numbered 27,394 persons over fifteen years of age, we find the following occupations pursued by more than 40 males each :—Flower-sellers 134, goldsmiths 492, gold-lace-makers and wire-drawers 108, gold-thread embroiderers 64, grain-dealers 255, grass-cutters 82, grain-parchers 171, greengrocers 146, herdsmen 42, house proprietors 135, labourers 4,459, lac-workers and sellers 114, landowners 225, leaf-plate-makers 69,

¹ *Supra*, p. 85.

lime-burners 182, mat-makers 48, merchants 203, cloth merchants 217, milk and butter sellers 58, money-changers 148, money-lenders 90, necklace-makers 68, oil-makers 181, doctors (*pandit*) of Hindu divinity and law 470, pán-sellers 134, pedlars 190, pensioners 53, porters (load-carriers) 62, potters 238, purohīts (family priests) 112, rope and string makers 140, salt-merchants 122, servants 6,437, shopkeepers 2,431, shoe makers and sellers 257, singers and musicians 127, sweepers 370, tailors 529, tambourine and fiddle (*sârangi*) players 76, victuallers-itinerant 89, washermen 243, water-carriers 444, weavers 1,664, weighmen 326, and wood-sellers 76.

Fatehgarh will be described in a separate article; and, except in dealing with the affairs of the united municipality, we shall here confine ourselves to some account of the larger town. Farukhabad, writes Mr. Evans,¹ is completely surrounded by a triangular embankment or wall, as high in some places as twenty feet, and from ten to twelve feet thick. This *enceinte* is guarded at intervals by bastions, or rather flanking towers. It is now of course in much disrepair, and has at some points crumbled away till its value as a boundary is quite insignificant. The north side or embankment of the triangle was formed chiefly by the old Ganges cliff, which here runs due east and west. Neither at Farukhabad nor for some distance higher up stream is that cliff so high and abrupt as in lower reaches, where the river still runs, or has but lately receded from, beneath it. The action of the surface drainage, washing down towards the Ganges, has in time worn the bank from a precipice into a shelving declivity. On the other two sides of the triangle the wall was completely artificial. The shorter of these sides runs from north-west to south-east, and therefore faces the south-west. The other, which in length almost equals the northern, extends with a south-eastern aspect from north-east to south-west. The lengths of the three sides, measured along straight lines connecting the angles of the triangle, are north 2,047, south-east 1,875, and south-west 1,575 yards. But some idea of both the walls and their contents may be formed from the rough plan annexed.

These walls are entered by ten gates (*darwâza*):—The Ganga, Páin, and Kutb on the northern; the Mau at the meeting of northern and south-western; the Jasmái and the Khandiya on the south-western; and the Madár, the Lál or Red, the Kádiri, and the Amethi on the south-eastern. There were originally twelve gates; but the Dhaláwal and the Taráin have been closed. The same remark applies

¹ From whose notes, the published articles of Mr. Irvine, and the numerous reports of Dr. Planck, the bulk of this article has been taken. Mr. Ross Scott, C.S., has very kindly made some additions and alterations.

partially to the Kutb, which is now no more than a narrow postern. Not that gates are any longer needed; the dilapidated ramparts of the city give admission through many a gap. The existing portals are no longer the only openings, but merely the openings through which the principal roads pass. Thus, the Kádiri is pierced by a metalled road from Fatehgarh; the Lál by metalled roads from Fatehgarh and Ghatiya-ghát; the Madár by a metalled road from Cawnpore and Yákútganj and an unmetalled road from Chhibrámau; the Jasmai by a metalled road from Mainpuri and Pattiya; and the Mau by a metalled road from Káimganj and Mau-Rashídabad. Within the city itself, the principal highway is that running from the Lál to the Mau-gate, with a total length of about a mile. It is a remarkably busy street, flanked on each side by well-built shops, and terminated¹ at each end by a hostel for travellers. But of such hostels more hereafter.

Entering the city by this or some other road, we find that the space within the walls is by no means crowded with buildings. Of the whole 1,859 acres, indeed, some 975 only are occupied by houses. The remainder consists chiefly of fields, gardens, and waste or tree-shaded plots. The first and second prevail, for market-gardeners take advantage of the large stock of manure procurable in the city. The rents of these *rura in urbe* are very high. Much of the land was granted revenue-free by the old Nawábs of Farukhabad to their kinsmen, and some of it is still unassessed. Should we wish to take a general survey of the town, we cannot do better than turn off the main road and ascend the eminence which from time immemorial until after the mutiny was the site of the fort. In all the plains of Upper India, writes Mr. Irvine, there is no pleasanter view than that obtained throughout the seasons from the fort of Farukhabad. Passing the tiled roof of the munsif's court-house, and the square unshapely mass of the tahsil building, we wend our way up to the pretty garden at the summit. There we pause a moment to take breath and admire the grandiose outline of Mr. C. R. Lindsay's² Townhall. As we turn with our face to the north, our gaze first falls on the ruins of the once magnificent pleasure-house of the Nawáb in the Páin-bágh; further on, the eye rests delighted on the slender minarets of the Karbala;³ beyond stretches all that remains of

¹ On the Red-gate side, however, the expression is merely approximate. Between that entrance and the Red Hostel intervenes Wrightganj, a market several hundred yards long.

² Formerly a Collector of this district. Mr. Lindsay had before his recent retirement risen to be a Judge of the Panjáb Chief Court.

³ Karbala in Mesopotamia was the battle-field where Husain, the grandson of Muhammad, was slain. Both he and his brother Hasan, who seems to have died a natural death at Madína in Arabia, are considered martyrs by the Shia Muslims. Both are yearly mourned at the Muharram festival, when the death of Husain forms the subject of a sort of passion-play. And the scene of the pageant is naturally enough called the Karbala.

the Nawáb's hunting-ground or Ramna, still dotted here and there with trees; and closing in the horizon is the faint silver streak of the Ganges. Turning half round to the right, we see the city, looking like a vast wood of deep-shaded *nim* trees, from which there peeps here and there a corner of the double-storied mansion of some Sáhib-zada or wealthy banker. Turning back again and looking westwards, we find before us the domed roofs of the former rulers—of Ahmad Khán in the Bihisht-bágh within the walls, and of Muhammad Khán and Káim Khán further on beyond the Mau-gate.

The city on which we look down is divided into 143 quarters (*muhalla*).

The number has decreased since 1828, when according to Hamilton there were 194; and increased since 1836, when according to Káli Rái there were but 110. The divisions now existing, and the source of their names when ascertainable, may be shown thus:—

Muhalla.	Derivation or translation of name.
1. Sadhwára ...	Inhabited by Sádhs cloth-printers.
2. Lohái ...	The iron (<i>loha</i>) and general metal market; now inhabited by Churiwáls.
3. Kirána khurd ...	Old spice market.
4. Mithu kúncha ...	The street of Mithu the goldsmith (<i>Sundr</i>).
5. Gali Keshu Sádhs ...	The lane of Keshu the Sádhs.
6. Dár-ul-zarb, sometimes called New Kotapáricha.	The mint (<i>dár-ul-zarb</i>) used to stand here.
7. Majid ...	The name means "Glorious," and is probably derived from that of some person so called. See No. 78.
8. Nonháí ...	Old salt (<i>non</i>) market.
9. Guzri Jánwaran, sometimes called Kabútar-ki-Gudri.	Old bird market; but <i>jánwar</i> means an animal of any sort.
10. Chaudhari Bindrában ...	Named after a Chaudhari of the Sarráfs or money-changers.
11. Bázár kirána ...	Spice market.
12. Kharháí ...	Old sugar market (<i>khánr</i> , sugar).
13. Kotapáricha Kúfina ...	The old cloth (<i>páricha</i>) market first inhabited, on the foundation of Farukhabad, by Kashmíri cloth-merchants.
14. Bháotola ...	The ward of Bháo the Kisán, who looked after Nawáb Muhammad's cattle.
15. Sardár Khán ...	Called after Sardár Khán. An ennobled slave (<i>chela</i>) of the Nawáb Muhammad bore this name, and was executed at Dehli in 1750.
16. Garhi Manawwar Khán ¹ ...	The castle of Manawwar, a son of Nawáb Muhammad.
17. Ináyat Ali ...	Named perhaps after one Ináyat Ali, who married in succession two of Nawáb Muhammad's daughters.
18. Maimarán ...	Masons' quarter.
19. Chobdárás ...	Mace-bearers' quarter.
20. Nasrat Sháh ...	Named after a mendicant so called.
21. Kattrá Bakhshi ...	Paymaster's market.
22. Bágh Bustam Khán ...	The Garden of Bustam Khán.
23. Kila ...	The fort or citadel.

¹ This and the Makrand Khán (No. 33) wards are mentioned some six years ago by Mr. Evans. But as Mr. Scott cannot trace them, their survival is doubtful. "In point of fact," writes Mr. Scott, "the *muhallas* are rather intermingled, and some are known by two names. In addition to those mentioned in the list there are the following:—Chinígárán (makers of coarse sugar); Iháta Mendu Khan; and Arthiyán (brokers)."

Muhalla.	Derivation or translation of name.
24. Haweli Ákil Khán	... The lands around the castle of Ákil Khán, slave of Nawáb Muhammad.
25. Bazáza khurd	... The little drapery.
26. Nála pul pukhta	... The drain of the masonry-bridge; sometimes called the drain of the northern side (<i>samt shimál</i>).
27. Pul pukhta	... The masonry-bridge itself.
28. Rikábganj khurd	... Little Rikábganj; but see also below, under the heading of Great Rikábganj.
29. Dilli Khyáli	... Called after the brothers Dilli and Khyáli.
30. Chhispigarán	... Chintz-printers' quarter.
31. Baz-riya Sáligrám	... The little mart of Sáligrám.
32. Rikábganj kaláu	... The Great Rikábganj, said to have acquired the latter part of this title because it lay under the fort; ¹ but the exact derivation is obscure.
33. Makrand Khán. ²	
34. Nawáb Muhammad Amín Khán,	Named after Muhammad Amín, a son of Nawáb Muhammad.
35. Beni Mádho Berúni	... The outer ward of Beni Mádho.
36. Munshi Moti Lál	... Named after a Káyath so called.
37. Beni Mádho Andarúni	... The inner ward of Beni Mádho.
38. Shafákhána	... The dispensary.
39. Suthatti	... Thread-market.
40. Maniharán	... Bracelet-makers' quarter.
41. Chaudhari Khyáli Rám.	See No. 29.
42. Ghamandi Mattiya.	
43. Bhawánidás	... Named after a baniya so called.
44. Rai Díp Chand	... " a Káyath "
45. Buláki	... " a broker "
46. Záhid Sháh	... " a fakír "
47. Mábain Palara	... Between Palara tank (and another reservoir since closed up)
48. Chilpura	... The town of Nawáb Muhammad's slave officers (<i>chela</i>).
49. Munshi Dalpat Rai	... Named after a Káyath so called.
50. Iháta Fateh Ali Khán	... The enclosure of Fateh Ali.
51. Garhi Nawáb Niámat Khán	... Nawáb Niámat's castle.
52. North Náli.	
53. Nawáb Diláwar Jang	... Named after Diláwar Jang Bangash, great-great-grandson of Nawáb Muhammad.
54. Palara or Palla Táláb	... The pond of scales. The quarter is still inhabited by a considerable number of the weighmen (<i>palledár</i>), from whose implement the name is derived.
55. Garhi Fazl Ali Khán	... The castle of Fazl Ali.
56. Súfi Khán	... Named after Súfi Khán, a converted Rájput of Daulat-abad in pargana Sakráwa and a slave of Nawáb Ahmad.
57. Harbhagat	... Named after a Hindu ascetic (<i>bhagat</i>) named Har.
58. Wali-ulláh Khán	... Perhaps named after Mufti Sayyid Wali-ulláh, school-master and historian.
59. Khairáti Khán	... Named after Khairáti Khán Bangash, who through his mother, Kámila Khánam, was a grandson of Nawáb Muhammad.
60. Talaiya Sáhibzadágan	... The pond of the lordlings.
61. Dhuiyán	... Carriers' ³ <i>muhalla</i> .
62. Nála Fidai Khán	... The water-course of Fidai Khán.
63. Karámat Khán ⁴	
64. Chháoni	... The encampment of the exiled Dehli minister Ghází-ud-dín Khán.

¹ *Rikáb* means a stirrup.² See first footnote on preceding page.³ The worddhui is derived from *dhona*, to transport, to carry.⁴ Named by Mr. Evans; but

Mr. Scott doubts whether any such quarter exists at the present day.

Muhalla.	Derivation or translation of name.
65. Madárbári	... Called after the Madárbári built on the site of the old Madár Sarái by Nawáb Muzaffar Jang.
66. Talaiya Fazl Imám	... The little pond of Fazl Imám, the mendicant.
67. Nitganja	... The name is said to mean "everlasting market."
68. Kachhiána Kadli	... Market-gardeners.
69. Bázár Lindsayganj	... Mr. Collector Lindsay's grain-market.
70. Dabgarán	... The quarter of those who make leathern bottles (<i>dabba</i>) for clarified butter.
71. Garhi Sáhíbzamán Khán	... The castle of Sáhíbzamán, i. e. Lord of the world.
72. Khatakपुरा	... The town of Khatak Patháns, a sept of Karláni Afghans.
73. Salábat Khán	... Named after Salábat the son, or Salábat the chief architect (<i>mír-i-imárat</i>) of Nawáb Muhammad.
74. Daríbah	... The place where <i>pán</i> or betel leaf was sold. Matting is now made here.
75. Jangbáz Khán.	... A garden fabled to contain 900,000 (<i>nau-lákh</i>) trees.
76. Naulakha	... The Játs' settlement.
77. Jatwára (old)	... The castle of Abd-ul-Majid Bangash, grandson of Nawáb Muhammad
78. Garhi Abdul Majid Khán	... The market of Nawáb Ahmad.
79. Katra Ahmadganj	... The enclosure of Mangal Khán, a chela of Nawáb Ahmad.
80. Jhátá Mangal Khán	... Chintz is printed (<i>chhapa</i>) here.
81. Chhapáti	... The Khatrína quarter of Chhote Lál.
82. Khatrína Chhote Lál	... Ditto ditto of Charna Mal.
83. Khatrína Charna Mal	... Ditto ditto of Mithu Lál.
84. Khatrína Mithu Lál	...
85. Sakhtáwan Lál.	...
86. Islám Khán	... Named perhaps after one of the two distinguished chleas called Islám.
87. Bahádurganj	... Named after one of the many persons called Bahádur or gallant.
88. Garhi Mukím Khán	... The castle of Mukím, chela of Nawáb Muhammad. He was executed at Delhi in 1750.
89. Istabal	... The (Nawáb's) stables.
90. Hifz-ul-láh Khán	... Perhaps called after one of Nawáb Muhammad's chelas. In this case the original name was Háfiz-ulláh.
91. Nawábganj	... The Nawáb's market.
92. Garhi Muríd Khán	... The castle of Muríd Khán, son of Nawáb Muhammad.
93. Azim-ul-láh Khán.	...
94. Bára Khán	... Named after a chela of Nawab Muhammad.
95. Garhi Mushárraf Khán	... The castle of Musharraf Khán, <i>Mír-i-Túzak</i> , a chela of Nawábs Muhammad and Ahmad.
96. Ján Ali Khán.	...
97. Bahádurganj 2nd	... See No. 87.
98. Bibíganj Mihrbán Khán	... Called after the BÍbí Sáhíba, wife of Nawáb Muhammad; and after Mihrbán Khán, chela, a minister of Nawáb Ahmad, a poet, and a patron of the poets Sauda and Mir Soz.
99. Firangi Khán.	...
100. Garhi Kuhna (inner)	... The old castle.
101. Káli Debi	... Temple of Káli Debi, the consort of Shiva.
102. Gher Shámu Khán	... Shámu Khán's circle.
103. Dáníshmand Khán	... Called perhaps after one Dánishmand Khan, who married a grand-daughter of Nawáb Ahmad.
104. Garhi Kuhna (outer)	... See No. 100.
105. Ismáilganj 2nd	... Copper vessels made here. See also No. 107.
106. Senapat	... Called after Senapat Káyath, a minister (<i>diwán</i>) of one of the Nawábs.
107. Ismáilganj Duráni	... The first part of the name is perhaps derived from that of Ismáil, son of Nawáb Muhammad. This Ismáil was executed at Allahabad in 1750.

Muhalla.	Derivation or translation of name.
108. Katra Bolikhán	Boi Khán's market.
109. Nakhkhás	Formerly a horse-market; but the term <i>nakhkhás</i> seems more often to mean a market for other cattle.
110. Sáhíbganj Harchand Rái.	
111. Jatwára Jadid	The new Játs' quarter.
112. Sáhíbganj Naráyan Dás.	
113. Wrightganj	Founded by Mr. Collector Wright.
114. Grantganj	Ditto Mr. Grant.
115. Mufti Sáhíb	Named after some <i>mufti</i> or ecclesiastical judge.
116. Juft Faroshán	Shoe-sellers' market.
117. Mustajib Khán.	
118. Doshu Khán.	
119. Khatikpura (Sádik Khán)	The town of pig and poultry-breeders.
120. Do. (Izzat Khán).	
121. Lál Sarái	The hostel of the Lál gate.
122. Sakháwat Husain Khán	Called probably after Sakháwat Husain, the brother of the rebel Nawáb.
123. Iháta Roshan Khán	The enclosure of Roshan Khán the chela, who built the Haiyát bág and the tomb of Nawáb Muhammad.
124. Ncknám Khán	Called after Ncknám Khán, chela, who was in charge of the building of the city.
125. Maulvi Badan Khán.	
126. Bazáriya Nihálchand.	
127. Halim Khán.	
128. Shamsheer Khán	Named after Shamsheer or Scimitar Khán, a famous chela executed at Dehli in 1750.
129. Nakárahán	Drummers' ward.
130. Garh Ashraf Ali Khán	The castle of Ashraf Ali.
131. Bazáriya Harlál.	
132. Majhle Khán.	
133. Bangashpura Kubna	Old Bangash town, founded by Nawáb Muhammad.
134. Khandiya Darwáza	Named after the Khandiya gate above mentioned.
135. Mau Sarái	The hostel of the Mau gate.
136. Sháfi Khán.	
137. Bibíganj Talaiya	The little pond of the Bibi Sáhíba's market.
138. Dáúd Khán	Called after Dáúd Khán, chela of Nawáb Muhammad and <i>amil</i> of Shámsabad.
139. Bangashpura, new	See No. 133. New Bangashpura includes three divisions, known as north, east, and west.
140. Diwán Mubarak	Called perhaps after one of the two distinguished chelas known as Mubárak.
141. Bangashpura, south	} See No. 133.
142. Ditto, west	
143. Nála Macharhatta	
	Fish-market drain.

In only 13 of these quarters did the population increase between 1865 and 1872. In all the rest it grew less. The decrease was most marked in two classes of wards: those connected (1) with the household of the rebel Nawáb, and (2) with certain old trades. To the former belonged Rikábganj and Bangashpura; to the latter Sadhwára, Lohái, Nonháí, Bázár-kiána, Dhuiyán, Nitganja, Dabgarán, and the two Jatwáras. The modern business quarters lie chiefly along the eastern half of the main street, and along the streets branching therefrom at the Kotwáli and the Tripoliya. The fashionable quarters, those which boast the finest houses and gardens, may be seen on the road to the Ganges, in the north-eastern corner

of the city. But whether devoted to fashion or business, all quarters have alike some share in the principal beauty of that city—its host of evergreen trees. The road leading to the Ganges and that part of the main street which lies just east of the Tripoliya are equally conspicuous for their leafy shade.

But what some think a comfort and adornment seems to others a source of danger. "Farukhabad," writes Thornton, "is rather a handsome town, and considered healthy, though many of the streets are shaded by trees—a circumstance usually considered to have in India a tendency to produce malaria." He goes on to suggest that the healthiness of the city is due to its cleanliness and the width of its roads. In health and cleanliness Farukhabad may still compare favourably with any other town of the north-west. The conservancy has of late years been carefully improved. Even the Sadhwāra ward, which used to figure with little credit in the earlier reports of the Sanitary Commissioner, has studied to earn that official's approval. The cleansing of the public thoroughfares is made easy by the fact that the principal street is metalled with nodular lime-stone (*kankar*), while the side-streets are chiefly paved with brick. The ruts and stag-nancies of unmade roads are rare. There are many good latrines, chiefly of the roofless and better ventilated variety. Refuse is rapidly removed to manure the fields both within and without the walls. The drinking-water is remarkable for its excellence; and the firmness of the subsoil permits the construction of wells which require no costly masonry lining. "The native saying," writes Mr. Irvine, "is true without exaggeration, that in Farukhabad there is a well in every house." Excavations with rugged sides have been converted into tidy tanks like the Palara and the Fazl Imām. The natural drainage is very fair, as the site of the city slopes slightly but decidedly northwards towards the flats of the Ganges. In that direction surplus rainwater travels through a large masonry drain which starts from the neighbourhood of the Palara tank, passes beneath the main-street, and discharges at length into a natural ravine. It may be incidentally mentioned that, being fertilized by the impurities gathered on its way, the contents of this drain are in much demand for the irrigation of fields below the cliff.

Where the Ganges washed the foot of that cliff¹ was built many a handsome flight of bathing-stairs descending from the city to the river. Such may still be seen just outside the

Buildings.

¹ Imagining that the river always flowed in its present course, Thornton, or his authority Lord Valentia, builds on this supposition a theory as to the character of the Pathāns. "From their exclusive addiction to military pursuits, they attached no value to the navigable facilities afforded by the great river."

enceinte, east of the Ganga gate; and the Bistránt-ghát of Bihári Lál may be quoted as the best specimen. But the river long ago deserted its ancient course. Except in the flooded season the gháts are unfrequented, and the citizens must walk two miles or more for their morning bath. Of buildings whose occupation is not gone, we may first note the two hostels at either end of the main-street. They are called, after the gates which they respectively adjoin, the Lál and the Mau Saráis. Both are commodious and cleanly kept quadrangles, well shaded within by trees. The Mau hostel was built by the Bibi Sáhíba, and that of the Red gate by her husband Nawáb Muhammad; but the latter building was in 1825 restored after his own fashion by Mr. Collector Newnham. It was part of Nawáb Muhammad's original plan to attach hostels to five other of the gates; and the history of three such rest-houses survives. The sarái at the Jasmai gate was half-built and afterwards demolished; on the site of that beside the Madár gate Nawáb Muzaffar Jáng built the existing Madár-bári; and that of the Amethi gate was demolished by the Nawáb's descendants.

As might be expected in a city so long governed by fairly tolerant Muslims, the number of both mosques and Hindu temples is large. But none of these buildings is of much antiquity or much architectural merit. Neither the Bibi Sáhíba's mosque, nor the spacious and lofty fane of the Sádhs, which stands in Sádhwára, is an exception to this general rule. In Musalmán tombs the city and its neighbourhood are rich. The Bihisht-Bágh, or Garden of Paradise, in its extreme north-western corner, contains the sepulchres of Nawáb Ahmad, his mother the Bibi Sáhíba, and several lesser celebrities.¹ About half a mile further west, at Nekpur-khurd, outside the walls, is the Haiyút-Bágh, or Garden of Life, the last home of the Nawábs Muhammad and Káim, of Násir Khán the governor of Kábul, and of others. Other shady memorials of past rulers exist in the Aish-Bágh or Pleasure-garden; the Páin-Bágh, or garden below the fort; and the Naulakha, or grove of nine hundred thousand trees, all within the walls.

¹ The following is a list of these tombs, as supplied in Mr. Irvine's second article:—

Makbara No. 1.—Ahmad Khán; Dildár Khán; the Banársi Nawáb, his son; Zahúr Ali Khán, son of the Banársi Nawáb; Imdíád Husáin Khán, son of Dildar Khán. In the verandas, Himmát Ali Khán, son of Dildar Khán; three infant daughters of Ahmad Khán; Nawáb Himmát Bahádúr, the grandson of Ahmad Khán; Nawáb Chhote Khán, son of Nawáb Káim Jang. *Makbara No. 2.*—Nawáb Mahmúd Khán, eldest son of Ahmad Khán; a child and his Begam. *Makbara No. 3.*—The Bibi Sáhíba, widow of Nawáb Muhammad Khán, and two other Begams. In the verandas, Sitára Begam, daughter of Ahmad Khán, Firuz Jang's mother, wife of Nawáb Buláki; Bibi Achhpál, wife of Muzaffar Jang; five Begams, names unknown. *Makbara No. 4.*—Kábil Khánam. *Makbara No. 5.*—A mistress of Shaukat Jang (1813-23). *Makbara No. 6.*—Two graves, names unknown. *Makbara No. 7.*—Báni Sáhíba, wife of Ahmad Khán, brought by him from the east. *Makbara No. 8.*—Táli Khán and Raushan Khán, chelas of Ahmad Khán. *Makbara No. 9.*—Bakhshi Fakhr-ud-daula, assassinated in 1772-73.

The fort used to stand on the same mound as had been occupied by the old Bamtela castle of Máud, and before that, unless legend lies, by a stronghold of king Drúpdāt or Dru-pada. As originally built (1714) by Nawáb Muhammad, it was a mud structure flanked by twenty earthen bastions, and surrounded by a ditch of the same depth as a man's height. It contained a palace called the Great Palace (*Bara Mahal*), and a mosque called the Great Mosque. It had three gates, opening to the north. But these and later buildings were demolished either by Muhammad's successors, or by the British Government after the rebellion (1857) of Nawáb Tafazzul. A little mosque is the only relic of the Nawábs that has been left here.

the buildings which occupy its site. But on the site of their old citadel the English have reared a town-hall and a tahsili. The former contains a small museum of local antiquities, and supplies the bench of magistrates¹ with their court-house.

The Kotwáli or principal police-station of the district stands on the north side of the main-street, about 400 yards from the Red gate. The eight police outposts are in almost every case named after their locality, thus:—Lál-darwáza, Tripoliya, Tikona, Mau-darwáza, Bazariya, Madar-darwáza, Nakhkhás, and Thána-Thakuri Singh. The chief (Sadr) district dispensary was built beside the Kádiri-gate some ten years ago. The other public institutions are the imperial post-office, poorly housed above one of the Tripoliya's gates; and the various schools, tahsili, municipal, or missionary.

The principal market is Lindsayganj, the centre of the grain trade and the work of the same magistrate as built the town-hall. Markets. Lindsay's-mart is a wide open square beside the Kádiri-gate. Itself entered by gateways, it is bordered by brick-built or stone houses, which though plain in fashion are well constructed. Next in importance ranks, perhaps, the Sabzamandi, opposite the Kotwáli. Here are sold vegetable and cloth. The Tripoliya, crossed by the main road, is another business square, which by having four entrances belies its name.² A third bázár or *gauj* near the Red gate was built some seventy years ago by Mr. Collector Grant, but is still in good preservation. A fourth, erected about half a century back by Mr. Collector Wright, was once the principal market for *sarson* mustard,

¹ *Supra* p. 6.

² A Tripoliya or Tripauliya is a place with three gates or arches. This Tripoliya has four entrances and two gates; a third is said to have been removed some fifteen years ago. But it may be doubted whether the Tripoliya was ever completed. When starting on his ill-fated expedition to Rohilkhand, Nawáb Káim told Kamal Khán, ehela, that it must be finished ere his return. But the nawáb returned a corpse; and the Farukhabad territory was shortly afterwards annexed by Oudh.—See Mr. Irvine's second article.

but has now fallen to decay. And much the same may be said of the trade which used once to enliven all these marts.

For the commercial history of the city is one of rapid growth and equally rapid decline. The increase of population between 1847 and 1853, and its fall between 1853 and 1865, might perhaps suffice to tell this tale. But it is told also in the regretful reports of eager observers on the spot, such as the municipal committee. Mr. Evans compares somewhat as follows the past and present conditions of trade.

The most important articles in which the Farukhabad merchants had dealings were (1) gold and silver lace; (2) copper, brass, and iron, in their raw or manufactured forms; (3) English cloths; (4) printed native cloths; (5) spices; and (6) borax.

Gold and silver lace was brought hither from Lucknow, Bareilly, and Dehli, to be re-exported to the surrounding districts, and chiefly to those on the west. The sales of this commodity are said to have valued Rs. 25,000 yearly. They are now, if they exist at all, inappreciable.

The copper and brass were imported from Calcutta, and vessels made of these metals from Mirzápur, Jahánabad, and Khajwa of Fatehpur. They were for the most part imported by river, and re-exported to the Panjáb and the south. Such exports consisted of both the raw metal, the imported vessels, and the vessels made at Farukhabad itself. The latter manufactures, again, included the utensils known as *degchís*, *lotas*, *kalsás*, and *pándáns*. The value is by Mr. Evans reckoned to have reached 15 lákhs of rupees. It would now amount to less than half that sum. Iron, too, was imported raw from Calcutta. In the same form, it hence found its way to Cawnpore and the Panjáb, to the south and the west; but there were exported also vessels of Farukhabad manufacture, such as the *kardhi*, the *tabba*, the *dhol*, the *dholchi*, and the *thasla*. The old trade, valued at 25 lakhs, is said to have dwindled down to a paltry Rs. 10,000, the chief exports being now consigned to Eta.

Imported from Calcutta, English cloth would leave Farukhabad for almost every part of the Dúáb. But there was also a purely indigenous manufacture of chintz or printed cloth. For here dwelt a busy guild of Súdhi cloth-printers, whose manufactures had an average value of some three lakhs yearly. That sum has now fallen to about Rs. 25,000. A small portion of the prints was sold in the city itself; but the bulk was exported

westward. The total sales of cloth, English or printed, are reckoned to have fetched the high yearly sum of 100 lákhs, or about one million sterling; and they are even now put down for 15 lákhs.

Spices came from Calcutta, Bombay, and Gujarát. They were exported westwards, and as far eastward as Allahabad. The former trade ~~is~~ valued at 15 lákhs; the present at only two.

From Murádabad and Bareilly borax passed through Farukhabad to Calcutta; but the yearly value is not stated. Amongst minor imports may be mentioned that of wax. This was formerly appraised at Rs. 20,000, but seems to have fallen to about a quarter of that amount. The candle manufacture which once existed is extinct and this wax is used only in making wax-cloth.

According, then, to these calculations, the value of the trade has fallen from about 160 lákhs to about 20 lákhs yearly. The figures are merely rough estimates; and being Indian, are of course rougher than most of their kind. But some less controvertible facts point to much the same conclusion as they.

In the twenty years succeeding 1853, writes Mr. Evans, "out of one hundred and fifty-two firms of brokers, bankers, and large merchants, no less than fifty-seven have given up their establishments here. Two are known to have settled in Cawnpore, one in Dehli, and one in Mirzapur. Six have become bankrupt, and of the remaining forty-seven nothing is known. In another branch of industry, cloth-printing, the peculiar occupation of the Sádhs, there were not many years ago one hundred and nine persons engaged. Of these there are now barely forty persons left. The rest have been forced to take to other trades, such as wood-selling, saltpetre-carrying, &c." At its best, however, Farukhabad was rather an emporium than a workshop. Brokerage and banking were the great occupations of its business men. And the actual manufactures bore but a small proportion to the goods which merely passed through the city. The usual course of trade was to import from Calcutta and re-export westwards. It was probably to its position on the frontier of the British territory and at the same time on the banks of the Ganges that Farukhabad was indebted for its commercial activity. That frontier has, since 1856¹ left it far behind; while two railroads² and improved communications have superseded the river as a means of transit. The trade that was founded on these advantages has become fine by degrees and lamentably less. What little remains is ascribed to the fact that brokers here allow two months credit, while at Cawnpore

¹ When Oudh was annexed.

² The East Indian and the Oudh and Rohilkhand. Farukhabad is now the centre of a tract enclosed in a cordon of rail. It is therefore about as far from any railroad as it could be.

and other neighbouring marts they demand cash payments. But perhaps matters will mend when Farukhabad next year becomes the terminus of a light railway from Cawnpore itself. There are not indeed wanting signs that the worst is already past. The imports registered at the municipality's octroi outposts will compare favourably with those of ten years ago. The following table shows such imports for two recent years:—

Articles.	Net imports in				Consumption per head in			
	1874-75.		1876-77.		1874-75.		1876-77.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain ...	5,26,688	...	5,33,839	...	7 3 13	...	7 7 11	...
Sugar, refined ...	1,02,386	...	...	92,139	...	1 6 0	...	1 3 10
Do., unrefined ...	86,060	...	...	79,904	...	1 2 7	...	1 1 3
Clarified butter (ghi),	6,525	...	7,825	...	0 3 8	...	0 4 3	...
Other articles of food,	5,33,213	3,12,437	1,07,431	17,017	7 7 5	4 3 4	12 15 10	1 15 3
Animals for slaughter.	hd.12,194	...	hd.1,632	...	hd. 1th.	...	hd. 1th.	...
Oil and oil-seeds ...	41,868	...	2,604	...	0 22 7	...	0 12 3	...
Fuel, &c. ...	41,868	47,249	34,372	...	0 22 7	0 10 1	4 10 3	...
Building materials...	...	47,471	475	11,617	...	0 10 3	0 2 3	1 6 5
Drugs and spices ...	...	1,76,739	14,527	809	...	1 4 5	...	1 15 1
Tobacco ...	2,375	...	8,546	...	0 1 5	...	0 4 10	...
European cloth ...	17,32,719	...	...	17,58,718	...	3 14 3	...	3 15 2
Native " ...	2,59,938	...	...	2,57,706	...	0 14 0	...	0 13 10
Metals ...	...	4,79,235	...	5,73,296	...	2 2 5	...	2 9 3

The municipal committee or corporation of Farukhabad-cum-Fatehgarh Municipality. consists of 19 members, whereof six sit by virtue of their office and the remainder by election of the rate-payers. The income by whose aid they conduct the internal administration of the two towns is derived chiefly from an octroi-tax falling in 1877-78 at the rate of

Re. 0-11-11 per head of population. The following statement shows the heads of income and expenditure for two years :—

Receipts.		1876-77.	1877-78.	Expenditure.		1876-77.	1877-78.
		Rs.	Rs.			Rs.	Rs.
OCTROI.	(Opening balance ...	5,137	10,848	Collection ...	5,956	6,010	
	Class I.—Food and drink,	31,044	34,667	Head-office ...	770	770	
	„ II.—Animals for slaughter.	1,288	1,052	Supervision ...	...	...
	„ III.—Fuel, &c. ...	5,834	5,352	Original works ...	2,051	3,957	
	„ IV.—Building materials.	1,663	1,624	Repairs and maintenance of roads.	7,792	8,688	
	„ V.—Drugs and spices, &c.	3,497	3,810	Police ...	17,817	17,789	
	„ VI.—Tobacco ...	1,675	2,169	Education ..	993	1,025	
	„ VII.—Textile fabrics,	30,778	4,695	Registration of births and deaths.	77	60	
	„ VIII.—Metals ...	8,600	3,835	Lighting ...	1,909	2,083	
	Total ...	85,265	57,204	Watering roads ...	985	1,115	
Rents ...	3,638	3,277	Drainage works ...	316	1,551		
Fines ...	471	1,448	Water-supply ...	...	...
Pounds ...	1,726	1,353	Charitable grants ...	1,872	2,423		
Miscellaneous ...			Conservancy ...	9,960	10,321		
Total ...	91,100	63,282	Miscellaneous ...	34,784	5,219		
					86,282	60,108	

Like the municipal imports, the municipal receipts can well bear comparison with those of corresponding years in the past decade. The income of 1866-67 was Rs. 75,996, that of 1867-68 was Rs. 63,869. The collection of the octroi is at Farukhabad facilitated by the city wall. Patrols watch those portions of the barrier which are insufficient to exclude smugglers.

How Farukhabad was founded by Nawáb Muhammad (1874), and how he named it after his emperor Farrukhsiyar, have been told above.¹ In standing on the old castle-mound where he afterwards built his citadel he had been greatly struck by the view. His followers, shooting in the lowlands beneath the modern city, had been equally struck with the sport obtainable. They had killed many crocodiles and gavyals; they had seen quantities of wild geese and other waterfowl; it was even averred that the high grass and reeds beside the river harboured tigers which sometimes devoured men. When, therefore, the Nawáb saw his way towards wresting the site from the Bamtelas, he seized it. Within

¹ P. 153.

the earthen walls of the city which he then began to build were included all Bhikhampura and Deothán, besides portions of other villages. It must not, however, be supposed that the Bamtelas resigned their ancient possessions without a struggle. They constantly attacked the rising ramparts, and effecting on one occasion an entrance through the Kutb gate, they were repulsed only with the aid of the Nawab's Gaur allies, only after great bloodshed.

To prevent such dangers in future, Muhammad stationed at each gate five hundred men and two guns. For each of his twenty-two sons he built castles round the inside of the walls; and from such castles those quarters bearing the prefix of *garhi* derived as a rule their names.¹ It was his intention that the fighting men should live in the outer parts and the commercial and artisan classes in the centre of the city. Thus the valiant Khatak and Bangash Patháns he quartered in Bangashpura and Khatakpura, adjoining the ramparts. Of the quarters which he founded for men of peace, the Lohái, Nonhái, Khau-dái, Khatrína, and Sadhwára survive. But others of his foundation, such as the Kasarhatta, Pasarhatta, Mochiána, Koliána, Bamanpuri, Juláhpura, Agar-wál, Kághazi, Mahájanpura, and Sayyidpura,² have either altered their names or disappeared. His arrangement is nevertheless observed to some extent even now. It may be doubted if a single Sádhi lives outside the Sadhwára or its offshoot the Sáhíbganj quarter.

About the middle of the same century, and probably during the reign of Muhammad's ill-fated son Káim, Farukhabad was described by an European visitor. After noting that it is a large and important place, the Jesuit father Tieffenthaler proceeds as follows:—

"It is surrounded by a lime-cemented wall, with battlements, and enriched by a foss, and has twelve gates; three being directed towards each cardinal point. Four are main gates; one towards the Ganges, another towards Mau, a third towards Kanauj, a fourth towards Agra. The houses are low and lime cemented, except a few built of brick, at least outside. They are tolerably commodious internally, and neatly finished with tiles. The high street, which is inhabited by merchants and tradesmen, extends half a mile from the Red Gate to the fort; and another street, from the Red Gate to that towards Mau, is a full mile long. The circuit of the town is, according to some, six miles; according to others, nine. It is the emporium of all commodities for this part of India, from Delhi, Kashmir, Bengal, and Súrat. The fort, in which is the residence of the governor, is about a mile in circumference, and is situate to the north-west of the upper part of the high street, and is surrounded with a battlemented mud wall. The site is elevated, and the defences are rendered more effective by towers projecting above the rampart, and by a dry ditch of unequal breadth. The entrance to the place is through an outer and an

¹ The house occupied by the second son, Ahmad, afterwards Nawáb, was until a few years ago known as the fort of unbaked brick (*kacha kila*). ² The names of these quarters were respectively derived from their brazier, druggist, cobbler, Hindu weaver, priestly, Muslim weaver, grain-dealing, paper-making, banking, and prophet-descended inhabitants.

inner gate. The new palace, as well as the old, is of square outline, and has low hexagonal turrets along the sides. It has a lofty watch-tower."¹

In 1749, after Káim's defeat and death, the city was visited and annexed by Safdar Jang Nawáb of Oudh. But within a year it had been recovered by its old masters the Bangash family. Its re-conqueror, Nawáb Ahmad, was once more ejected in 1751 by the Oudh Nawáb and his Marhatta allies. In 1752, however, a treaty restored the city and part of the district to Ahmad. For the next 19 years Farukhabad enjoyed security. But on Ahmad's death in 1771 the empëror Sháh Alam encamped just outside it, with intentions of annexation. He was bought off; and a few years later, the appearance of a British brigade at Fatehgarh opened a long reign of immunity from external foes. But not of internal order. In 1803, Lord Valentia writes that before the cession of the previous year, life was terribly insecure. "Murders were so frequent in Farukhabad that people dared not venture there after sunset; and the workmen who came out to the (Fatehgarh) cantonments always retired to their own houses during daylight."

Since the cession to the British, the most important events have been the Marhatta invasion (1804) and the great rebellion (1857.) The former had not time to do the city much harm; the latter had time to do it a great deal. But both these misfortunes, with many minor passages from the annals of Farukhabad, have been described in the history of the district; ² nor do space and time permit us to linger longer within its walls.

FARUKHABAD, the headquarters, *Sadr*, or *Huzúr* tahsíl, has its offices and court at the place just described. Its boundaries are highly irregular. But we shall be speaking with sufficient general accuracy if we say that it is bounded on the east north-east by the Ganges, which severs it from the Aligarh tahsíl; on the north north-west by the Káimganj tahsíl; on the south-west by tahsíls Alíganj of Etá and Mainpuri and Bhongáon of Mainpuri; on the south by the Chhibrámau tahsíl. The headquarters tahsíl has according to the latest official statement (1878), an area of 342 square miles and 150 acres. Its population by the last census (1872) was 256,516 souls, or about 748 to the square mile. And its land-revenue, in 1878-79, is Rs. 2,37,403.

Further details of area, population, and revenue are given in the articles on
 Physical features, BHUJPUR, MUHAMMADABAD, PAHÁRA, and SHAMSABAD
 EAST, the parganas of which the tahsíl is composed. But the physical and agricultural features of these divisions, being almost identical, may here be described once for all.

¹ *Beschreibung von Hindustán*, quoted by Thornton. This work is probably a translation of Tieffenthaler's Latin memoirs, which were translated into French also by a certain M. Bernoulli. ² *Supra* p. 153 et seqq.

Except a small triangle of about $4\frac{1}{2}$ square miles in the north of pargana Pahára, the whole tract consists of *bángar* or uplands.

Physical features.

But by uplands is simply meant a plateau raised some 30 feet above the Ganges, or above the alluvial basin of the Ganges where that river has receded from its cliff. For conspicuous elevations there are none. The greatest recorded height above the sea is that of the Great Trigonometrical Survey station on the ruined castle of Muham-madabad (548 feet); the lowest, that of the station at Chandanpur in Bhojpur (470 feet). The general slope of the country, as shown by these upland elevations and the course of its rivers, is from north-west to south-east.

The uplands.

The principal river is of course the Ganges, through whose cliff cancer-like ravines eat their way back into the sandy soil of the uplands. The southern frontier of the tahsil coincides

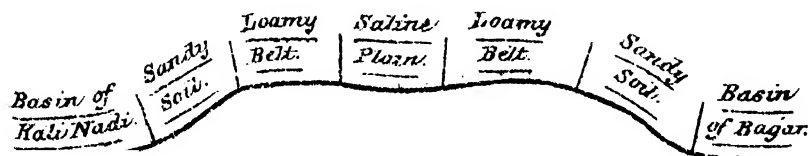
Rivers.

chiefly with the course of the next most important stream, the Káli nadi; and this, in the south-eastern angle of the tract, is connected with the Ganges by an artificial cut called the Kháunta nála. Through the north-eastern angle flows, when summer has not dried its springs, a third river, the Bagár. In its south-eastward progress to join the Ganges at Bhojpur, it severs from the rest of the tahsil all save a few odd corners of pargana Pahára.

That pargana, then, excepted, the tahsil lies wholly on the watershed of Bagár and Káli nadi; and presents the same succes-

Arrangement of soils in the Bagár and Káli nadi watershed.

sion of soils as presented by almost all other belts of land between Dúáb tributaries of the Ganges and Jumna. First, on the lips of those tributaries, lies a more or less narrow basin (*túrái*) liable to flooding in the rains, and corresponding in miniature with the lowland flats beside the Ganges. From these little basins abrupt sandy slopes, furrowed by a network of ravines, lead up to an undulating strip of firmer sandy soil (*bhúr*). Further inland on either side succeed two belts of loam (*dúmat*); while between them, in a slight depression, lies the core of the watershed, a tract of grey saline plain interspersed with oases of cultivation and shallow lagoons. But a diagram will show at a glance this surface geology:—



The basin of the Bagár is always sandy, unproductive, and small. In the upper part of its course through the tahsil the river flows in a broad and shallow bed, leaving little room for any marginal cultivation; but in the latter part of that course, where it is confined between high banks, it has no basin at all beyond its actual channel. The basin of the Káli nadi, on the other hand, is always fertile, and improves as we descend the river. Yet it never here attains to the same moisture and richness as in tahsils Chhibrámau and Kanauj.

Leaving the river basins and ascending the raviny slope, we find that the sandy belt on the Bagár side is above the average of similar soil in neighbouring parganas, while the sand above the Káli nadi is no better than usual. The loamy strips on either side are remarkably free from saline patches, and decidedly more productive than the corresponding tracts in the Káli nadi and Isan watershed.¹ The peculiarity of the saline (*úsar*) plains in the centre of the watershed is their sandy subsoil, which prevents the construction of lasting unbricked wells. As a result we find that masonry wells of block limestone or brick have been widely constructed. Shamsabad East and Bhojpur are amongst the few parganahs of the Dúáb which habitually water their fields from such sources. For irrigation the lagoons of this saline tract are sometimes found of service. Their surplus waters are in many cases conveyed to the Bagár and Káli nadi by watercourses, such as the Mathwán, Girwa, and Khára nális.

As the uplands approach the Ganges distinctions of soil are gradually lost in an universal sand. This is the case not only in the

Sandy soils near the
Ganges.

watershed just described, but also in Pahára. In pargana Bhojpur, indeed, an island of so called loam appears in the midst of the sand, from Bhojpur to Chandanpur. But this oasis consists rather of artificially improved sand than of true loam,—that is mixed sand and clay. How greatly sandy soil can be improved by careful manuring and other means is shown in the suburban lands around Farukhabad and Fatehgarh. These are, as already mentioned,² made to bear three crops in the year. Being extremely small, the holdings admit of the minutest tillage. Their cultivators are Kufmis, a laborious class of professional husbandmen. Thirty tons of farmyard manure, “writes Mr. Elliott,” are applied to the acre, and the produce is about $3\frac{1}{2}$ tons of potatoes, besides the other crops.” The other crops are, first, maize, and thirdly, tobacco, melons, or cucumbers; potatoes occupying the second place in the rotation.

¹ Mr. Elliott's Muhammadabad rent-rate report. At the last settlement the loam of tahsil Chhibrámau was considered finer. But it pays a lower rent, and Mr. Elliott deems it less fertile.

² *Supra* p. 35.

The lowlands (*tardí*) are marked off by the deserted cliff of the Ganges, which once flowed south-eastward and eastward below the embattled walls of Farukhabad. They consist, indeed, of the alluvial soil which the river has at various times since leaving the cliff deposited and quitted. Except beneath the city walls, where it has been enriched with sewerage and planted with fruit-trees, that soil is very poor indeed. It is divided, like that of the Káimganj lowlands, into three belts. Under the cliff lies a strip of loam; the river is skirted by a fringe of land liable to yearly flooding (*sailábi*); and between these two tracts intervenes a region of poor sandy soil. The flooded belt is overgrown with tall grass and weeds. As in Káimganj, the Ganges seldom allows it to produce any autumn crop. But if the lowlands sometimes suffer from excess of water, they have always the advantage of easy irrigation. Water is nowhere more than 8 feet distant from the surface; and even where the subsoil is too friable for wells, waterpits with sloping sides can be dug. Yet the danger of floods prevents the application of much manure, and the cultivation is poorer than that of the uplands. The people are poorer, the cottages are poorer, and the selling price of land is lower. "There is an air of depression about this tract," remarks the writer last quoted; "there is no margin of comfortable prosperity such as we so often see in the *bánger*."

It will be seen that in the lowlands as in the uplands the soils consist of loam and sand. The term clay (*matliyár*) seems unknown. So much for natural distinctions; but there exist also a half and a wholly artificial classification. The half artificial one is that which divides soils into watered, unwatered, and river-flats. The wholly artificial one is that which assumes the existence around each upland village of three concentric zones—highly manured (*gauhán*), slightly manured (*mánjha*), and unmanured (*barhet*). But it may be doubted whether any of these terms except *gauhán* is here in general use. The words *mánjha* and *barhet* do not appear in the tables showing the assessment rent-rates for the different soils of Bhojpur and Muhammadabad. We are expressly told that in Shamsabad East the term *mánjha* is not employed by the villagers. At the settlement of the Pahára uplands the existence of all three zones was "assumed." In the lowlands, where manure is little used, the terms *gauhán* and *barhet* become purely geographical, meaning respectively the lands around the village homestead and the remaining lands. The word *mánjha* disappears altogether.

The crops which at the autumn harvest chiefly occupy these soils are the tall *joár* and *bájra* millets, cotton, indigo, and the pulses named *arhar* and *moth*. If the area under each of these growths were roughly stated in thousands of acres, we should get a result of 40 for *joár*, 30 for *bájra*, 10 for cotton, 5 each for *arhar* and indigo, and 3 for *moth*. The amount of rice and sugarcane is insignificant in this as compared with the Tirwa, Amritpur, or Chhibrámau tahsils. Adopting the same form of notation for the areas under the principal spring crops, we have wheat, 65; barley, 35; mixed wheat and barley, 10; barley mixed with gram or peas, 8; and gram alone, 7. The total cultivated area, according to the rent-rate reports, is 145,725 acres. The cultivators belong chiefly to the Káchhi, Kisán, Ahír, Kurmi, and Chamár castes. But further information on this subject will be found in the "tenant" sections of the articles on the four parganahs of the tahsil.

FATEHGARH (Fathgarh), the headquarters of the district, lies in north latitude 20°22' and east longitude 79°41', on the right bank of the Ganges, and 115 miles from Agra.¹ An estimate of 1836, preserved by Káli Rái, gives it 15,595 inhabitants. Its censused population, 11,698 in 1847,² had in 1853 risen to 22,343, and in 1865 fallen to 10,335. It is however uncertain what villages were included in these various estimates. In 1872 the inhabitants were numbered at 13,439; but when this total is added to that of Farukhabad, 324 are still wanting to complete the grand total shown for both together. Separate details of the Fatehgarh population are, as already mentioned, not forthcoming, but the details for the united municipality of Farukhabad and Fatehgarh have been shown in the article on the larger town.

The name of Fatehgarh belongs in strict accuracy only to the fort which stands in cantonments. There is no *mauza* or manor so called. The three villages which contain the cantonments and civil station are styled Bholepur, Bhakrámau, and Husainpur. Most northerly on the bank of the river stood and stands the fort. Further downstream grew up the cantonments under its protection. Still later and lower arose the civil lines. And lowest of all, as furthest from the Ganges cliff, lies the native town which owes its existence to the presence of the military and civil stations. All three places are perched high above the sandy bed of the river, into which their surface drainage is readily carried by several gullies or ravines. All three may be said to stand on one main highway, the

¹ So far as can be gathered from the polymetrical table, published by Government in February, 1872, the distance is 38 miles by rail to Shikohabad and 77 by road from Shikohabad to Fatehgarh.

² In the census of which year it appears as Husainpur.

Cawnpore or Gursaháiganj and its continuation the Rohilkhand Trunk Road. But all are intersected by rather numerous metallised feeders of that great metallised line. Along part of it will run the Cawnpore and Farukhabad Light Railway, with a station at Fatehgarh. Approach from across the Ganges is afforded by ferries at the Hospital, the Bargadia and the Gola or Kachahri gháts. But for a bridge of boats we must seek higher up-stream, at Ghatia-ghát near the opium store house of Amethi.¹ With shady trees Fatehgarh abounds. The gardens are numerous and, like the surrounding fields, as productive as might be expected from the large stock of manure procurable in the town. Everywhere, says Dr. Planck, is the drinking-water perfectly sweet.

But of this water exist several analyses by Dr. Whitwell, who examined it in May, 1869. He found it on the whole good, and Water-supply. when obtained from the Ganges excellent. Passed through filter paper, it in every case exhibited an alkaline reaction. But here are some of the results obtained²:—

¹ See p. 215.

² Sixth Report on Analyses of Potable Waters, 1870, p. 50.

Position of water source and by whom used.	Degrees of total hardness.	Degrees of permanent hardness.	Degrees of removable hardness.	Grains of oxygen required for oxidation of readily oxidisable organic matter in 1,000 grains of water.	Total solids in 70,000 grains of filtered water.	Volatile matter.	Mineral matter.	Earthy salt, silica, oxide of iron, insoluble in water.	Limn calculated as carbonate.	Silica.	Soluble salts.	Chloride of sodium.	Sulphate of soda.	Carbonate of soda.
Well No. 1, situated 100 yards to west of hospital; used by Europeans and Natives.	9.31	4.4	4.59	.00042	32.9	1.575	31.325	19.45	10.4215	1.4	11.9	3.15	1.2831	4.28085
Well No. 4, in front of Gun- carriage Agent's house; used by Europeans.	7.34	2.54	4.8	.000525	28.0	1.75	26.25	13.3	7.35	1.4	12.95	.945	.6415	2.919
Ganges water; used by na- tives.	3.7	1.82	1.88	.0007	9.1	1.75	7.35	4.875	3.29	.7	2.975	1.05	1.92	None.
District Jail well, situated between wards 1 and 2; used by prisoners.	10.11	6.	4.11	.000525	25.655	1.89	23.765	17.5	11.79	2.18	6.265	1.05	1.28	3.9
Central Jail well; used by prisoners.	6.2	2.	4.2	.000625	21.875	1.4	20.475	14.525	8.925	2.45	5.95	1.155	1.925	.9513

To the soundness of its water and drainage Fatehgarh perhaps owes its comparative healthiness and freedom from grave epidemics. Its average temperature, as recorded at a meteorological observatory closed in 1875, has been shown above.¹

As the headquarters station Fatehgarh has several institutions and buildings already described as more or less common to the district at large. Such are the Central Prison, District Jail, Missionary Orphanage, and Government High School.² Also common to the district, though not hitherto described, are the courts of the judge and the magistrate-collector, the lock-up of the latter, the treasury, and the single telegraph-office of Farukhabad.³ Elsewhere has been given some account of the tent-factory and the factory for gun-carriages.⁴ The latter is within the fort, of which there is little to be said, except that it is the principal building of Fatehgarh. Its mud walls were originally surrounded by a ditch and flanked by 12 bastions; but are now much out of repair, and could perhaps be easily scaled. Of the three churches mention has been made above.⁵ They are the missionary building on the Rakha or Orphanage premises, the old Church of England building now used as an adjunct of Pannu Lál's dispensary, and the new Church of England building known as the Memorial. The first place of worship belongs to the American Presbyterian Mission; the second was built in 1820, at a cost of Rs. 20,000; and the last marks the spot where the massacre of Christians occurred in July, 1857. To punish their murderers, who had also sacked the old church, the funds for the new building were levied chiefly by a tax on the rebellious city of Farukhabad. The Memorial Church of All Souls stands at the north-western corner of the parade-ground. In its churchyard, closed and surmounted by a cross bearing the names of the massacred, is the well wherein their bodies were thrown. Towards the centre of the parade-ground is a large tank dug in 1827 by the Judge, Mr. Middleton. But being generally dry, this excavation is practically useless. Also in cantonments is the house of Hakím Mahdí Ali, a minister of the King of Oudh. Dwelling in the district from 1832 to 1837, he built at Khudáganj the suspension-bridge over the Káli nadi. His spacious residence is now used as a hospital for European soldiers. The corresponding establishment for native infantry will be found in the Kásim-bágh, about half a mile south-west of the fort. Here, too, is the tomb of Kásim Khán, father-in-law of Nawáb Muhammad.⁶ It

¹ P. 30. ² For Central Prison and District Jail see pp. 89-90; for Missionary Orphanage pp. 81-82; and for High School, p. 83. ³ It must be remembered that this is written before the opening of any telegraph stations on the Light Railway. ⁴ Pp. 81-82, 117-18. ⁵ Pp. 78-79. ⁶ See above, p. 153.

has been already mentioned that the force usually stationed at Fatehgarh consists of three infantry companies from the European and two from the Native regiment at Agra.

The only buildings of public importance which remain to be noticed are the central (sadr) post-office of the district, the mission and subscription schools, the police-outposts at Fatehgarh cantonments, the larger third-class police-station, the staging-bungalow, and the old and the new native hostels. The old *hóstél*, a substantial building with a good well, stands on the southern border of the native town. The new hostel, though in grandeur it cannot compare with the splendid caravanserais of Akbar's reign, is one of the best in these provinces. Severed from it by a light iron railing lie the public gardens.

The principal centres of business in the native city are the Old and New *golas* or markets. The New opens off the Cawnpore road. The Old, a tree-shaded and brick-paved enclosure, lies on the other side of that highway, almost hidden by the houses which border it. The chief street of shops is supplied by the Cawnpore road itself. But from it issue many smaller streets, brick-paved, quiet and narrow. Parallel to it, or nearly parallel, run the *Dál Mandi* and *Aláganj*, the one a continuation of the other. Both have given their names to wards or quarters of the town. Fatehgarh and Farukhabad form a joint municipality, whose management, imports, and income have been shown in the article on the latter city.

In the naming of both places was displayed an unconscious irony. Farukhabad was called "fortunate" after an emperor who was destined to misfortune; Fatehgarh was styled victorious after a victory which was to be that of its besiegers. Mr. Evans mentions that the original castle was built by Nawáb Muhammad Khán (1713-43); but it received its present name of Fort Victory from Nawáb Ahmad, in 1751. Being pressed by the combined forces of Oudh, the Marhattas, and the Játs, and deeming Farukhabad untenable, he threw up entrenchments round this smaller stronghold. It commanded the ferry of Husainpur, and could be provided with supplies from the Ganges. Defended on one side by the river, it was girt on the other with a wide open plain about one square mile in extent. The edges of the plain, again, were protected by deep ravines. How successfully Fatehgarh was besieged, and how Nawáb Ahmad escaped capitulation only by nocturnal flight, have been told elsewhere.¹

¹ History of the district, pp., 166-67.

In 1777, the Farukhābad principality having become tributary to that of Oudh, the latter power stationed at Fatehgarh the British brigade whose services had been lent it by the Company. This was the origin of the cantonments. Until its cession to the Company in 1802, Fatehgarh remained a military station of much importance. Like Cawnpore, where a British force was established at the same time, it is still known amongst natives as "the Camp." At cession it became the headquarters of a Governor-General's Agent and of the Board of Commissioners for the Ceded Provinces. At Farukhabad, as already mentioned, life was insecure, and the civil officials therefore caused their subordinates to live at Fatehgarh. Thus arose the civil station. In 1804 occurred the second siege of the fort. But the besieging Marhattas were after a few hours driven off by the timely arrival of Lord Lake; and the only damage they effected was the burning of the cavalry stables and a few other buildings in cantonments. The force at Fatehgarh had by this time dwindled down to a few native troops; but in 1818 its military status was again raised by the establishment of the gun-carriage factory.

Between this and the Mutiny the annals of the station were important only from the civil point of view. The Board of Commissioners and the Governor-General's Agent were removed. A Commissioner of Revenue was gained and lost. But in 1857 arose the Great Rebellion. The fort was besieged for the third time, and again the beleaguered fled by night. The story of their gallant resistance and ultimate fate has been told above.¹ The later history of the station is by comparison too trivial to detain us.

FATEHPUR (Fathpur), a village of pargana Kanauj, stands on the Grand Trunk Road, 25½ miles south-east of Fatehgarh. It had in 1872 a population of 1,463 souls only; but its station on the Light Railway entitles it to notice.

GURSAHAIGANJ, a village of pargana Tālgām, stands on the junction of the Grand Trunk and three other roads, 20 miles south south-east of Fatehgarh. Of these other roads one is the metalled Gursahaiganj line to Fatehgarh itself, and two are unmetalled highways from the south. The population amounted in 1872 to 1,506 persons only; but Gursahaiganj has, nevertheless, several claims to notice.

Such are its first-class police-station and imperial post-office. Such are the weekly markets held on Mondays and Thursdays in the principal part of the village, the street of shops lining the sides of the Grand Trunk Road. Grain, cotton, vegetables, and cloth are the staple articles of trade. A

¹ Pp. 196-200.

house-tax was once levied under Act XX. of 1856, but the village was in 1874 withdrawn from the operation of that statute. Gursaháiganj has a staging-bungalow, and will before long have a station on the Farukhabad and Cawnpore Light Railway.

It is said to have been founded by and named after one Gursahái of Kanauj, an agent of the Oudh Governor, Almás Ali Khán. If the tradition is true, Gursaháiganj dates from the last quarter of the last century.

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INDARGARH was a castle whose remains may be seen in the eastern corner of Púrab Rái village, parganah Saurikh. It was founded towards the close of the last century by the notorious tax-farmer Udaichand Tiwari;¹ and around it sprang up a still existing cluster of shops. In this bázár is located a district post-office.

JALÁLABAD is a large village of pargana Kanauj. It, too, lies on the Grand Trunk Road, its distance south-east of Fatehgarh being 23 miles. It had in 1872 a population of 3,065 inhabitants.

Jalálabad possesses a third-class police-station, a district post-office, a rest-house (*sarái*) for travellers, an encamping-ground for troops, and an elementary (*halkabandi*) school. At its markets on Tuesdays and Fridays the usual rustic commerce in grain and cloth takes place. The Chaukídári Act (XX. of 1856) is in force here; and during 1878-79, the house-tax thereby imposed, with a balance of Re. 0-6-1 from the previous year, yielded a total income of Rs. 321. The expenditure, which was chiefly on public works (Rs. 77), police, and conservancy, amounted to Rs. 317. In the same year, the village contained 638 houses, of which 206 were assessed with the tax; the incidence being Re. 1-8-11 per house assessed and Re. 0-1-9 per head of population.

Jalálabad was founded in the time of the Emperor Akbar (1556-1603), after whose first title of Jalálad-dín it was named.

History.

The Saksena Káyaths, who still hold the village, assert that the founder was their ancestor Chaudhari Madan Singh, others that he was an imperial official of unknown name.

KÁIMGANJ, the headquarters of the tahsíl so named, stands in pargana Kampil on the high cliff which once formed the bank of the Ganges. About a mile north, below that cliff, runs the Burhia or Burhganga river. Káimganj is the terminus of a metalled road from Fatehgarh, 22 miles distant on the south-east. The population, 8,650 in 1865, had in 1872 risen to 10,323.

Káimganj is a long and narrow town, with an inhabited site of 149 acres.

Site and buildings.

The last census gives it 2,149 houses, of which all but 141 are mud-built. It has several quarters or *muhallas*, such as that named Dará Khán; but consists chiefly of one wide metalled street, measuring about ~~four~~ ^{one} mile from east to west. From this street, which is called the Bázár, branch many narrow unmetalled lanes. At its eastern end stand the tahsili, the first-class police-station, the imperial post-office, the tahsili school, the munsif's court, and the dispensary. Most of these are substantial brick-buildings, and adjoining the tahsili is a public flower garden. On the west, the bázár ends in one of the several market-places, which here and elsewhere are named after their founder, Mr. Collector Lindsay. Lindsayganj is a square enclosure entered by a wide gateway, and beyond it again on the west is another shady square used as a fruit and vegetable market. The only building of note on this side of the town is the *sarái* or native inn. Just before reaching its western end, the Bázár crosses the Kharoiya watercourse, which discharges into Mukím's pond,¹ a short distance north of the road.

Environs.

surface-drainage. The reservoir thus formed is used for irrigation; and tillage is further encouraged by the miscellaneous manure swept out of the town. Fields bearing three crops yearly extend up to the very walls of the houses; and Káimganj is somewhat noted for its mangoes, tobacco, and potatoes. Of the outlying villages or suburbs which surround Káimganj several deserve a brief notice. Such is Mau Rashídabad, now little more than one vast tobacco-field, but formerly the house of the Mau Patháns and the cradle of the Bangash dynasty. Its foundation and vicissitudes have been elsewhere described.² The dilapidated domed tomb of its founder, a building of stone inlaid with colours, may still be seen at Káimganj. Such, too, are Old and New Atáipur, Pathán settlements which play a not unimportant part in the district history of eighteenth century. Such is Chalauli, in spring the scene of an important religious fair.

Fairs.

Two similar gatherings are in the same month (March-April) held at Káimganj itself; the first at the temple of Parasuráma, and the second at the shrine of Láljídás.

Markets are held twice weekly, on Saturdays and Mondays. Káimganj has superseded Shamsabad as the town on the main route from Farukhabad to Budaun, and to this fact

¹ The name was perhaps derived from that of Mukím Khán, one of the most distinguished of Nawáb Muhammad's slave officials (*chela*). He was for a short time governor of pargana Shamsabad, which of course included Káimganj.

² Pp. 151 *et seqq.*

perhaps owes its commercial prosperity. The profession and habits of its Afghan population fostered in former times a manufacture of swords and matchlocks. But the only trace now left of this industry is the trade in ordinary knives, and in the nut-crackers or rather nut-cutters (*sarota*) used in paring the betel-nut to pieces. Several kinds of cloth are manufactured: one for turbans, another (*jhuna*) for the fine apparel of women, and a third (*nitha*) for stronger and coarser garments. The Chaukidari Act (XX. of 1856) is in force. During 1878-79, the house-tax thereby imposed, with a balance of Rs. 220 from the previous year, gave a total income of Rs. 2,236. The expenditure, which was chiefly on public works (Rs. 281), police, and conservancy, amounted to Rs. 1,540. Eight hundred and two houses were assessed with the tax, the incidence being Rs. 2-8-2 per house assessed and Re. 0-3-1 per head of population.

Káimganj was founded in 1713 by Muhammad, first Nawáb of Farukhabad, who named it after his son Káim. The town

History.

was built on the lands of four surrounding villages, Chalauli, Mau-Rashidabad, Kuberpur, Subhampur; and beside it was built a fortress. Káimganj has ever since been a stronghold of Patháns, who have owned no masters except themselves and the British. On its cession to the latter power, in 1802, it became the head-quarters of a parganah, including villages taken from both Kampil and Shamsabad. These villages had formed the *ta'alluka* or domain of one Jahán Khán Afrídi. But in 1805, when the Patháns of the neighbourhood were found to be taking service with the Pindári freebooter Amir Khán, they were kept at home by the simple expedient of granting the *ta'alluka* on a light revenue to their chieftain Sardár Khán.¹ Many Patháns still hold small plots, assessed or revenue-free, around the town. Many have taken service under the British Government, or in the cavalry corps of native states; and all have proved more or less turbulent when opportunity occurred. The only exciting event which has marked the British rule was the Great Rebellion, during which (1858) the tahsili was ineffectually besieged for a few hours by fugitive insurgents from Kálpí. Parganah Káimganj was annexed to Kampil at the opening of the current revenue settlement.

KÁIMGANJ, a tahsíl with head-quarters at the place just described, is bounded on the east north-east by the Aligarh tahsíl; on the north north-east by tahsils Jhálábad of Sháhjahánpur and Dátáganj of Budaun; on its irregular

¹ The same method of converting Pindáris into peaceable subjects was adopted with success elsewhere. See the case of Jangi Khán, *Gazr.*, V., 184 (Budaun); and that of Karim Khán, *Gazr.*, VI., 398 (Gorakhpur).

western frontier by tahsíl Aliganj of Eta ; and on its equally irregular southern border by the Head-quarters tahsíl. On the two sides first named the Ganges is in general the boundary. Tahsíl Káimganj has according to the latest official statement (1878) an area of 371 square miles and 89 acres. Its population by the last census was 183,801 souls, or about 402 to the square mile, and its land revenue in 1878-79 is Rs. 2,16,031.

Further details of area, population, and revenue will be given in the articles on KAMPIL and SHAMSABAD WEST, the parganahs of which the tahsíl is composed. But the physical and agricultural features of those divisions, being almost identical, may here be described once for all.

The chief physical peculiarity of the tahsíl is its division into an upland (*báingar*) and a lowland (*tardái*) tract. The Physical and agricultural features. The uplands. first and largest may be described as a plateau engrossing the whole area west and south of the old Ganges cliff. Through its southern portion, first with a long easterly, and afterwards with a short southerly course, winds the Bagár river. On either bank of the stream stretches a wide expanse of sandy land (*bláir*) ; and on the western frontier this travels far northwards, showing in parganah Kampil some of the worst soil of its class in the district. North of this sandy tract lies a belt of superb light yellowish loam (*dúmat*) tilled by Kurmis and extensively watered. It lies in a sort of half ellipse, with the Ganges cliff for its base and the towns of Shamsabad and Káimganj for the foci of its circumference. For its numerous and durable unbricked wells, and its thickly planted sugar-cane, it is famous far around. The sugar-cane is not of the first quality ; for it is cultivated in a

rotation of three years, not four. Its fields are allowed Their sugar-cane no fallow year, but it is followed by wheat, and the wheat again by cotton ; and when the roots of the cotton have been ploughed up, sugar-cane is sown again. South of the sandy tract extends a poorer loam, interspersed with saline plains. Here we have all the usual surroundings of such deserts—unculturable soil, much *dhák* tree jungle, and many lagoons and flooded spaces of rice-land (*ihabar*).

An artificial classification divides the soils of each upland village into Artificial classification of upland soils. three theoretically but not always actually concentric zones. These are the *gauhán* or village, *mánjha* or middle, and *barhet* or outer. The basis of demarcation is, not the natural composition of the soil, but the extent to which that soil is manured. The *gauhán* is manured highly, the *mánjhá* slightly, and the *barhet* not at

all. Sands flooded by the overflow of the Bagâr or of lagoons are termed *dhi* or watery. A "Fatehgarh branch" of the lower Ganges canal may before long enrich the uplands with a fresh source of running water.

The lowlands, which skirt the present course of the Ganges, occupy some 46 per cent. of the whole tahsil. The Surveyor-General is unable to furnish the heights of any Great

The lowlands

Trigonometrical Survey stations; but no such information is needed to show that the difference of level between these lowlands and the uplands is not great. The lowlands are a flat alluvial tract formed but long deserted by the Ganges. They lie on the whole about 30 feet below the uplands, which are everywhere marked off by the steep cliff along whose base the great river once rolled. Through the rich plain below the cliff two old beds of the Ganges pass eastwards to join the modern channel. Both are known as Burh or Burhia Ganga. The one which runs the shortest distance, and from near Gangpur village turns due north to join the Ganges, is much the deepest and largest, containing water at most times of the year. The other, which is clearly an older bed, diverges from the first near Gangpur, and hugs the old cliff more or less closely till it passes Shamsabad, where it wheels north-east to meet the Ganges. It is very much shallower than the new Burhia, and hardly anywhere contains pools of water. A channel rather for superfluous rain than for any steady and continuous stream, it lies in so gentle a depression that it may in places be crossed without notice. The question when the Ganges quitted the foot of the cliff for the Old Burhia, the Old Burhia for the New, and the New for its modern channel, has been elsewhere¹ discussed. Throughout the lowlands water lies near the surface and is reached by the small wells or waterholes known as *chohas*. These never reach a spring, but are supplied by a pretty constant percolation. They are worked with lever and pot, and are dug whenever the soil is good enough to repay the digger for his labour.

The lowlands are divided into three tracts widely differing in soil, though melting into one another almost imperceptibly. First, and their soils.

below the cliff runs a belt of fine loam whose fairly uniform breadth seldom exceeds half a mile. This is bounded in places by the Old Burhia. The villagers say that its soil was in old times gnawed out of the cliff by the Ganges. But the soil now washed down through the ravines which pierce that cliff is poor, and at their mouths a wedge of sand intrudes into the loam. At points where a village stands above the cliff the tract is particularly fertile; and Mr. Elliott suggests that the village sewage may perhaps find its way below.

¹ *Supra*, pp. 18-20.

The whole of the lowlands is liable to occasional inundation from channels of the Ganges. But the belt of land skirting the river itself is subject to almost yearly floods, and constitutes a second tract of some miles in width. This, which is known as the flooded (*sailábi*), bears as a rule a spring crop only. An autumn crop is indeed sown, on the chance of the year being a dry one; but the floods usually scour from the fields all hope of an autumn harvest. Land like this can hardly be improved; for where manure will be washed away, or covered with a foot of sand, none but a fool would apply it. The soil has, however, the advantage of a natural moisture so great as to render irrigation unnecessary.

The third and largest tract is the sandy belt which intervenes between the loamy and the flooded. This is comparatively sterile; and in the petty hundred years or so during which its best lands have been tilled little artificial improvement has been possible.¹ The best lands are those which have been longest manured. The residue or unimproved soil (*phalka*) is always sandy and generally thin. It consists of from one to three feet of goodish mould, overlying pure sand; and is sometimes covered with a saline efflorescence (*bhádi*). But in the midst of barren or barely culturable saline land one may often see narrow watercourses (*jor*) in whose beds barley is grown.

Enough has been said to show that in the lowlands the natural distinctions of soil outweigh the artificial. In the bulk of the tract manure is little used and irrigation is little needed. The term *gauhán* here, therefore, becomes purely geographical, meaning, not the highly-manured land, but the land directly surrounding the village site. The word *mánjha*, though adopted for convenience at assessment, is in practice never used; and the expression *barhet* seems to disappear entirely.

The amount of cultivated land in the tahsíl is variously stated;² but 150,000 acres may be given as an approximate figure.

Crops and their cultivators.

The principal crops are, at the autumn harvest, *joár* and *bájlra* millets. Next after a very long interval come cotton (grown mostly in parganah Shamsabad West), indigo, and rice. Easily chief of the growths sown for the spring harvest is wheat, which seems to occupy more than ten times as much ground as any of the other great crops, mixed wheat and barley,

¹ The more ancient cultivation of the uplands has according to Mr. Elliott, converted soil, just as poor by nature, into the most fertile mould. ² According to Mr. Elliott's rent-rate reports it was 150,461 acres in 1864; according to the census of 1872 it reached the smaller figure of 227 square miles and 345 acres. Including groves, a statement at p. 11 of the settlement report makes it 264,455 acres, a figure which exceeds the total area of the tahsíl.

barley alone, and gram. Sugarcane, which may be deemed a staple of both harvests, has an area greater than any growth except wheat, joár, and bájrâ. The cultivators of the tahsíl are chiefly Chamárs, Kisáns, Káchhis, and Kurmis.

KAMÁLGANJ, a market village of parganah Bhojpur, stands near the right bank of the Ganges, 8 miles south of Fatchgarh. The metalled Gursaháiganj road is here met by two unmetalled (3rd class) lines from the west and south-west, and by a cart-track (4th class) ascending from the Marhia ferry. The population amounted in 1872 to 2,627 souls.

Kamálganj consists chiefly of the street of shops which lines on either side the Gursaháiganj road. Its markets are held every Tuesday and Friday. Besides the usual trade in grain and cloth, there is a large sale of *pán*. During the two first months of the year this leaf, which is chewed with betelnut, comes in large quantities from Cawnpore and other south-easterly districts. Kamálganj has a first-class police-station, and imperial post-office. The Chaukidári Act (XX of 1856) is in force. During 1878-79 the house-tax thereby imposed, with a balance of Rs. 18 from the previous year, gave a total income of Rs. 537. The expenditure, which was principally on public works (Rs. 40), police, and conservancy, amounted to Rs. 472. The number of houses was in the same year 767, and of these 167 were assessed with the tax, the incidence whereof was Rs. 3-1-8 per house assessed and Re. 0-3-2 per head of population.

Kamálganj or Kamál's market was founded by Kamál Khán, an ennobled slave (*chela*) of Muhammad, first Nawáb of Farukhabad (1713-43). It was built on the lands of Mahrápur-Rávi and Nagla Daúd villages. Kamál Khán was slain with Nawáb Káim at Dauri.

KAMPIL, the chief village of the parganah to which it gives its name, stands on the old cliff of the Ganges, 28 miles north-west of Fatchgarh. Not far from the foot of that cliff runs the Burhganga or Burhia water-course, a former channel of the river. Several unmetalled roads meet in the village. A north-westerly line of the 2nd class is crossed by a north-easterly line of the 3rd, while from their junction another of the 4th class stretches northwards to Játi ferry on the Ganges. The census of 1872 gives Kampil 2,451 inhabitants. Amongst these are a large number of Bráhmans and Káyaths. The village is indeed owned by Saksena members of the latter caste.

It has a third-class police-station, imperial post-office, and elementary (*halkabandi*) school. It can show the ruined remains of a domed tomb, the last resting-place of a Muslim martyr named Makín. It can show also an ancient Hindu temple sacred to

Rámeshvarnáth Mahádeo, and built of brick and stone in alternate layers. It has a temple dedicated to the Jain prophet Nemináth. And it has two yearly fairs, held in October-November and March-April respectively. But its chief claim to notice is its great and undoubted antiquity. Its name appears in the Mahábhárata. Kampilya was the capital of southern Panchála, and here King Drupada held his court. Here his fair daughter Drupadi married the five Pándav brothers. Still do the villagers show the mound where "Rája Drápdát's" castle stood; still can they point with pride to a small hollow called the pool (*kund*) of Drupadi. They aver that the ancient city was founded by a hermit named St. Kampila;¹ and that before the days of Drupada it was ruled by a king named Birhmdat (Brahmadatta).

When we next hear of Kampil, towards the end of the thirteenth century, it is a nest of highway-robbers. To suppress them the Emperor Ghiyás-ud-dín Balban marches hither in person. He builds here a fort into which he throws an Afghán garrison. In 1345 the town or its vicinity was visited by the Emperor Muhammad Tughlak. That the town about this time contained some influential Afghán inhabitants is shown by the fact that in 1406 a Governor of Kanauj is mentioned as the grandson of "Yár Khán-i Kampila." In 1414, during the reign of Sayyid Khizr, another imperial foray was made, chiefly with the view of humbling the Ráthors of the neighbourhood. By 1452 the town had fallen into the possession of Chauháns, who played the part of conciliators between the conflicting powers of Delhi and Jaunpur. But after the permanent establishment of the so-called Mughal empire, Kampil is hardly ever mentioned. It is indeed towards the close (1596) of Akbar's reign named as the chief town of a parganah, and such it has ever since remained.

KAMPIL, a parganah of the Káimganj tahsíl, is bounded on the north north-east by the Ganges, which severs it from tahsils Jalálabad of Sháhjahánpur and Dítáganj of Budaun; for a very short distance on the north-west and a longer one on the south-west by tahsíl Alíganj of Eta; and on the south south-east by parganah Shamsabad West of its own tahsíl. But for the existence of the short north-western side just mentioned, the parganah might be deemed a triangle. Its total area by the latest official statement (1878) was 174 square miles and 30.5 acres; its total population by the census (1872) was 83,998 souls. But of both area and population details hereafter. The number of villages is 200, and of estates 262, the average size of the former being 558.3 acres.

¹ Kampila Rikh.

For some idea of the physical and agricultural properties of Kampil, the Physical and agricultural features. article on its enclosing tahsil Káimganj may be consulted. If the parganah be considered as a triangle, its southern angle is occupied by the uplands above the old Ganges cliff; while the remainder, the bulk of the area, consists of lowlands marked off by that eminence. The modern course of the Ganges is outside Kampil rather than of it; the only streams are the new Burhia, almost perennial, and the old Burhia, intermittent. Of roads there is no scarcity. The great highway-Communications and trade. centre is Káimganj, on the uplands near the edge of the cliff. Hence radiate a metalled or 1st-class road to Farukhabad; three 2nd-class unmetalled roads, travelling respectively south south-eastwards to Nawábganj and Muhammadabad, northwards across the Surajpur ferry into Budaun, and north-westwards through Kampil village to Patiáli of Eta; and two 3rd-class unmetalled roads, wending respectively south south-westward to Mihrápur in parganah Shamsabad East and eastwards to Shamsabad. Two other 3rd-class lines cross one another north-west of Káimganj. At Kampil on the edge of the cliff the Patiáli road is crossed by a 3rd-class line piercing the parganah north-eastwards towards Súrajpur ferry. Besides these there are five 4th-class ways or cart-tracks, all running northwards or north-eastwards towards the Ganges. One of these crosses the Patiáli road, one quits it at Kampil, two branch from the Káimganj-Súrajpur line, and one from the Káimganj-Shamsabad road at New Atáipur. The principal towns or villages of the parganah are Káimganj, Kampil, Mau-Rashídabad, the cradle of the Bangash dynasty, New Atáipur, and Kunwán-khera. At some of these places weekly markets are held, and that last named is one of the few places in the district where the screw-pine (*Pandanus orodatissimus*) is grown for the sake of its perfume. But, except in the barter or sale of its agricultural raw produce, the parganah has little trade, and, except in the construction of a few simple necessities, no manufactures. The principal crops have been mentioned in the article on the Káimganj tahsil.

According to the census of 1872, pargana Kampil contained 317 inhabited villages, of which 202 had less than 200 inhabitants; 79 between 200 and 500; 26 between 500 and 1,000; 6 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one¹ between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Káimganj, with a population of 10,323.

¹ This seems to be Kunwán Khera. But if outlying villages be excluded, that place cannot have over 3,000 inhabitants.

The total population numbered 83,998 souls (36,259 females), giving 472 to the square mile. Classified according to religion, there were 68,454 Hindus, of whom 30,899 were females; and 15,544 Musalmáns (8,360 females). Distributing the Hindu population amongst the four great classes, the census shows 5,839 Brahmans, including 2,641 females; 3,924 Rajpúts (2,417 females), and 1,157 Baniyas (533 females); whilst the great mass of the population is comprised in "the other castes" of the returns, which show a total of 57,534 souls (26,218 females). The principal Brahman sub-divisions are the Kanaújia (3,675), Gaur, and Sanádh. The Rájputs belong to the Ráthor (234), Gaur (796), Chauhán (1,060), Bais (294), Tomar (23), Katehriya (482), Chandel (75), Bhadauriya (18), Sombansi (67), Panwár (13), Baghubansi, Tamta, and Baghel clans; the Baniyas to the Ajudhiabási (1,120) sub-division. Those of the other castes which in number exceed one thousand souls each are the Káyath (1,534), Cháinár (9,235), Hajjám (1,369), Káchhi (10,045), Teli (1,271), Kahár (2,765), Ahír (3,755), Gadariya (2,189), Kisán (5,789), Kalál (1,837), Dhobi (1,067), Barhai (1,238), Kurmi (2,148), and Kori (1,903). The following have less than one thousand members each:—Bharbhunja, Dhuna, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bhát, Khákrob, Kumbár, Chak, Nat, Baheliya, Khatik, Ját, Rádha, Bairági, Patwa, and Mochi. The Musalmáns are distributed amongst Shaikhs (3,828), Patháns (10,097), Sayyids (439), and Mughals (17).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 383 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 2,509 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 1,434 in commerce, in buying, selling, keeping or lending money or goods, or the conveyance of men, animals, or goods; 15,918 in agricultural operations; 3,996 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral and animal. There were 3,683 persons returned as labourers and 480 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,147 as landholders, 39,452 as cultivators, and 39,399 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,288 males as able to read and write out of a total male population numbering 44,739 souls.

Land-revenue.

Of the estates in Kampil 19 are revenue-free. In making proposals for the current assessment of land-

revenue, Mr. C. A. Elliott thus classifies the past and present areas of the pargana:—

Area classed as		At the assessment of 1834. ¹	At the revision of assessment, 1844.	At measurements for the current assessment, 1864.
		Acres.	Acres.	Acres.
Assessable	Unassessable (barren, revenue-free, &c.) ...	38,738	23,971	14,912
	Old fallow ...	22,180	14,714	19,664
	New do. ...	6,415	9,458	5,582
	Cultivated ...	44,205	64,788	66,498
	Total assessable ...	72,800	88,960	91,744
Grand total ...		111,538	112,931	106,656

The total area last shown is more than $7\frac{3}{4}$ square miles less than that of the new official statement; but the vagaries of the Ganges are responsible for great changes. The increase in cultivated area is extremely remarkable. The revenue-free areas excluded, this increase had amounted in the thirty years ending with 1864 to 44 per cent.; but the proportion of arable fallow to cultivated is in the lowlands still very large. The even yet extensive untaxed area is a remnant of the Bangash times, when Káimganj and Mau-Rashidabad were the head-quarters of the Nawáb's kinsmen. Of the cultivated area 62 per cent. is returned as watered.

The general principles which Mr. Elliott adopted for the current assessment have been described once for all.² Enough here to mention that he divided the pargana into four circles (*chak*), and arranged the soils of each village and circle in corresponding classes (*har*) more or less minutely subdivided. The rent-rates which he next assumed for each class and circle may be thus shown:—

Circle.	Class.	Assumed rent-rate per paka bigha.
1. Bāngar or uplands (37,569 paka bighas.)	Suburban <i>gauhān</i> , i.e., manured-lands around Shamsabad.	Rs. 9.
	Gauhān around other places (3 classes).	From Rs. 6 (1st class) to Rs. 3 (3rd).
	Irrigated loam (3 classes) ...	From Rs. 4-8-0 (1st class). Rs. 2-4-0 (3rd).
	Dry ditto (2 classes) ...	Re. 1-14-0 (1st class). Re. 1-8-0 (2nd).
	Irrigated sand ...	Rs. 2-4-0.
	Dry ditto (4 classes) ...	Re. 1-8-0 (1st class). Re. 0-9-0 (4th).
	Flooded (2 classes) ...	Rs. 2-4-0 (1st class). Re. 1-8-0 (2nd).

¹ The revenue survey of 1834 is noteworthy as the work of an afterwards distinguished man, Sir Henry Lawrence.

² *Supra* pp. 100-102.

Circle.	Class.	Assumed rent-rate per paka bigha.
2. Tarāi or lowlands, middle belt (45,512 bighas).	Gauhān (5 classes) ...	From Rs. 4-8-0 (1st class) to Re. 1-8-0 (2nd).
	Flooded (3 classes) ...	Rs. 2-4-0 (2nd class). ¹
	Phatka, sand (3 classes) ...	Re. 0-12-0 (4th)
	Saline sand (2 classes) ...	From Re. 1-8-0 (1st class) to Re. 0-12-0 (3rd).
	Mānjha, sand (2 classes) ...	Re. 1-2-0 (2nd class). ¹ Re. 0-12-0 (3rd)
3. Lowlands, loamy belt skirting cliff (6,797 paka bighas)	Gauhān (3 classes) ...	Re. 1-14-0 (1st class). Re. 1-8-0 (2nd).
	Loam (5 classes) ...	Rs. 6-0-0 (2nd class). ¹ Rs. 2-4-0 (4th).
	Sand (2 classes) ...	Rs. 3-12-0 (1st class). Re. 1-8-0 (5th)
4. Lowlands, flooded belt skirting Ganges (26,498 bighas).	Gauhān (4 classes) ...	Re. 1-8-0 (1st class). Re. 0-15-0 (2nd).
	Flooded 4 (classes) ...	Rs. 3-12-0 (1st class). Re. 1-8-0 (4th).
	Phatka, sand ...	Re. 1-14-0 (1st class). Re. 0-12-0 (4th). Re. 0-12-0.

Some description of the various circles and of the soils named *gauhān*, *mānjha*, and *phatka* will be found in the article on the Kāimganj tahsíl. A *paka bigha* has been already defined as about $\frac{1}{4}$ th of an acre.

When applied to assessable area, the assumed rates gave the parganah a total rental of Rs. 1,67,380. Deduced from that sum at 50 per cent. the revenue would have reached Rs. 83,690. But it was actually fixed at Rs. 83,473, excluding Rs. 2,120 payable to grantees; and later arrangements have reduced its figure to 80,229. As at first imposed it showed an increase of 17·1 per cent. on the expiring revenue (Rs. 73,086). Its incidence per acre was Re. 0-12-0 on the total, Re. 0-14-5 on the assessable, and Re. 1-4-7 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-1-8 per acre. Though not yet formally sanctioned by Government, the new revenue has been in force since the autumn of 1871. The cesses assessed at settlement for roads, police, and other local objects, here amounted to Rs. 21,708.

Amongst the landlords who pay the revenue Pathāns predominate easily, holding 77 estates.² Next come the Kanaujiya Brahmans with 27 and the Gaur Rājputs with 21. The other great landholding castes, who own from eight to fifteen estates each, are the Kurmis, the Katihā, Bais, and Chauhān Rājputs, and the Kāyaths. The Katihās and Baises are seated chiefly in the north-west of the parganah,

¹ No 1st class.² But of these some are revenue-free.

the Chauháns in the western lowlands, the Kurmis on the uplands, and the Káyaths around Kampil. Of proprietary tenures the settlement and rent-rate reports give no analysis, but the chief feature is the large number of revenue-free holdings. Those, which, as already mentioned, are mostly owned by Patháns, consisted at settlement of 19 estates or three whole villages. Of the cultivated area 20 per cent. is tilled by proprietors themselves, with an average holding of 5·37 acres each. To what extent land changed hands during the term of the last settlement (1835-71), and at what price, may be gathered from the following table:—

Mode of transfer.		Acres.	Revenue.	Price.	Price per acre.	Year's purchase of revenue.
				Rs.	Rs. a. p.	
Mortgage ...	...	16,703	13,321	1,17,015	7 0 1	8·7
Private sale ...	...	25,304	16,554	2,60,418	6 5 5	9·6
Public auction	...	6,982	6,315	48,664	6 15 6	7·6

The tenantry includes, besides, many members of the great landholding classes, a large number of Káchhis, Chamárs, Ahírs, and Kisáns. Of the total cultivated area 53 per cent. is held by tenants with rights of occupancy and 27 by tenants-at-will. The largest average holdings are those of the resident occupancy tenants (4·17 acres each). The *actual* rental paid by tenants to landholders was at settlement returned as Rs. 1,56,233; but this sum must not be confused with the rental *assumed* for purposes of assessment. During the term of the last settlement rents rose by Re. 0-1-0 per acre or Re. 0-4-5 per cent. The increase has, however, been confined to the uplands, for in the lowlands rents have fallen. Here, as elsewhere in Northern India, the restrictions on enhancing the rents of occupancy tenants combine with custom to keep the parganah rental below the competition standard. "It seems to me incontestable," writes Mr Elliot, "that rents have departed from the true theory of rent, and it is preposterous to contrast the advance of prices, the increase in the selling price of land, and the increase in competition for the right to cultivate, with the almost dead level at which rents as a whole seem to stand."

As befits a parganah taking its name from so venerably historic a village, History. Kampil has a far more ancient history than most other divisions of the district. Here tradition carries us back beyond those aboriginal Bhyárs whose mention is its usual starting-point elsewhere. It tells us that in prehistoric times the

The pargana first held by Kananjiya and other Brahmins,

towns of Kampil and Jijhota were held by Pánde Bráhmans, belonging probably to the great Kanauiya tribe. By eating food which had been offered in sacrifice for the dead, the Jijhota Pándes degraded themselves into the despised class known as Mahábrahmans or Katias. For this offence two holy men named Jáj and Upjáj expelled them from Jijhota, whose castellated ruins show its size to have almost equalled that of Sankisa or of old Bhojpur. Though refused shelter at Kampil, the exiles declined to leave the country; and by the advice of the Kanauj Rája the Pándes celebrated at Khor, in the neighbouring parganah, a great sacrifice. Whether this sacrifice was efficacious in causing the Mahábrahmans to quit we are not told. But we do hear that the descent of the Bhyárs afterwards drove all Bráhmans out of the parganah. The Kampil Pándes, their brother

Who are ejected by the Bhyárs. Kanauiyas, and the Chaurásis were all forced to fly; but the two latter classes recovered at a later time some of their possessions.

For, fifteen generations or about 400 years ago, the Bhyárs were expelled

The Bhyárs are in turn ejected by Chauháns, who restore the Bráhmans and introduce Rájputs.

by Jogajit Chauhán, Rája of Mainpuri. To the Kanauiyas he restored 35 estates; while the Chaurásis, of whom no trace now remains, recovered 43.

But the Chaurásis are not the only lost landholders of Kampil. Two tribes, the Lodhi Kisán and Kalwár Jogis, are said to have held between them nineteen estates; but what has become of these properties, or of the proprietors themselves, legend tells us not.

The Chauháns settled around Jijhota. They did not confine themselves to restoring the Bráhmans, but admitted many brother Rájputs as colonists. Chief amongst these were the Gaurs of the Aril gotra, who have retained most of the twenty-six estates they once held. Their ancestor Singh Man is described as migrating twelve generations ago from Chakolangarh, in Sháhjahánpur, to Gaurkhera in this pargana.¹

The Katiha Rájputs of the Kausil gotra acknowledge no common ancestor, and other tribes. but say that they migrated in five branches, and at various times within the past nine generations, from parganah Usahat of Budaun. They at one time held forty-seven estates. The Raghubansis, who claim descent from the demi-god Ráma, but more directly from one Indarjít of Sanek, in Sháhjahánpur, once owned seven villages, but now hold only one, Bhartpur. The Baises of the Parasar gotra affirm like all their tribe, that they came from Daundiakhera. But they locate that place in Budaun,¹

¹ Mr. Evans' notes.

and it was from Budaun that they probably migrated. From eight or twelve generations ago their ancestor Kunwar Náthu Rám led to Baura, in this parganah, a colony whereof a branch afterwards returned to Budaun. They have lost but three of the estates which they once held. The clans mentioned in this paragraph all, it will be seen, trace their origin to Rohilkhand, where their cousins are still widely settled. This and other reasons all tend to

establish the fact that their domains were once a part of Katehr, and that the gradual recession of the Ganges has during the past three and a half centuries included those domains in the Dúáb.¹

To Rohilkhand also may perhaps be traced the Purír Rájputs, whose single remaining village (Mistini) lies in the Gaur tract. Their ancestor in the ninth degree, Kunwar Dál Singh, migrated from Anogi in Aligarh, next to Budaun; and two of his sons were settled in the latter district.² The Purírs never held, in this parganah, more than three villages.

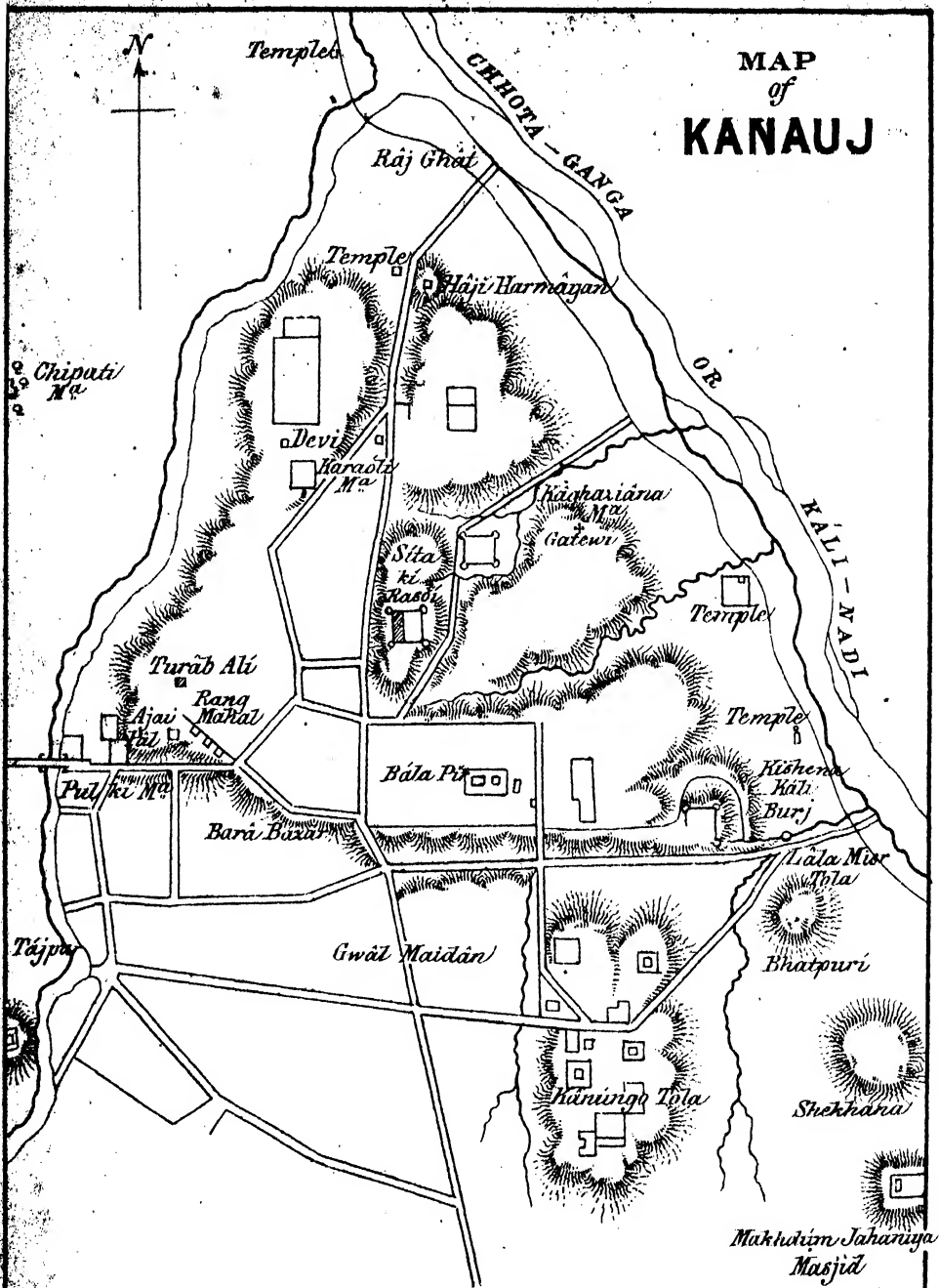
Turning from Rájputs and passing the Kurmis, about whose first arrival no traditions exist, we next enter an Ahír settlement of three estates. These Ahírs say they came hither with Jogíjit the Chauhán, and that they once owned twice their present number of properties. The only other class of old historic interest is that of the Saksena Káyáths. Their ancestor, Jasu Bhagat of Atrájpur, in Chhibráman, is said to have entered the service of the now extinct Chaurási Bráhmans. His sons Rái Mal and Mádhú Dás intrigued their patrons not only out of the offices of *kámíngó* and *chaudhári*, but out of eleven estates. Of these they still retain all but three.

When the *Institutes of Akbar* are published (1596) and history succeeds legend, Kampil is a parganah of the Kanauj Government and Agra province. Its rental is 16,51,586 *dáms*, or 41,289 rupees. About 120 years later it passed from the government of the Delhi Emperors into that of the Farukhabad Nawáb. The new *régime* was a bad one for the old landholders. All clans were with more or less impartiality ejected to make room for the Nawáb's Pathán kinsmen; but the principal losers seem to have been the Chaurási Bráhmans and Katiha Rájputs. On their cession to British rule in 1802, both Kampil and its neighbour Shamsabad West were shorn to contribute towards the formation of a new parganah, Káimganj. The demands assessed on Kampil at the successive British settlements of land-revenue were as follows:—Rs. 78,860 at the first, Rs. 67,684 at the second, Rs. 75,126 at the third, Rs. 85,465 at the

¹ See above, pp. 18-20.

² One of them, Rudr Singh, at Bangarh in parganah Budaun; the other, name unknown, at a village called Bhundi.

MAP of KANAUJ



Scale 1000 Feet to the Inch.

1000 500 0 1000 2000 3000 Feet

fourth, Rs. 81,010 at the fifth, and Rs. 76,300 at the revision of the fifth.¹ At the next or current settlement, already described, the whole of parganah Káimganj was annexed to Kampil. But since then no further territorial changes have occurred.

KANAUJ,² once the capital of Northern India, is still the chief town of the tahsíl which bears its name. It stands in N. lat. 27°3' and E. long. 79°59', on the old cliff which was once the right bank of the Ganges and is still the right bank of the Káli Nadi. Occupying as it does the deserted bed of the former stream, the latter is here called Little Ganges (Chhota Ganga). The Great Ganges now flows four miles distant on the east, a broad strip of green alluvial lowland intervening between the rivers. Kanauj is the junction of six or eight unmetalled roads of all classes. It lies 33 miles S. E. of Fatehgarh; and when the Light Railway is opened, will be easily reached from the neighbouring station of Mirán Saráí.

The population has in modern times undergone the same fluctuations as that of Fatehgarh, being highest in 1853 and lowest in 1865.

Population. But the numbers have on the whole remained much what they were a generation ago. The exact figures are as follow: 16,486 in 1847, 21,964 in 1853, 10,335 in 1865, and 17,093 in 1872. Almost two-thirds of the inhabitants are Hindús, the remainder being of course Musalmáns.

The inhabited site of 298 acres is scattered over the lands of five villages, Kanauj, Kandrauli, Tájjpur-Naukásht, Aláuddínpur, and Umrpur. The boundaries of the modern town may be roughly defined as triangular, the three angles being marked by the shrine of Háji Harmáyan on the north, the tomb of Tájj Báj on the south-west, and the mosque and sepulchre of Makhdúm Jahániya on the south-east. But the modern town is a mere northern fraction of the ancient city, whose traces are found as far south as Mirán Saráí and Rájgír Hár. Surrounding groups of ruins, and mounds of masonry débris show where stood the towers, the palaces, and the temples of the past. Old tiles, old coins, and old pieces of broken sculpture encounter the plough-share in its course through the neighbouring fields. The removal of the ancient bricks with which those fields are strewn has hitherto proved a task of despair. But of such materials are composed the house of modern Kanauj, the huts of adjoining villages, and the ballast

¹ The approximate dates of these assessments will be found in the fiscal history of the district, *supra* pp. 90-98.

² Muslim and Hindu writers differ in the initial which they assign to this name. The former adopt the ك or Q; the latter the ج or K. The medial ن is sometimes doubled.

of the light railroad. We need not believe, with the credulous Colonel Tod, that the circumvallation of the city once "covered a space of more than thirty miles." But the testimony of Hwen Thsang in the seventh century, and the testimony of ruins in this, show that Old Kanauj must have stretched for over three miles along the old cliff of the Ganges.

The town stands on the mounds and slopes carved by the ravines which descend through that cliff to the Káli Nadi. The streets are in most cases, therefore, steep; while the different quarters or wards are marked off by narrow gullies.* A situation of this sort is perhaps inconvenient, but at any rate secures perfect drainage. The fact that it is chiefly brick-built cannot redeem Kanauj from the charge of shabbiness. An appearance of desolation and fallen greatness everywhere offends the eye. "Many of the houses," writes Mr. Evans, "now half destroyed and but partly inhabited, were originally handsome buildings. The more modern are built on the ruined sites of the old city, and the brick-work foundations may be seen to extend to a great depth. House has been built on house as its predecessors fell to pieces."

The busiest portion of the town is the Bará Bázár or High-street, a long, widish, winding road paved with brick. It is entered at its eastern end through an old gateway which once formed the west portal of a hostelry built in Sháhjahán's reign (1628-58) by Nawáb Bahádur Khán. Of this *sarái* a few chambers only remain; the remainder have been cut away by the backward erosion of deep ravines. At the same end of the street is housed the pargana school. At the other end is a large watercourse, crossed by an old bridge whose inscription shows it to have been built about 1700 (1758 *Sambat*) by Sripratáp Agdar, Murlídhār, and Rámkrishn Agarwálas. Another important business centre is a wide and shady grain-market known as the Turáb Ali Bázár. Its wells are much frequented, for few others in the town yield such drinkable liquid. The water of fully half the wells is said to be brackish, and from this fact Dr. Planck draws the inference that their sites must once have been inhabited by crowds of men and beasts.¹ The water of the lowland flats across the Káli Nadi is everywhere good.

Tradition says that Kanauj once contained 84 *muhallas* or quarters. There are now 61,¹ of which General Cunningham reckons 25 as included in the

¹ Sanitary Commissioner's Report, 1869. The inference is confirmed by the later answers to Chapter I. of the Famine Commissioners' Questions (1878). "The third way," writes that report, "in which liquid manure finds its way to cultivated land is by filtration to wells of which the water is used for irrigation. Mr. Buck states that the facts were brought prominently to his notice by the frequent occurrence of rich crops on old mounds which occur in all the country for several miles round Kanauj. The old mounds turned out to be the ruins of habitations, and the rich crops were due to the fertilizing influence of the wells dug in them."

limits of the modern town. He, however, mentions two (Kuraoli and Lala Misra Tola) which will not be found in the following list supplied by Mr. Evans:—

Name of quarter.	Translation or derivation of name.
1 Bedárganj or Didárganj	... The market of Bedár Khán, a kinsman of the Nawáb Bahádur Khán lately mentioned.
2 Chhipáti	... Cloth-printer's quarter.
3 Páthakhána	... The ward of Páthakh Kanaujiya Bráhmans.
4 Jatpura	... The town of Játs, who have however become Musalmáns.
5 Bibi Chímání	... Named after a wealthy Musalmán woman.
6 Gulandázan	... The quarter of matchlockmen.
7 Ilájiganj	... The market of Iláji Khán, an official of the Delhi Emperor.
8 Julahpuri	... The quarter of Muslim weavers.
9 Pakhariya tola	... Named after a little <i>pákhra</i> tree (<i>Ficus cordifolia</i>) which died and has been replaced.
10 Bálái Pul	... Above the bridge.
11 Safdarganj	... The market of Jamadár Shaikh Safdar Ali.
12 Ajipál	... Here is the temple of King Ajai-pál (see below, "Antiquities").
13 Kachahri tola	... Raja Nawal Rái's court-house (<i>kachahri</i>) used to stand here.
14 Mír Wais tola	... The ward of the mendicant Mír Wais.
15 Baghiya Fazl Imám Khán	... The little garden of Fazl Imám, the same person perhaps as that mendicant who gave his name to the little pond of Fazl Imám at Farukhabad.
16 Chaudharána	... The quarter of market-foremen (<i>chaudhari</i>).
17 Hardeoganj	... The market of Hardeo, who was apparently a Kanaujiya Bráhmán.
18 Cháhrání	... Queen's well.
19 Holi	... Said to be the place where the old kings of Kanauj used to celebrate the Holi festival.
20 Anandilás	... Named after a Bhát or minstrel so called.
21 Nakhkhánu	... Once a market for horses and other cattle.
22 Hamunátipura	... Porters' quarter.
23 Shaikhpura	... The town of Shaikhs.
24 Bhatpura	... Bháts' quarter.
25 Kázi tola	... The Judge's ward.
26 Kasba Shekhána	... The mart and little market of Shekhána. But the latter ward is by General Cunningham spelt Sikhána, and has perhaps no connection with the Muslim tribe known as Shaikhs.
27 Bazariya Shekhána	... Founded by pargana-registrars (<i>kánungo</i>).
28 Kánungoyán	... The pond of Khiman, once the headman (<i>muhalledár</i>) of the quarter.
29 Garhaiya Khiman	... Named after some Dilázák Patháns who have since migrated to Sháhjahánpur.
30 Dilázák	... Spice-sellers' quarter.
31 Pansáriyan	... Bow-makers' quarter.
32 Kamángari tola	... The cowherd's plain.
33 Gwál maidán	... The four markets, <i>i.e.</i> , the place where four streets meet.
34 Chauhatta	... Formerly the place of worship for Bráhmans. ¹
35 Thákurán	... Named after an old Bráhmán soldier (<i>sipáhi</i>).
36 Sipáhi Thákur	... Named after the hostelry already mentioned.
37 Sarái Bahádur Khán	... The Wednesday market.
38 Budhwári tola	...

¹ The use of the title Thákur in this and the following name shows that even in the provinces that title is not confined to Rájputs. Thákur or lord is in fact an honorary epithet applied to several very different castes; and outside India is best known as the surname (Tagore) of some enlightened Calcutta Bráhmans.

Name of quarter.	Translation or derivation of name.
39 Bázár kalán, ...	The great bázár or High street.
40 Katra Bahádurganj ...	The market of Nawáb Bahádur named above.
41 Farsh ...	The carpet. Said to have been the place where the king kept his carpets, but more likely to be that where the carpet-makers once lived.
42 Ahmadi tola ...	The quarter of Ahmad.
43 Bawájiya Sayyid Muhammad ...	The little market of Sayyid Muhammad Kanauji.
44 Mubárik tola ...	Origin of name unknown.
45 Muhtasib tola ...	Censor's quarter.
46 Muf-tis tola ...	The quarter of the Musalmán legal officers known as Muf-tis.
47 Bishanpuri tola ...	The quarter of nobles, that is of Sayyids, the descendants of the Prophet.
48 Bishanpur ...	Founded by Bishan Rái, Káyath.
49 Sadrpur ...	„ by Nawáb Sadr Ján.
50 Acháriyan ...	Named after the Mahábráhmans (Acháraj) who inhabited it.
51 Mubárikpur ...	Founded by one Mubárik.
52 Mulla tola ...	The quarter of Muslim priests.
53 Ludhpuri ...	Lodha's town.
54 Kághaziána ...	Paper-makers' quarter.
55 Bálá Pír ...	Named after the tomb of Bálá Pír, of which hereafter.
56 Alamgírganj ...	A market said to have been founded by the Emperor Alamgír, but now dismantled.
57 Zer Rila ...	Below the fort.
58 Baluchpura ...	The town of Balúch Patháns.
59 Khalifa tola ...	The quarter of tailors.
60 Jugiána ...	Named after the Jogis or Hindu mendicants who live here.
61 Nánwar ...	Once inhabited by a class of Khattris so called.

Markets take place in Dídárganj on Tuesdays and Fridays, and on Sundays and Thursdays near the hostelry (*sarái*) built

Trade and manufactures.

just east of the town during the famine of 1837-38.¹

The gatherings of the two latter days were formerly held under the old fort of King Jaichand. The business of such markets confines itself to the usual rustic sales of grain, vegetables, and cloth. The people of surrounding villages come in to sell the two first and buy the last. But Kanauj has also some trade of manufactures which are more or less independent of the surrounding country. How its burghers as a rule get their bread is shown by the statistics of the last census (1872.) Taking the male population above fifteen years of age, that enumeration mentions the following occupations pursued by more than 50 persons each:—barbers 120, beggars 216, bricklayers 104, butchers 116, calico-printers 196, carpenters 50, cart-drivers 132, confectioners 64, cotton-cleaners 54, cultivators 378, flour-dealers 77, gardeners 123, goldsmiths 88, grain-dealers 92, green-grocers 66, labourers 847, lac-workers 51, land-owners 98, merchants 60, cloth-merchants 121, oil-makers 65,

¹ See article on Farukhabad City.

pandits 108, paper-sellers 109, perfumers 133, servants 571, shop-keepers 145, tailors 49, washermen 70, water-carriers 83, weavers 432, and weighmen 57.

It will be seen that the list contains neither dancers and singers nor sellers of *pán*. But Farishta informs us that in the somewhat mythical days of Khusru Parvis, King of Persia (*circ.* 590), the town contained 60,000 families of the former class and 30,000 shops of the latter.

Some of these trades demand further notice. The yearly value of the different cloths turned out by the weavers is by Mr. Evans reckoned thus:—*Adhotar*, Rs. 2,000; *gára*, Rs. 5,250; *dhoti*, Rs. 3,500; *khára*, Rs. 625; *achiya*, Rs. 1,875; total Rs. 13,250. The fabric known as *gára* is, however, more extensively imported from Aligarh than manufactured in Kanauj itself. Sold in narrow breadths, it is used for every sort of garment. *Adhotar* is a thin cloth much worn by women; *khára* is the stuff of their petticoats, and *achiya*, a favourite material of the same sex, is said to be largely exported into Oudh. *Dhoti* is, as its name shows, made up into the loin-cloths of men. The cloth-printing industry has of latter years been somewhat eclipsed by the rival manufacture of the Farukhabad Sádhs.¹ But the annual

Cloth-printing. outturn of Kanauj itself may be roughly classified and appraised as follows:—*Pulang-posh* or “bed cover,” Rs. 2,000; *toshak* of *márkín*, Rs. 1,400, and of *gára* Rs. 625; *liháf* of *márkín*, Rs. 1,000, and of *gára* Rs. 500; *fard* of *márkín* Rs. 3,000, and of *gára* Rs. 2,500; total Rs. 11,025. The *márkín* is English cloth brought from Farukhabad and Cawnpore, but chiefly from the latter. Extensive rose-gardens exist in the neighbourhood; and the manufac-

Perfumery. ture of *atar* and rosewater (*guláb*) is one of the most important of its class in these provinces. But the perfumers extract also the essence (*phulel*) of the jasmines known as *bela* and *chambeli*. Like many other scents, this too is known as *atar* or *itr*. The following is Mr. Evans' estimate of the amounts yearly realized from the various perfumes:—*Itr* of *guláb*, Rs. 1,600; of *motiya* (jasmine), Rs. 1,400; of *chambeli* and of spices (*masálah*), Rs. 600 each; *itr khás* and *itr pánari*, each Rs. 250; total, Rs. 4,700.

Paper. Paper is made out of old well-ropes, old hemp matting, and other hemp refuse. The annual sales of *Mathuránama* paper produce about Rs. 237; of *gadi-chauparti*, Rs. 1,000; and of *gadi-doparti*, Rs. 243; total Rs. 1,480. One of the sweetmeats here made is perhaps peculiar to

Confectionery.

¹ See p. 52 text and note 2.

Kanauj. The *gatta shirini* is composed of various sugars, flavoured with spices and rosewater, and sold at prices ranging with the purity of the ingredients from two to four or even five *sers* the rupee. The approximate yearly sums realized by confectioners for different manufactures are *gatta*, Rs. 980; *pera*, Rs. 560, *shakar bura* of refined sugar, Rs. 520; *butāsa*, Rs. 320; total Rs. 2,380. The material most generally used is *siwari*, a half-refined sugar imported from Sháhjahánpur and Hardoi. Another branch of trade is the

Bracelet-making.

manufacture of bracelets (*chúri*), made of lac and ornamented with gold-leaf, glass beads, or both.

Sets of ten or twelve for each arm are sold at prices varying from one anna to two rupees the set. Mr. Evans calculates that the bracelet-makers earn Rs. 1,187 yearly.

According, then, to his estimates, the annual value of the chief manufactures would amount to some Rs. 34,000 a year. Kanauj is still indeed a busy town, even if a mere remnant of its former self. The Chaukidári Act (XX. of 1856) is in force, and during 1878-79 the house-tax thereby imposed, with a balance of Rs. 136 from the previous year, gave a total income of Rs. 2,790. The expenditure, which was chiefly on public works (Rs. 324), police, and conservancy, amounted to Rs. 2,288. The town contained in the same year 3,598 houses, of which 1,299 were assessed with the tax; the incidence being Rs. 2-0-8 per house assessed and Rs. 0-2-6 per head of population.

Such is the Kanauj of to-day—a country-town whose chief claims to interest are the traces of a mighty past. Strong in numbers,

Antiquities.

these traces are weak in their indistinctness.

Miles of broken brick convey little meaning to the antiquary and still less to the historian. The relics of Hindu dynasties were demolished by the arrogant intolerance of Islám; and by destroying the later marks of Muslim power, time is avenging the Hindus. But some antiquities there are, and these will be found chiefly in the old citadel.

This sandy elevation occupies the northern angle and all the highest ground of the modern town. It is bounded on the

The citadel.

north-east by the old Ganges cliff, on the south by

the high-street, and on the west north-west by the water-course already mentioned as ending that thoroughfare. Its northern point is the shrine of Háji Harmáyan, its south-west the temple of Ajaipál, and its south-east the remains of a large bastion called the Kshem Káli Burj. Each of the three faces is about 4,000 feet in length. That to the north north-west is protected by

the watercourse, which may once have been an artificial ditch; that to the north-east by the cliff and the little Ganges; and that to the south by a fosse which has since become the High-street. On the river-face the mound rises to a height of 60 or 70 feet above the lowlands; on the watercourse-face to about 40 or 50; and on the street-face to some 30 or 40. "The situation," writes a soldier-engineer,¹ "is a commanding one, and before the use of cannon must have made Kanauj a strong and important position." The people point out the sites of two gates—the first to the north, near the shrine of Hájí Harináyan, and the second to the south-east, near the Kshem Káli bastion. But as both these gates lead to the river, it is certain that there must have been a third on the land-side, towards the south-west; and the most probable position seems to be that between the Rang Mahál and the temple of Ajaipál, in the south-western corner.

Its name seems to vaunt that King Ajaipál's temple as the oldest relic in the citadel. It is merely, however, a modern building on an ancient site. North of it, within the citadel, lies the quarter of Turáb Ali; south of it, outside that stronghold, the High-street and Above-bridge quarters. General Cunningham identifies its founder Ajaipál with that Tomar Jaipál who was conquered by Mahmúd of Ghazni and killed in 1022 by the Chandel Rája of Kálinjar. But the name was not uncommon amongst the Ráthors also, and in our search for the original builder helps us little. The existing shrine is nothing more than a small square structure containing the somewhat mutilated stone figure of a man. There are several such figures elsewhere in the district; one, for instance, at Jánkhat in tahsil Tirwa. Around the temple are scattered mounds strewn with broken bricks, broken statues, and the traces of broken walls.

Near it on the east are the remains of the Rang Mahal or Pleasaunce said to have been built by this same Ajaipál. But we have something besides its name to show a much later origin. The palace was built about 1685 A. D. by Sayyid Muhammad Kanauji, and named the Jasmine or Little Pearl (*motiya*).² The name and perhaps the building were altered when the Oudh governor, Rája Naval Rái Káyath, took up his quarters here in 1750. It is probable therefore that the ruins are less than two centuries old; but even of ruins little survives and the bulk of the site is cultivated. Still, however, may be seen the remains of a strong brick wall faced with limestone (*kankar*) blocks, and behind it

¹ General Cunningham.

² Mr. Irvine's second article in the J. A. S. B.

at various intervals of other walls similarly built. The length of the outmost wall is 240 feet, and the distance from it of the hindmost is 180; so that 240×180 feet may be taken as the original dimensions of the building. This great outer wall stands on the outer edge of the citadel, and overlooks the High-street. Some seven feet thick at top, it rises 40 above that thoroughfare. It is strengthened in front by four towers or buttresses, each 14 feet broad. Just outside the most south-easterly of these the townsmen show a spot where they affirm that 29 golden ingots were discovered in 1834. Accounts differ as to the size of these troves; but the coin-dealers say that the only nine which found their way to the Government treasury at Cawnpore weighed $18\frac{3}{4}$ sers each.

Another building to which tradition assigns a præ-Muslim origin is the

The Jāmi Masjid or Dīna,¹ Jāmi, or cathedral mosque, known to Hindus as Sita ki Rasoi.

Sita's kitchen (*Sita-ki Rasoi*). It will be remembered that the last name belongs also to a temple at Bithūr in the neighbouring Cawnpore. The Kanauj Sita's kitchen stands on a lofty mound in the very heart of the old citadel. That it was once a cloistered Hindu structure, and that it was remodelled to suit the purposes of Muslim worship, there is not the slightest doubt.² In the same way were altered St. Sophia's at Constantinople, and what are now the cathedral mosques of Ajmer, Benares, Budaun, Etāwa, and Jaunpur. It was indeed a king of Jaunpur who converted Sita's kitchen. A luckily preserved copy of the now much obliterated inscription over the entrance doorway shows that the building was regenerated in 1406 by Ibrāhīm Shāh:—

*"Shukru'llāh, ki ba-taufiq-i khudāvand-i karīm,
Bū-l Muẓaffar, sar-i shāhān-i jahān Ibrāhīm,
Hamd-i Isā, va hamnām-i Khaltu-r Rahmān,
Zānki banomūd jahānrā yad-i baizā chū Kalīm,
Masjid sākhṭā'ālā, ki badīn raf' at-i-ūj.
Chī asās ast mu'allā, va chī sanā ast'azīm,
Ṣalakh zī-l qa'da sana hasht-sad-o nuh.
Sarfarāz hama zer-i qadrash qashī muqīm"*

"On comparing this cloistered masjid," writes General Cunningham, "with those of Jaunpur, which are acknowledged re-arrangements of Hindu materials, we see at once that the pillars are all Hindu, and that the domes formed of courses of overlapping stones, and

¹This word is perhaps a corruption of *adīna*, that is Friday, or the Sabbath. The usual word for that day is *Juma*, derived from the same root as Jāmi. ²See Fergusson's

Indian and Eastern Architecture and Cunningham's *Archæological Survey Reports*, I., 287.

³"Thanks to God! that by the grace of the bounteous Lord, the victorious, the chief of the earth's kings, Ibrāhīm—the familiar of Jesus, and namesake of Abraham, in that he hath shown the world a hand glorious as that of Moses—this high mosque was reared with such elevation of summit. How lofty is the foundation, how vast the praise! The new moon of Zil-Qa'da, eight hundred and nine. All that is exalted hath been established under his might."

decorated with Hindu symbols, are certainly not Muhammadan. When I first visited Kanauj in January, 1838, the arrangement of the pillars was somewhat different from what I found it in November, 1862. The cloisters, which originally extended all round the square, are now confined to the masjid itself—that is, to the west side only. This change is said to have been made by a Muhammadan tahsildár shortly before 1857. The same individual is also accused of having destroyed all the remains of figures that had been built into the walls of the Jāmi and Makhdūm Jahāniya Masjids. It is certain that there are none visible now, although in January, 1838, as recorded in my journal, I saw several Hindu figures placed sideways and upside down in the walls of the Jāmi Masjid, and three broken figures lying outside the doorway of the masjid of Makhdūm Jahāniya. The inscription over the doorway of the last, which I saw in its place in 1838, is said to have been removed at the same time for the purpose of cutting off a Hindu figure on the back of it. I recovered this inscription by sending to the present tahsildár for it.

“The Jāmi Masjid, as it stands now, is a pillared room, 108 feet in length by 26 feet in width, supported on four rows of columns. The roof is flat, excepting the centre and ends, which are covered with domes formed by circles of stones gradually lessening until they meet. In front of the masjid there is a court-yard 95 feet in width, the whole being surrounded by a stone wall 6 feet in thickness. The exterior dimensions are 133 feet from west to east by 120½ feet. In 1838 there were still standing on the three sides of the court-yard portions of the original cloisters formed of two rows of pillars. The masjid itself was then confined to the five openings in the middle of the west side; the seven openings on each flank of it being formed of only two rows of pillars, the same as on the other three sides. The masjid now consists of a single room, supported on 60 pillars, without any cloisters; but originally the masjid itself was supported on 20 pillars, with cloisters on each flank, and also on the other three sides of the court-yard. The whole number of pillars was then 128. To make up this number, we have the 60 pillars of the present masjid and no less than 58 spare capitals still lying in the court-yard, which together make up 118, or within 10 of the actual number required to complete the original design.

“The pillars of the Jāmi Masjid may, I think, be seen in their original Hindu form at the sides of the small doorways in the north and south walls of the court. Each pillar is formed of five pieces, viz., a base and capital, with a middle piece which divides the shafts into two equal portions, and may be called the upper and lower shafts. The shafts are 10 inches square and 3 feet 9 inches in height. The base is one foot high, and the middle pieces and capital are each 3 inches, thus making the whole height 9 feet 10 inches. But the pillars, as re-arranged by the Muhammadans, are 14 feet 2 inches high, the extra height having been gained by adding a piece to each portion of the shaft. These shorter pieces, which are 2 feet 1 inch in height, are always placed above the original shafts of 3 feet 8 inches. As there would have been no difficulty in purchasing a single shaft of the required length of 5 feet 10 inches, it seems certain that the whole of these made-up pillars must have been obtained after the usual cheap Muhammadan manner, by the demolition of some Hindu buildings, either Buddhist or Brahmanical.”

Side by side, on a stone plinth in the southern centre of the citadel, stands

Tombs of Bāla Pīr and Shaikh Mahdi. These are almost identical in construction, though the western is the larger of the two. Both are square stone buildings, surrounded

by flattish domes, which rise from octagonal bases. Each has at its four

corners light cupolas, supported by slender pillars. The rather striking appearance of these buildings is due rather to grace of proportion than to any wealth of decoration, for both are plain in their neatness. Shaikh Kabír, commonly called the Bála Pír, is said to have been tutor to the brother Nawábs Dalel and Bahádur Kháns. The former governed Kanauj in the days of Sháhjahán (1628-58), and in the same reign died (1644) the Bála Pír. The following inscription shows his tomb to have built in 1666:—

*"Sádiqtarín Mahmúd Khán Ibn-i-Salím Khán-i-dín
Karda dare az Fauza-i-Shaikh Kabir muqtadá
Dáda nishán Muhádi Zamán dar'ahd-i- Aurangzib Sháh
Huftád-o-shash ba alif shud az hijrat i-Khair-ul-wará."*¹

Another important tomb within the citadel is that of Sayyid Muhammad. Tomb of Sayyid Muhúm-mad Kanauji. Kanauji, the tutor of the Aurangzib just mentioned, and the founder of Mirán Saráí. We now pass to monuments outside the old fortress.

Of these the most noteworthy is the shrine of Sayyid Shaikh Makhdúm Shrine of Makhdúm Jahániya Jahángasht, *alias* Jhámaji, who has been elsewhere mentioned as the founder of the sect or sects known as Bishnoi and Jhamaiyá.² His nativity is heretraced to Bukhára. Where he died is uncertain; but he was not, as might be supposed, buried at Kanauj. The first to occupy the tomb which bears his name was his great-grandson Jalál.³ That tomb crowns a lofty mound in the Sikhana or Shekhana quarter. Some 330 yards south-east of the citadel, and 40 feet above the surrounding fields, it overlooks the Káli nadi. On the same mound, which is partly occupied by weavers' houses, stand two other plain square sepulchres. These are the last homes of male or female descendants of Makhdúm; and one of them was built some 340 years ago for his son Jakl. The name Jalál, which was clearly common in the family, is by General Cunningham assigned also to Makhdúm himself. The tombs are one and all enclosed by a wall with turrets at its four corners and an entrance gate on its southern side. On the steps leading up to this portal were in 1838 found a broken figure of "Shasti, the goddess of fecundity," and a pedestal with a short inscription dated 1136 (1193 *sambat*). Tradition places another large statue under a neighbouring tree. But all these traces of ancient Hindu supremacy have vansihed.⁴

¹ "The most upright Lord Mahmúd, son of Salím, Lord of the Faith, hath made a door to the sepulchre of the priest Shaikh Kabir. He (the founder) gave signs of the millennium in the reign of the Emperor Aurangzib, (1658-1707). Built seventy and six to a thousand from the flight of Muhammad" ² See Gazetteer, IV., 280; V., 302; and VI., 67.

³ Mr. Evans' notes. ⁴ It will be afterwards seen that General Cunningham identifies the mound of Makhdúm Jahániya as the site of two Hindu temples mentioned by Hwen Thsang. His Shasti, goddess of fecundity, is probably intended for Lakshmi, the Shakti or consort of Vishnu.

The shrine of Makhdúm is a common looking structure 35 feet square. A mutilated legend which once surmounted the doorway ran as follows:—

*"In sang-i pur badi," ki az charkh bartar ast,
In táq-i benazir, ki bádáb o zewar ast,
Gashta bind-i 'ahd-i humáyún Husain Sháh,
Kandar zamána zát-i jalálash muzaffar ast.
Tartáb karda Sháh Bure Khán, fath khán.
Kaz fazl-i haqq jahán hama úrá musáhhhar ast.
Bádá hazár sál jahánash bahám-i malik;
Kín mulk bar dawám barátash muqarrar ast.
Hashtád o yak o hashisad az hijrat-i nabí;
Tárikh sabat gasht bamáh-i paighambarast.
Bán-e táq Sayyid Rájue bin-i Khalíl,
Kí afáq az jamál o hamálash munavvar ast,
Kátib-i hurúf 'alim miskin kí qáíl ast,
Ummedwár-i maghfírat az Hazrat-i Akhar ast."*¹

The shrine seems therefore to have been founded by one Sayyid Rájú in 1476, during the reign of the Jaunpur king Husain Sháh. The panels of its back wall are adorned with tablets bearing the name of GOD and suspended by sculptured ropes. This decoration must have been at least suggested by, if not converted from, the Hindu design of the bell and chain.

At Rájgír, an ancient brick-strewn mound on the Káli nadi, three miles south-east of Kanauj, is the tomb of Makhdúm Akhai Jamshed at Rájgír. Jamshíd Sáhí. He was a friend of Makhdúm Jahániya; and his sepulchre, built in 1438 (842 H.), was restored by the emperor Aurangzáb (1605-28). It is said that his asceticism had endued Akhai with miraculous powers. One day Madár Sháh, the ever-living Jew of Aleppo, the great saint of Makaanpur,² came out of the adjoining parganah to visit him. On the approach of this distinguished guest Akhai bade a wall come forward, for Madár was coming. The obedient wall advanced ten paces. Encouraged by this reception, Madár proposed to take up his own quarters at Rájgír. But Akhai showed him a vessel brimful of water, thereby hinting that the place had saints enough, and no room for more. The acted parable was at once understood. Placing a flower on the water, Madár proved that a graceful

¹ "This stone full rare, that is higher than the firmament; this peerless dome, that is (replete) with beauty and adornment, was a foundation of the auspicious reign of Husain Sháh, whose glorious being in this world is victorious. Designed it Lord Sháh Bure, lord of conquests, for whom by divine grace the whole world hath been subdued. May his world be a thousand years as the prince desireth; for by (the excellence of) his nature this country hath been established for ever. Eighty and one and eight hundred from the flight of the Prophet; the date is written in the month of our Evangel. The founder of the dome was Sayyid Rájúe, son of Khalíl, by whose loveliness and perfection the universe is illuminated. The writer of the letters was the wretched man of learning who speaketh. He is hopeful of pardon from the Most High Majesty."

² See Gazr., VI., 250.

addition would cause no overflow. But he nevertheless returned to Makanpur.

North-east again of Kanauj, on the Kāli nadi, stands Ismā'īlpur-Nūr-ud-dīn.

Tomb of Chandan the martyr. Here is a tomb which the emperor Babar (1526-30) is said to have raised over the grave of Chandan the martyr (*Shahīd*), so called because he fell in the somewhat mythical crescentade of Sayyid Sālār-i Masaūd Ghāzi.¹

In the suburban city of Singh Bhawāni were discovered about 115 years ago two curious old Hindu statues. From the field where they were found they have been removed to a brick hovel, and here by the common people they are worshipped as idols of Rām and his brother Lakshman. It is clear, however, that one of the figures is intended for Vishnu, the original god as apart from any special incarnation. Several such incarnations—the fish, the boar, the tortoise, and the lion—form symbols around his head; and in his hand are the club and discus. The two figures form parts of a sculpture six feet in height, and each has eight arms. In the same place may be seen some other ancient images, of which the most important is the Tāntrika Buddhist goddess Vajra Varahi. She has three heads, of which one is porcine; and the usual number of seven hogs is represented on her pedestal. Outside the building are figures of Durga slaying the buffalo demon, and of Shiva and Pārvati seated on the bull Nandi. In the neighbouring village of Kutlupur General Cunningham found a representation of Vishnu on the lintel of a temple doorway. Shrines dedicated to that deity are comparatively rare. A preserving god who does no harm is is not considered worth propitiation.

Singh Bhawāni and Kutlupur are two of the chief *find spots* of the old coins with which Kanauj abounds. Such money is exhumed also at Rājgir, Makrandnagar, and the mound of Makhdūm Jāhāniya, as well as on the sites of the Rang Mahal and B. lā Pīr's tomb.

But of the Buddhist kings who ruled Kanauj so long neither coins nor ruins preserve the slightest memorial. The monuments mentioned by Chinese pilgrims have left not a track behind. Toilsome search merely enabled the archæologist last named to guess vaguely at the probable sites of four. A relic temple of Asoka (*circa* 250 B. C.) he places at Kapatiya or Kaptswari village; three monasteries and a chapel containing a tooth of Buddha, on the large mound of Lāla Misar Tola

¹ For some account of this hero see *Gazr.*, II., 77.

immediately south of the Kshem Káli Burj; another chapel, sheltering a colossal statue of the same saint, on the large mound in the midst of the Bhatpuri quarter; and two Hindu temples of Shiva on the mound of Makhdúm Jahániya.

In dealing with the history of the town conciseness is difficult, though conciseness is here indispensable. Kanauj itself is not mentioned in the *Mahábhárata*; but the kingdom

History.

of Panchála, in which Manu seems to place it, does appear in that poem.¹ In the *Ramáyana* and the *Puránas*, however, the legend of the city's foundation is fully told. The hundred daughters of the founder, Kusinábha, despised the love of the mighty hermit Vayu, who in revenge humped their backs. Hence the name of Kanya-kubja, or crooked maiden, which Kanauj has ever since borne. Another tradition assigns the building of the city to Gádhi, a prince of the Lunar line; and calls the city itself Gádhipur.

Midway between these legends in the dawn of history stands Buddha, who would seem to have flourished in the sixth century

Buddha and Asoka.

before Christ. It was near Kanauj that he preached the instability of human existence; and on the spot thus hallowed the Buddhist emperor Asoka some three hundred years later erected a lofty temple (*stupa*). A second perhaps adorned, as already told, the site of the modern Kapatiya. Asoka was succeeded by other Buddhist kings. The Gupta dynasty,

for instance, seems to have ruled from 78 A. D. until the fifth or sixth century of our æra. Meanwhile about 140 A. D., Kanauj is by Ptolemy mentioned as *Kanogiza*. The Chinese

Buddhist Fa Hian, who visits Kanauj at the beginning of the fifth century, finds its walls washed by the Heng or Ganges. The great temple of Asoka, some 200 feet high, is still a conspicuous object in the neighbourhood.

The Chinese pilgrims Fa Hian and

About 635 came another Celestial pilgrim, Hwen Thsang. The reigning

Hwen Thsang.

monarch is still a Buddhist, though the title of *Fei-she* seems to stamp him as a Bais Rájput.² This Harsha Vardhana ruled from Kashmír to Assam, from Nepál to the Narbada. But that he was not paramount is shown by other authority, which records his defeat by one of the several kings called Vikramáditya.³ As described by Hwen Thsang, Kanauj is a city extending for $3\frac{1}{2}$ miles along the western bank of the Ganges. Its breadth is about three-quarters of a mile, and its limits are

¹Thornton's Gazetteer, art. "Kanauj"; Elphinstone IV, chapter 1, note 39. ²The correct transliteration of Fei-she is Vaisya. But General Cunningham suggests that this is a mere mistake for Vaisa or Bais. ³Inscriptions of the Chalukya or Solankhi Rájas of Kalyán, quoted by authority mentioned in preceding note.

clearly defined by strong walls and deep ditches. The two stupas of Asoka are still standing, and so is a third and smaller temple containing the hair and nail of Buddha. The other important sights were a memorial monument to the four Buddhas, and the buildings whose probable positions were fixed by the archaeological surveyor.

With the opening of the tenth century Kanauj began to attract the attention of Arab travellers and geographers. Notices of the place have survived from the pens of Ibn Haukal, Almasa'udi, and Abu Zaid. The last quotes an earlier authority, named Ibn Wahhab; the first mentions Kanauj as the chief city of India. By this time a Hindu dynasty had succeeded the Buddhists. In 1017, when Mahmud of Ghazni approached Kanauj, "he saw there a city which raised its head to the skies, which in strength and structure might justly boast to have no equal."¹ But Mahmud's own impressions have been preserved in a letter to the governor of Ghazni. "Here," he writes, "there are a thousand edifices firm as the faith of the faithful, most of them marble, besides innumerable temples. Nor is it likely that this city has attained its present condition but at the expense of many millions of denaria. Nor could such another be constructed under a period of two centuries."²

The race of the Rajput king who submitted to Mahmud is a matter of mere speculation. Sir Henry Elliot suggests that he was a Gahrwar; General Cunningham that he was a Tomar. It is almost as doubtful whether or not his name was Jaipal. But it is certain that, in spite of two later expeditions (1022-32) which Mahmud led to his assistance, he was defeated and slain by a Chandel Raja of Kalinjar. About thirty years later (1052) Kanauj was conquered by Chandradeva the Rathor; and the only king whose name has survived from the interval was one Maha Pal.

The fifth and last monarch of the Rathor dynasty was the renowned Jaichandra, whose deeds have survived in the epic of Chand Bardai. At Kanauj he celebrated the horse-sacrifice, the sign of universal supremacy. At Kanauj his willing daughter was carried off in open day by Prithiviraja, Chauhan king of Delhi. The Banaphar heroes, Alha and Udal, resisted the elopement in vain. But in 1193-94 both Chauhans and Rathors fell before the blast of Musalman invasion. After a vain attempt to defend Kanauj, Jaichandra was driven eastwards, being drowned or slain near Benares.

¹ Brigg's Farishta.

² *Ibid.*

The Muslim empire once established at Dehli, Kanauj finds frequent historical notice. In 1234 its garrison is temporarily removed to take part in an expedition against Kalinjar.

In 1244 Jalál-ud-dín of the imperial family is appointed governor, and a few years later there are signs of a Hindu insurrection in the neighbourhood. In 1340 Muhammad Tughlak lays waste the country "from Kanauj to Dálámau," and in 1346 he again encamps in the suburbs. How Kanauj had by this time decayed is shown by Ibn Batúta of Tangiers, who describes it as "a small town." Kanauj and Dálámau are again chastised in 1392, and Kanauj alone in 1393-94. Before the end of the fourteenth century the town had become part of the newly established kingdom of Jaunpur, and from 1400 to 1479 it became the scene of constant struggles between that power and Dehli.¹ Between 1401 and 1405 it acknowledged as its king Mahmúd, ex-emperor of Dehli. But Jaunpur once more obtained possession and kept it for nearly 75 years.

In 1488, after the destruction of the Jaunpur kingdom, the emperor Sikandar defeats his rebellious brother Barbak near Kanauj. From 1526 to 1528 the city remained a bone of contention between the emperor Bábar and the Afghán adherents of the dynasty which he had superseded. But these struggles were as nothing beside those which raged between Bábar's son Humáyún and other rebels (1530-40). First was suppressed a disturbance raised by Humáyún's cousins, the Mirzas; next Humáyún was himself suppressed by the Afghán Sher Sháh. The fight in which the latter proved finally victorious took place in Hardoi, but is often called the battle of Kanauj. Taking the city and district from Sháh Muhammad Farmuli, Shír's grandson bestowed it on Sarmast Khán (1553). When the so-called Mughal empire had been restored, Kanauj once more became the centre of conflicts between the emperor and rebels. In 1566 and the following year Akbar suppresses disturbances, leaving Kanauj to enjoy a long peace. In 1592 the drunkard Muzaffar Husain Mirza is for a short time governor; and in 1596 the *Institutes of Akbar* show Kanauj as the head-quarters of a pargana and district. We are informed by the same authority that Kanauj has a mint for copper coinage; and a brick fort, which was probably built by Sher Sháh.²

In the following reign (1605-27) of Jahángír Mirza Abd-ur-Rahím and Mirán of Piháni were appointed governors; while Nawáb Dalel or Diláwar, and probably Rája Makrand Rái, were appointed by Sháhjahán (1628-58). It was Makrand Rái who, in order that the hallowed water of the Ganges might

¹ *Supra* pp. 140-44.

² *Supra* p. 149.

once more flow beneath Kanauj, cut the Khanta nála between that river and the Káli nadi.¹ In 1720 the government was granted to Káim, son of Muhammad, first Nawáb of Farukhabad; but it was afterwards conferred in succession on several Hindús, including Rája Giridhar Bahádur and the Bhadauriya Rája. In 1736, Nawáb Muhammad, who had become practically independent, objected to the appointment of infidels. The result was the grant of Kanauj to himself. He at some later time bestowed its government on his ennobled slave Shamsheer or Scimitar Khán.

About 1749, after the death of his son Káim, the Nawáb of Oudh annexed the city and district. It was probably in Káim's reign that Kanauj was visited by the Jesuit Tieffenthaler. He found it about a mile long and half a mile in breadth. In 1750 the Oudh governor Rája Naval Rái was defeated by Nawáb Ahmad, the brother of Káim, and Kanauj once more passed into the hands of the Bangash dynasty. But two years later it was nominally, and in 1769 actually, ceded to the Marhattas. They again gave place in 1774-75 to the Nawáb of Oudh, who appointed the eunuch Almás Ali governor. At the close of this eighteenth century Kanauj was visited by the Rev. Mr. Tennant, who as usual in describing the Oudh territories draws rather a dismal picture.

"For many miles before you enter the present town," he writes, "you travel through jungles interspersed with small fields of tobacco that consist of brickdust and mortar. To remove all doubt that the rubbish consists of the remains of a town, walls and broken gateways here and there raise their heads in defiance of time. The greatest part of the standing buildings are ruinous, uninhabited, rent, and tottering to decay. The few poor people now in the place accommodate themselves under mud huts buttressed up against the old walls.² Not a great many buildings are entire. Whole mountains of unshapely ruins meet your eye in every direction upon a space of ground much larger than the site of London."

About the same time came another English visitor, the artist Daniell; and in the year (1801), when his first engraving of Kanauj was published, that city was ceded to the English. Lord Valentia, who inspects it in 1803, remarks that the fort has a brick rampart which, though seemingly of no great

¹ P. 17.

² "So, in those domes where Cæsars once held sway,
Defaced by time and tottering in decay,
There in the ruins, heedless of the dead,
The shelter-seeking peasant builds his shed."

These lines were clearly running in Mr. Tennant's mind. The statement made a few lines later, that the ruins covered a space larger than the site of London, was probably a gross exaggeration even in his time.

antiquity, is ruinous. Major Thorn tells us that at the time of the Marhatta war (1805) the Ganges had receded but two miles east of the city, and that on its banks, below that city, tigers might still be shot.

Kanauj was transferred from Cawnpore to this district in the first year of the present reign (1837). The only important event in its later history was the great rebellion, during which its tahsíl was plundered.

KANAUJ, a pargana and tahsíl with head-quarters at Mírán-ki-Sarái, is bounded on the east and north-north-east by the Ganges, which divides it from tahsíl Bilgram of Hardoi; on the west-north-west by tahsíl Chhibrámau; on the south by tahsíls Tirwa of this district and Bilhaur of Cawnpore. The whole boundary with Tirwa is supplied by the Ísan river; a short distance of that with Chhibrámau by the Káli nadi. The frontier with Hardoi is the deep stream for the time being of the Ganges. Tahsíl Kanauj had by the latest official statement (1878) a total area of 186 square miles and 365 acres; by the latest census (1872), a total population of 117,141 inhabitants; and in 1878-79 a total land-revenue of Rs. 2,02,868. But of all these matters details will be given hereafter. The tahsíl contains 277 estates, distributed over 233 of the revenue divisions known as villages (*manza*), the average area of the latter being 512·4 acres.¹

Kanauj may be broadly divided into two tracts: the uplands (*báugar*)

Physical and agricultural features. above the old cliff of the Ganges and the lowlands (*kachola*) beneath it. The former rise as a rule not

much more than thirty feet above the latter. Uplands and lowlands are in fact merely upper and lower terraces of the same great Gangetic plain. The tahsíl has no trigonometrical survey pillars to record its heights. But those heights are too uniform to admit of any sudden elevation which might even by courtesy be styled a hill.

The uplands occupy the bulk of the tahsíl; and these again are cleft into

two natural divisions by the Káli nadi. The river

Uplands.

winds across them east-south-eastwards or parallel to the Ganges cliff, and descends through that cliff into the lowlands. The sandy tract north of the Káli, betwixt it and the cliff, is known as the *Dundwári*. The remainder of the uplands, which are about three times as large, lie south of the Káli and constitute the watershed between that river and the Ísan. The main features of this watershed have found description in the article on the adjoining tahsíl Chhibrámau. To either Káli or Ísan, in the west of the

¹ These are the figures of 1878; but since that year two villages, Azmatpur and Singhpur, have been washed away by the Ganges.

tahsil, several large watercourses convey the surplus waters of Tálgrám lagoons. Chief of these is perhaps the Gori náli, an affluent of the latter river. In many parts of the uplands water lies 60 feet below the surface.

In the moist alluvial lowlands it is otherwise. The kachoha tract was many centuries ago the bed of the Ganges. It is still more or less subject to inundation by that river and its narrow wells or waterpits tap the pure element at a depth of eight feet or less. The soil is everywhere sandy—so sandy and unstable that the sides of the waterpits must often be sloped at a considerable angle. The lowlands consist of two promontories jutting from the old cliff into the modern bed of the Ganges. The first and smallest has a base extending from the north-western corner of the tahsil to a point just above Jalesar-ghát. The base of the second, which is by comparison very large, reaches from a mile or two below Kusumkhor-ghát to a mile or two above Mahdi-ghát. Through it, near the foot of the old cliff, the Káli nadi wanders on to join the Ganges; and where the Ganges is reached the kachoha strip ends. But even where no kachoha tract exists, a narrow fringe of land always intervenes between the cliff and the river. This fringe (*katri*) is in places cultivable during the dry season.

The natural classification of soils depends, in tahsil Kanaúj as elsewhere on the degree to which sand or clay predominates in the universal Gangetic loam. When the sand prevails, the mould is known as *bhár* or *pápur*; when the clay, as *mattiyár*; when neither is very distinctly predominant, as simple loam or *dúmat*. The settlement returns showing the proportions of these different soils are by the settlement officer himself stigmatized as untrustworthy. But their untrustworthiness is a matter of a little importance, for the natural composition of soil is here of no account compared with its artificial advantages. On the uplands prevails the artificial division of each village into a highly manured (*gauháñi*), slightly manured (*mánjha*), and unmanured (*barhet*, *hár*) group of fields.¹ But of these groups, the first is most familiar; and in the lowlands, where dread of flooding prevents so liberal an application of manure, it is the only one which is known at all. Another artificial classification is that which divides the land into watered, irrigable, and dry.

The crops which these soils produce in the largest quantities are, at the autumn harvest, *bájjra* and *joar* millets, *arhar* and *moth* pulses, indigo and cotton. If the area under each of

¹ See pp. 10 and 11 and articles on tahsils *Chhibrámau*, *Farukhabad*, and *Káimganj*. Mr. Elliott at first doubted whether in this tahsil there was any practical difference between the *mánjha* and *barhet* zones. But he corrected his conclusion in the rent-rate report on pargana Chhibrámau.

these growths were roughly stated in thousands of acres, we should obtain for bájra a result of $18\frac{3}{4}$, for joár of 15, for indigo of $9\frac{1}{4}$, for cotton of $7\frac{1}{4}$, for arhar of $3\frac{1}{4}$, and for moth of $1\frac{1}{4}$. Adopting the same form of estimate for the areas under the spring crops, we have barley 50, wheat $28\frac{3}{4}$, poppy $5\frac{1}{4}$, gram or chick-pea $2\frac{1}{2}$, and barley mixed with wheat $1\frac{3}{4}$. Sugarcane, which occupies the land all the year round, would be represented by the figure $4\frac{1}{4}$.¹ It is grown chiefly on the highly manured gauháni zones of lowland villages.

The manufactures of Kanauj city were detailed in the last article; but besides these and its crops, the tahsíl has no important products to boast. Weekly markets are held at all the principal towns or villages, Kanauj, Mirán-ki-Sarái, Kusumkhor, Jalálabad, Miyáganj, and Dáipur. But the marts just outside the frontier at Thatia, Tirwa, Tálgram, and Gursaháiganj, attract a certain portion of the produce. With roads to transport that produce the tahsíl is very fairly provided. Entering at the south-eastern corner, the metalled Grand Trunk Road passes north-westwards across the tract, tapping Mirán-ki-Sarái and Jalálabad. Along this splendid highway will soon travel the Cawnpore and Farukhabad Light Railway, with stations at Mirán-ki-Sarái and Fatehpur. The road is crossed at a small place named Makrandnagar by a second-class or unmetalled line from Tirwa to Kanauj; and at Kanauj this line crosses another of the same class from Mayura-ghát on the Ganges to Makanpur in Cawnpore. At Mahdi-ghát a third highway of the same class starts to pass Miyáganj and join the Grand Trunk Road at Jaganoatál. These principal roads are fed by a network of about eight third-class and two fourth-class unmetalled lines. The tahsíl contains, at Sharifapur, Saraiya, and other places, several quarries of nodular limestone for the repair of its one metalled highway. Additional trade-routes are provided by the Ganges and, in the rains, by the Káli nadi, which the Khánta nála cut has reinforced with the waters of the larger river.

According to the census of 1872, Kanauj contained 502 inhabited villages, of which 361 had less than 200 inhabitants; 123 between 200 and 500; 32 between 500 and 1,000; one between 1,000 and 2,000; and 4 between 2,000 and 3,000. The one town containing more than 5,000 inhabitants was Kanauj, with its population of 17,093. The total population numbered, as already mentioned, 117,141 souls (53,278

¹ Abbreviated from a table at p. 11 of the settlement report. But such returns can seldom claim even approximate accuracy.

females), giving 558 to the square mile. Classified according to religion, there were 100,617 Hindús, of whom 45,431 were females; 16,523 Musalmáns (7,827 females), and one Christian. Distributing the Hindu population amongst the four great classes, the census shows 42,891 Brahmans (6,027 females), 6,048 Rájputs (2,442 females), and 3,619 Baniyas (1,636 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 78,059 souls (35,346 females). The principal Brahman sub-divisions are the Kanaujia (11,923), Sānádhi, Dabi,¹ and Ojha. The Rájputs belong to the Baghel (1,489), Gaur (606), Ráthor (34), Sengarh (210), Chauhan (463), Bais (521), Tomar (88), Bhadauria (132), Chandel (182), Katehriya (45), Gaharwár (323), Ponwár (104), Kachhwáha (110), Sombansi (124), Ujjayini, Solankhi, Raghubansi, Raikwár, and Gahlot clans; the Baniyas to the Ajudhyabási (127), Agarwál, Saráogi, Audhia, Dhúsar, Umar, and Ghosi sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Kayath (1,591), Chamár (14,883), Hajjám (2,190), Káchhi (6,109), Bharbhunja (1,211), Teli (2,055), Dhuna (1,998), Kahár (2,986), Ahír (8,007), Gadariya (4,804), Kisán (5,853), Dhobi (1,561), Barhai (1,554), Lohár (1,508), Máli (1,186), Kumhár (1,100), Kori (3,932), and Kurmi (7,131). The following have less than one thousand members each:—Kakál, Joshi, Sonár, Tamboli, Bári, Bhát, Khákrob, Chak, Nat, Baheliya, Nuniya, Bairyá, Rádha, Halwái, Gosáin, Khatri, Sádhi, Malláh, Jogi, and Arakh. The Musalmáns are distributed amongst Shaikhs (9,480), Sayyids (1,155), Patháns (3,131), and Mughals (138), or remain unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 469 belong to the professional class of officials, priests, doctors, and the like; 3,210 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 1,240 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 24,552 to the agricultural class; 6,840 to the industrial or artisan. A sixth or indefinite class includes 4,680 persons returned as laborers and 532 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,157 as landholders; 64,804 as cultivators; and 50,180 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 2,821 males as able to read and write out of a total male population numbering 63,863 souls.

¹ This is probably intended for Dúbe, a title borne by one of the Kanaujia clans.

In making proposals for the current assessment of land-revenue, Mr. O. A. Elliott compares somewhat as follows the past and present areas of the tahsil : —

Period of measurement.	Unassessable (chiefly barren land).	Assessable.		Total.
		Culturable.	Cultivated.	
	Aeres.	Aeres.	Aeres.	Aeres.
Professional revenue survey (1838-39)	22, 55	26,419	70,734	1,19,308
Unskilled settlement survey (1863-64)	13,270	12,198	92,563	1,18,031
Difference ...	- 8,885	- 14,221	+ 21,329	- 1,277

The figures of the later or settlement survey profess to be approximate only ; but that they are sufficiently accurate for our present purpose is shown by the fact that their total area falls but 1,374 acres below that of the latest official statement. The most striking point of the table just given is the great increase of cultivation. Of the later cultivated area, 47,862 acres are returned as watered.

The general principles on which Mr. Elliott framed the assessment now in force have been elsewhere¹ described once for all. Suffice it to say that he divided the tahsil into four circles of assessment, viz., (1) the Dundwari, (2) the villages on the bank of the Isan, (3) the remainder of the uplands, and (4) the kachoha or lowlands. These all, however, resolved themselves into two great divisions, a lowland and an upland. And the rent-rates which Mr. Elliott assumed for the different soils of these divisions were as follows :—

UPLANDS.				LOWLANDS.			
Class of soil.		Rent per		Class of soil.		Rent per	
		Bigha.	Acre.			Bigha.	Acre.
		Rs. a. p.	Rs. a. p.			Rs. a. p.	Rs. a. p.
Gauhdari ...		6 0 0	10 8 0	Watered ...		3 0 0	5 4 0
Irrigated, 1st class ...		4 8 0	7 13 0				
" 2nd " ...		3 0 0	5 4 0	Irrigable ...		2 0 0	3 8 0
Dry, 1st class ...		2 0 0	3 8 0				
" 2nd " ...		1 0 0	1 12 0	Dry ...		1 0 0	1 12 0

The rent-rate has been shown per *pakka bigha* as well as per acre, because the former standard is the only one understood by the people. It was, moreover,

the only one employed by Mr. Elliott in his rent-rate tables for other parganas. It amounts to $\frac{4}{10}$ ths of an acre.

Applied to the assessable area, the assumed rates gave the whole tahsil a gross rental of Rs. 4,00,869; and deduced from that sum at 50 per cent., the demand would have reached Rs. 2,00,434. But in the actual process of assessment village by village, it was unexpectedly found that the rates could be raised rather than reduced. The result was a revenue of Rs. 2,06,080, which has since, however, been lowered by Rs. 3,212. As at first imposed, it showed an increase of 3·7 per cent. on the expiring revenue (Rs. 1,98,629). Its incidence per acre was Re. 1-10-10 on the total, Re. 1-15-5 on the assessable, and Rs. 2-6 7 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Rs. 2-5-2 per acre. Though not yet formally sanctioned by Government, the new revenue has been in force since the autumn of 1869.

The cesses levied in addition to the land-revenue for police, roads, other district establishments, and village-accountants' fees, here reached Rs. 30,468. They were assessed as usual on untaxed as well as taxed lands, at a rate on the demand of 5 per cent. for accountants' fees and 10 per cent. for the other expenses.

The landlords who pay the revenue belong chiefly to small unconnected tribes. But the Baghel Rājputs, the Brāhmans, and the Kāyaths may be mentioned as the principal proprietors. The possessions of the Baghels are swollen by a domain of 28 villages, belonging to a single owner, the Rāja of Tirwa. No analysis of tenures is given by the rent-rate or settlement reports; but we are told that the proportion of minutely subdivided *pattidāri* estates is not specially large, and the *zamindāri* properties may therefore be held to prevail as elsewhere. Of the cultivated area, 11 per cent. is tilled by the proprietors themselves, with an average home-farm of 7·39 acres each. To what extent and at what price land changed hands during the term (1839-69) of the last settlement may be shown thus :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	
Mortgage ...	14,647	23,519	1,50,746	10 4 8	6·4
Private sale	18,276	34,113	1,50,366	8 3 0	4·4
Public auction ...	18,039	27,783	1,08,795	6 0 6	3·9

The number of alienations was therefore very high, while the price of land was very low. Almost 156 entire villages passed to new owners. The explanation can only be found in the unusual severity during its earlier years of the last assessment. But it must also be mentioned that, whether from improvidence or other causes, the proprietary body is very poor. During the term of the expired settlement, the only work of public utility built in the tahsíl by a landholder was a single masonry well. But the widow who so recklessly built it near a favourite temple became bankrupt directly afterwards.¹

No less poverty seems to exist amongst the tenantry. Amongst the latter community Chamárs, Ahírs, Káchbis, and Kisáns predominate. Of the cultivation 73 per cent. is held by tenants with rights of occupancy and 16 by tenants-at-will. During the currency of the last settlement, the numbers and holdings of the former class increased as usual; and as usual the resident occupancy tenant has a larger average holding (4 85 acres) than any other form of cultivator. The rental paid by tenants to landlords was at settlement returned as Rs. 3,54,635. But this sum, which includes the imaginary rent of lands tilled by the proprietors themselves, must not be confused with the higher rental *assumed* for purposes of assessment. The average rent per acre seems to have fallen from Rs. 4-8-4 at the last settlement to Rs. 4-1-2 at this; but during the past few years there has been a strong recuperative tendency. Mr. Elliott remarks that, the occupancy tenants pay higher rents than the tenants-at-will. The average rent-rate of the former is doubtless higher. But it is so because the former hold more of the best soils, and have on those soils a larger proportion of their holdings.²

Enough remains of the early history of its capital to show us that tahsíl Kanauj must have been colonized by Aryans more than twelve centuries before the end of the twelfth century. Yet it is with the end of the twelfth century that the traditions of Aryan colonizations begin. The hero who rooted out the aboriginal Bhyárs is said to have been King Jaichand Ráthor; while the first reputed Hindu settlers were those Rájputs who aided him with their swords, those Bráhmans who helped him with prayers.

One hundred and twenty-two villages fell as booty to the Rájputs; and chief amongst these warriors were the Baghels or tiger whelps of Baghelkhand. These were divided into two clans, the Mahtána and the Rohtána. Their leader Bháun Partáb and his son

¹Mr. Elliott's rent-rate report.
ment report.

²Mr. C. H. Crosthwaite's review of Mr. Evans' settle-

Sangrám settled in Anogi and acquired 31 mauzas. Of these all, including Anogi, are still held by their descendants; but we have already seen that a single descendant, the Rája of Tirwa, has absorbed the lion's share. Next in

Raikawárs.

importance were the Raikawárs, led from Jambu by their chief Jamni Singh. Founding Kusumkhor, he named it after his wife Kusum; and his descendants spread over 21 villages, of which only shares in five are left to them. The Chamargauras and Chandels

Chamargauras and Chandels.

both overlapped from Cawnpore at some time after the reign of Jaichand. The former, led by one Raipál Singh of the Nár family, acquired 18 villages, whereof all have been lost by his descendants. Lost likewise have been the two villages which the latter obtained under Baryár Singh, of the Shiurájpur stock. According, however, to Cawnpore pedigrees, the founder of the Chandel colony in Kananj was named, not Baryár, but Sabhájit.

The Ujenas or Ujjayinis are another instance of the disappearance of the Ujenas, Pomars, and original Rájput settlers. Their ancestor, Udit Singh, Gahrwárs. migrated from Ujjain,¹ and his descendants won 16 villages. They now hold but small shares of two, Chauri and Bansaraman. To the same small figure have been reduced the possessions of the Pomars, once lords of 15 mauzas. Their ancestor, Jagat Deo of the Bashisht gotra, came over from Dháránagar some 14 generations or 450 years ago. The Gahrwárs of the Kásyap and Bháradwáj gotras once held six villages; but except a share held in one village by the former clan, all their lands have passed to other owners. The reputed founder of this Kásyap colony was one Akhaichand, who migrated some seven centuries ago from a place called Bijaipur Maro, probably in Mirzápur.

The remaining Rájput settlements have always been small. Coming from Other Rájput settle- Malosi, the Gahlot Rái Naráyan conquered one village ments. (Marariya), where his remote offspring still flourish. The Raghubansis of the Kausil gotra yet retain a share in one of the two villages obtained ten generations ago by their ancestor Amrit Rám of Oudh. From Oudh, too, came as usual the progenitor of the Baises, Gogman. Migrating from Daundia Khera, he took possession of Gograpur, which his descendants in the seventeenth generation still hold. Here, as elsewhere, the Bais custom of retaining minstrels (Bhát) to chant their history renders their pedigrees exoeptionally complete if not trustworthy.

¹ This was not necessarily the place so named in Málwa. Káshipur and other places in these provinces have been called Ujjain.

The Brahmins retain in part or whole 10 of the 16 villages which they received from the great and bounteous Jaichand. They belong, however, to different clans, whereof none is very numerous. Another village was bestowed by Jaichand on the *quasi*-Bráhmaṇ Bháts; and two more on the Lodhas, who, though now husbandmen, were at that time probably hunters.

Of the settlements which took place after the Muslims had extinguished Jaichand's power, the most ancient seems to have been that of the Sribástab Káyaths. They assert that their ancestor, Ganesh Ráo five hundred years ago obtained 11 villages from the emperor of Dehli. His fifth descendant, Kírat Singh, was appointed by Akbar (1556-1603) *Kánúngo* or registrar of the pargana. These Sribástabs were of the Kásyap gotra. But in later times one Basant Rái of the Bharaddwáj clan received an imperial grant of other 12 villages. And his third descendant, too, was appointed a *kánúngo* by Alamgír (1658-1707). Five villages are still held by the Kásyap Sribástabs. The only other noteworthy colonies were those of the Bukhári Sayyids and Sadíki Shaikhs. The former obtained 11 villages, the latter 16; but all have passed to other owners.

In the *Institutes of Akbar* (1596) Kanauj-ba-Haveli is the head-quarters parganah of the district and government so called. The suffix to its name shows it to have been the tract surrounding a fortress; and we are indeed told that there was then a brick stronghold at its capital. Its state rental was 61,768 rupees (24,70,743 *dáms*). The best remembered rulers of the parganah and government in later times were Náwáb Dalel or Diláwar Khán, appointed governor (*Názim*) by Sháhjahán (1628-58); Rájá Nával Rái Káyath, appointed by Safdar Jang (1750); and Miyán Almás Ali, appointed by Asaf-ud-daula (1775-97). Himself the founder of Sháhabad in Hardoi, Dalel Khán was the brother of that Náwáb Bahádur Khán who founded Sháhjahánpur. Sháhabad is said to have been peopled by emigrants from this parganah; and in Kanauj city the builder of Sháhjahánpur erected several buildings. Naval Rái was a Saksena Káyath from the adjoining district of Etáwah; and the crowning event of his life, his struggle with Nawáb Ahmad Bangash, has been described elsewhere.¹ Almás Ali was the founder of Miyáanganj, where he built a fort and cantonments. To him the Bishangarh and Tirwa families owe their present position and possessions.

From what has been just said of its governors, it will be seen that tahsíl Kanauj has during the past two centuries been subject to more than the usual

¹ *Supra* pp. 161-63.

succession of dynasties. From the hands of the Dehli emperors it passed into those of Nawáb Muhammad Bangash (1713-43); on the death of his son Káim it was seized by the Nawáb of Oudh. In 1750 it was reconquered by his son Ahmad. From Ahmad it passed to the Marhattas, and from the Marhattas (1774-75) again to the Nawábs of Oudh. By Oudh it was in 1801 ceded to the East India Company, now represented by the Empress of India. At first included in the Cawnpore district, it became in 1837 a part of this. The demands assessed on the tahsíl at succeeding British settlements of land-revenue have been, at the first, Rs. 2,02,290; at the second, Rs. 2,01,250; at the third, Rs. 2,23,743; at the fourth, Rs. 2,45,656; at the fifth, Rs. 2,15,960; and at the revision of the fifth, Rs. 2,02,209. The demand of the next or current assessment has been above examined. The yearly revenue has not shown a permanent increase of a thousand rupees since cession.

KHAIRNAGAR, a village of pargana Tirwa Thatia, lies on the right bank of the Ganges Canal, about 40 miles south-south-east of Fatehgarh. Two unmetalled third-class roads, one passing southwards from Tirwa, the other south-westwards from Thatia, cross just outside it, the same canal bridge furnishing a means of transit to both. The population of the main site is 897; but by including that of fifteen outlying hamlets, the census (1872) raises the figure to 2,748.

In the main street, which has a fair number of shops, markets are held on Wednesdays and Sundays. At these meetings there is some trade in grain and cloth. But Khairnagar is not a rich village, and the house-tax formerly levied under Act XX. of 1856 has been abolished. The place still rejoices in a brick castle, and elementary (*halkabandi*) school.

Once held by Gahlot Rájputs, Khairnagar was bought by the Kachhwáha Rotan Singh, who came thither from over the Jumna.

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At this time the village would seem to have been long deserted; for on the old eminence (*khera*) which formed its site Rotan built the existing castle. From this stronghold he extended his power over six surrounding villages; and during their brief rule (1769-75) the Marhattas assessed the domain as a separate barony (*ta'alluka*) at a revenue of Rs. 3,255. But almost the whole of Rotan's acquisitions, were sold for arrears of revenue in 1841-42, and, except in Khairagarh itself, his descendants are landless.

KHÁKHATMAU, a parganah of the Aligarh tahsíl, is bounded on the south-east and north-east by tahsíls Bilgrám and Sháh-abad of Hardoi; on the north-west by pargana Amritpur of its own tahsíl; on the south-west by the Ganges, which severs it from the

Boundaries, area, &c.

headquarters tahsíl; and on the south by parganah Paramnagar of its own tahsíl. Its form is pentagonal, but its south-eastern and north-western sides are almost twice as long as any others. Its total area, by the latest official statement (1878), was 33 square miles and 37 acres; its total population by the census (1872) 17,374 souls. But of both area and population details will be given hereafter. The total number of villages is 47, and of estates 55, the average size of the former being 450 acres.

The physical and agricultural properties of Khákhhatmau are those described in the article on its enclosing tahsíl, Aligarh. Physical and agricultural features. Through its north-eastern extremity the Rám-ganga flows on into Hardoi. The parganah is watered not only by some of the channels already named as connecting that river with the Ganges, but by a loop of the Rám-ganga called the Bakhta nála. Issuing from the main stream in Khákhhatmau, this passes southwards into Oudh.

The 1st class or metalled Rohilkhand Trunk Road crosses the western corner of the parganah; but Khákhhatmau is provided with a network of 3rd class unmetalled ways. Communications and trade. One, that from Aligarh to Paramnagar, spans it from north to south. Another, travelling north-eastwards from Ghatiaghát to Sháhabad in Oudh, crosses the first at Dahlia, and the Rám-ganga at Karhauli-ghát. A third quits the first at Bahádupur, and on its way westwards into Amritpur crosses the second. There are besides three 4th class roads or cart-tracks, two passing eastwards from Ghatiya-ghát and Dahlia, and the third northwards from the former place. All leave the pargana. The principal villages, all on roads, and some boasting markets, are Dahlia, Bahádupur, Kaliyánpur, and Jethauli. The manufactures are those of saltpetre, coarse sugar, coarser cloth, and vessels of the baser metals. But the two latter are also imported in exchange for the one great staple of Khákhhatmau, its agricultural raw produce.

The parganah is not in fact a rich one. Here, as elsewhere in the Aligarh tahsíl, the houses are much poorer than one often sees in the uplands west of the Ganges. The lower classes, if not the whole population, are worse clothed and perhaps worse fed. But if poor, they have at least the proverbial redeeming virtue of being honest. In nine villages out of ten Mr. Elliott found them singularly truthful and straightforward—more like the Oudh men than those of the Dúáb.

According to the census (1872) the parganah contained 65 inhabited villages, of which 29 had less than 200 inhabitants; 26 between 200 and 500; and 10 between 500 and 1,000. The total population numbered, as already

mentioned, 17,374 souls (7,593 females), giving 526 to the square mile. Classified according to religion, there were 16,940 Hindús, of whom 7,893 were females; and 434 Musalmáns (200 females). Distributing the Hindu population amongst the four great classes, the census shows 2,085 Bráhmans (963 females); 3,662 Rájputs (1,394 females); and 2 Baniyas;¹ whilst the great mass of the population is comprised in "the other castes" of the census returns, which show a total of 11,191 souls (5,036 females). The principal Bráhman sub-division is the Kanaujiya (2,013.) The Rájputs belong to the Sombansi (3,202), Ráthor (89), Gaur (7), Chauhán (60), Bais (15), Bhadauriya (36), Katehria (20), Gaharwár (34), Panwár (120), Chandel (1), and Solankhi clans. Those of the other castes which number more than one thousand souls each are the Chamár (3,200), Káchhi (2,222), Kahár (1,361), and Kisán (1,747). The following have less than one thousand members each:—Káyath, Hajjám, Bharbhunja, Teli, Dhuna, Ahír, Gadariya, Kalál, Dhobi, Barhai, Lohár, Sonár, Máli, Khákrob, Kumhár, Kori, and Nuniya or Nonera. The Musalmáns are distributed amongst Shaikhs (209) and Patháns (57).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age), 26 are employed in professional avocations, such as Government servants, priests, doctors, and the like; 341 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c.; 275 in commerce, in buying, selling, keeping, or lending money or goods, or the conveyance of men, animals, or goods; 4,332 in agricultural operations; 382 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetable, mineral, and animal. There were 827 persons returned as labourers and 99 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,279 as landholders, 9,715 as cultivators, and 5,380 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 148 males as able to read and write out of a total male population numbering 91,781 souls.

Of the estates in the parganah none is revenue-free. In discussing the current assesment of land-revenue Mr. Elliott thus classifies the past and present areas of Khákh-

Land-revenue.

mau:—

¹ The returns for this class, as well as for Musalmáns, are defective.

Area classed as	At the assessment of 1837.	At therevision of assessment, 1844.	At measurement for the current settlement, 1864.
	Acres.	Acres.	Acres.
UNASSESSABLE ... (Barren, roads, &c.)	3,219	2,327	4,064
ASSESSABLE ... {	Old fallow ...	1,352	1,984
	New fallow ...	480	371
	Cultivated ...	12,440	11,179
Total assessable ...	14,272	13,534	17,087
GRAND TOTAL ...	17,491	15,861	21,151

The total area last shown is within 6 acres of that by the new official statement. The increase of over 8 square miles which has taken place since 1844 is probably due to Gangetic alluvion. Several tracts which were then in the bed of the river have, partly by deposit of silt, partly by deeper erosion of the channel itself, become raised above the usual water-level. Mr. Elliott observes that the increase of barren and fallow land is a "mere matter of opinion and estimate." The only land really barren is the sandy beds of rivers. But these rivers, as already shown,¹ change their beds from time to time. Of the total area, 33 per cent. is returned as watered.

The current settlement was effected by Mr. Elliott himself, whose general method of assessment has been described once for all.² Enough here to mention that he divided the parganah into six *chaks* or circles, namely—(1) the Rám-ganga, (2) the Ná-sa, and (3) the Ganges, lands situate along the banks of those three streams respectively; (4) the Gandhi or middle *bhúr*, lands around Gandhi village, east of the Rám-ganga. In this last division, which corresponds with the Serha and Gandhi circles of Amritpur, the *bhúr* or sandy mould differs totally from that usually found in the watershed of the Ganges and Jumna. "It is a soil well capable of improvement and grateful for manure. If taken in time it is easily worked up, but if it once gets dry it is as hard as rock, and no plough can break it."

¹ *Supra* pp. 20-21.

² Pp. 101-102.

The soils of each circle and village, again, were divided into corresponding classes (*hár*), more or less minutely sub-divided, and the rent-rate assumed for each class may be shown as follows:—

Circle (<i>chak</i>).	Class (<i>hár</i>)	Assumed rate of rent per pakka bigha.	Circle.	Class.	Assumed rate per pakka bigha.
1. Rám Ganga (4,266 pakka bighas).	<i>Gauhán</i> (2 classes).	From Rs. 6 (1st class) to Rs. 3 (2nd class).	3. Ganges (7,846 pakka bighas).	<i>Gauhán</i> (3 classes).	From Rs. 4-8 (1st class) to Rs. 3 (3rd class).
	Loam (2 classes)	From Rs. 2-10 (1st class) to Rs. 2-4 (2nd class).		Loam (3 classes).	From Rs. 4-8 (1st class) to Rs. 2-4 (3rd class).
	<i>Tardí</i> (2 classes)	From Rs. 3 (1st class) to Re. 1-14 (2nd class).		<i>Tardí</i> (3 classes).	From Rs. 3-6 (1st class) to Re. 1-8 (3rd class).
	<i>Katri</i> (3 classes)	From Re. 1-14 (1st class) to Re. 0-15 (3rd class).		<i>Katri</i> (3 classes).	From Re. 1-8 (1st class) to Re. 0-12 (3rd class).
	Sand (2 classes)	From Re. 1-14 (1st class) to Re. 1-2 (2nd class).	4. Middle bhúr of Gandhi (11,688 pakka bighas).	<i>Gauhán</i> (2 classes).	From Rs. 2-4 (1st class) to Re. 1-14 (2nd class).
2. Nása (2,532 pakka bighas)	<i>Gauhán</i> (2 classes)	From Rs. 3 (1st class) to Rs. 2-4 (2nd class).		Sand (3 classes).	From Re. 1-14 (1st class) to Re. 1-2 (3rd class).
	Loam (3 classes)	From Rs. 3 (1st class) to Re. 1-14 (3rd class).			

The meaning of the terms *gauhán*, *tardí* and *katri* has been explained in the article on tahsíl Aligarh. A *pakka bigha* has already been defined as about four-sevenths of an acre. For any minuter details which may be required, the rent-rate report itself¹ can be consulted. Suffice it to say, the *assumed* rate never differed in any startling degree from that ascertained to be *actually* paid.

Sanctioned by the Board of Revenue and applied to the assessable area, the assumed rates gave the parganah a gross rental of Rs. 48,537. Deduced from that sum at 50 per cent., the demand would have reached Rs. 24,268. But it was actually fixed at Rs. 24,760, and later arrangements have reduced its amount to Rs. 24,072. As at first imposed it showed an increase of 5.9 per cent. on the expiring revenue (Rs. 23,389). Its incidence per acre was Re. 1-2-9 on the total, Re. 1-7-0 on the assessable, and Re. 1-10-5 on the

¹ Printed at p. 144 of the *Settlement Report*, 1875.

cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-8-10 per acre. Though not yet formally sanctioned by Government, the new revenue has been in provisional force since the autumn of 1871. The

Cesses. cesses for police, roads, village-accountant's fees, and other local needs, here reached Rs. 3,714, or 15 per cent. on the demand.

The landlords who pay the revenue are chiefly Sombansi, Pramár, and Báis Rájputs, the clan first named prevailing. Both Sombansis and Pramárs, and specially the latter, hold large tracts in Hardoi. Though most have houses in this parganah, few really live here. "This habit," writes Mr. Elliott, "makes them very hard to get hold of; and whenever they are urgently wanted by our revenue officials, they are sure to be deeply interested in something or other that is going on in Hardoi." Of proprietary tenures, the settlement and rent-rate reports give no classification; but *pattidári* and *bhayáchára* holdings seem unusually numerous. The host of small shares, held in different villages by members of the same clan, sometimes prevents a landlord from really knowing what his own possessions are. Of the total cultivated area 21 per cent. is tilled by landlords themselves. To what extent land changed hands during the term (1837-71) of the last settlement, and at what price, may be seen from the following table:—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	
Mortgage ...	4,102	4,232	16,703	4 8 2	3·8
Private sale ...	4,647	5,013	43,857	9 7 0	8·7
Public auction ...	2,100	2,912	13,190	6 4 6	4·5

Amongst the tenantry Káchhis and Chamárs seem to predominate. Of the total cultivated area, 57 per cent. is held by and tenant. tenants with rights of occupancy and 22 per cent. by tenants-at-will. The actual rental paid by tenants to landlords was at settlement returned as Rs. 30,745, but this sum must not be confused with the rental *assumed* for purposes of assessment. During the term of the last settlement rents rose by 24 per cent.

Tradition points to the Bhyárs as the aboriginal masters of Khákhatmau. Some thirteen generations, or from 350 to 400 years ago, they were expelled, it says, by the ancestors of

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the existing Sombansi Rájputs. The chief of the new colony was Randhír Singh, who came from Santanpur village in Oudh. His descendants gradually spread over the whole of this parganah, and out of this parganah into the adjoining parts of Amritpur and Paramnagar. Of the fifty-one estates which they once held, they have lost but three, and even in these they still are found as tenants.

It must have been less than a century after the appearance of the Sombansis that Akbar's Institutes were published. According to this Indian Domesday-book, Khákhatmau was a parganah of the Páli district and Khairabad Government of the Oudh province. But no village named Khákhatmau can now be discovered in either Farukhabad or Hardoi; and Gladwin's spelling, *Gangkatmau*, points to the conclusion that even in Akbar's reign the eponymous township had already been effaced by the Ganges. The State rental of the parganah was at that time 5,891 rupees (2,35,656 *dáms*). On the decline of the Dehli Empire Khákhatmau became, under the title of Khákhatmau-Dahlia, a part of the Farukhabad nawábi. By the Farukhabad Nawábs it was ceded in 1802 to the East India Company. But the Sombansis were troublesome subjects, and it was at times found impossible to collect their revenue without the display of military force. Some account of their recusancy will be found in the fiscal history of the district.¹ At the first four British settlements of land-revenue they refused terms, and the whole parganah was farmed to a member of the Indargarh family.

In 1818 it was attempted to mend matters by transferring Khákhatmau to Sháhjahánpur, but the experiment failed, and in 1829 the parganah was re-attached to this district. At the beginning of the last settlement (1837) the Khákhatmau landholders still bore an evil reputation. "They are," wrote Mr. Robinson, "a bold uncivilized race of men and bad agriculturists, preferring very much the chase or fighting to labor. Much of their profit results from the protection they give to, and the tribute they exact from, offenders living among them, particularly the refugees of Oudh, who at times flock in great numbers when the *Ámil*² makes his rounds of collection." But the annexation of Oudh, the diminution of game, and a stern police have changed all this. The trans-Gangetic proprietors still, perhaps, nurse in secret as turbulent a spirit as they displayed in the great rebellion. They are still sad defaulters in the matter of revenue, but under a strong Government they are comparatively peaceful members of society. The demands assessed on

¹ *Supra* pp. 91-95.

² The *Ámils*, whose place in the official hierarchy lay between that of the *chakladár* and that of the *kánungo*, had charge of a division about the size of a *tahsil*.

Khákhhatmau at succeeding British settlements of land-revenue have been as follow:—at the first, Rs. 28,954; at the second, Rs. 21,482; at the third Rs. 22,096; at the fourth, Rs. 23,002; at the fifth, Rs. 24,383; and at the revision of the fifth, Rs. 22,632. The revenue of the next or current assessment has been above examined.

KHUDAGANJ, a village of parganah Bhojpur, lies near the left bank of the Káli Nadi, 14 miles south-by-east of Fatehgarh. Through it runs the metalled Gursaháiganj road. Its population in 1872 was, 1,595; and it can boast of a fourth-class police-station and a hostel (*sarái*) for native travellers.

The gateways at either end of the latter building were in 1855-56 removed, as they rendered the roadway too narrow for the traffic. That traffic is indeed brisk; for the Gursaháiganj road connects Cawnpore with Farukhabad, and through Farukhabad with Rohilkhand. Khudáganj itself has a fair trade in cloth and grain.

But it is historically that Khudáganj is most important. Near it the passage of the Káli Nadi has been disputed in two remarkable battles. The first took place in 1750, when Nawáb Ahmad defeated Rája Nawal Rái and recovered his lost heritage;¹ the second in 1858, when Sir Colin Campbell routed the rebels on his march to Fatehgarh.² The Káli Nadi was crossed in 1858, and is still crossed, by Hakím Máhdi Ali's iron suspension-bridge.³ Khudáganj was itself founded by the ennobled slave Yákút Khán, of whom something will be said in the Yákútganj article. Here, on the lands of Sanauli village, he built a street, a mosque, and the hostel. An inscription on one of the last's now demolished portals showed that the date of the foundation was 1739-40.

MAKRANDNAGAR, a suburb of Kanauj, stands on the crossing of the Grand Trunk and unmetalled Tirwa-Kanauj roads, 31 miles south-east of Fatehgarh. It had in 1872 a population of 623 inhabitants.

The village consists almost entirely of the houses and shops lining either side of the Grand Trunk Road. It has no special Buildings and house-tax. market-days, and is indeed little more than a temporary halting-place for traffic and travellers. Its chief claim to notice is the house-tax levied under Act XX. of 1856. In 1878-79 this tax, with a balance of Rs. 2 from the previous year, gave a total income of Rs. 278. The expenditure, which was principally on police and conservancy, amounted to Rs. 155. The village in the same year contained 167 houses, of which 115 were assessed with the tax, the incidence being Rs. 2-6-4 per house assessed and Re. 0-7-1

¹Supra, pp. 162-63.

²P. 207.

³P. 16.

per head of population. The rate per inhabitant was higher than in any other town of the district.

Makrandnagar has an elementary (*halkabandī*) school. Once perhaps an integral part of Kanauj city, it still shows a few traces of antiquity. The now almost dry Súrāj-kund or Sun-pond to the south-east of the village is an ancient place of worship and the scene of a fair in August and September (Bhádón). Close beside it is a temple of Shiva which is said to have replaced an older shrine. To the south-west of the village are three mounds covered with broken bricks and pottery, and under a tree on the south mound, which is sacred to Maorári Devi, might some years ago have been seen a good deal of fragmentary sculpture.

Founded on the lands of Muhsanpur-Márahri, Gadanpur-Baddu, Kutlupur, and Yúsufpur-Bhagwán, the modern village was

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named, after its founder, Makrand Rai Khatri or Káyath, governor of Kanauj in the reign of Alamgír (1658-1707). He will be remembered also as the excavator of the Khanta Nála which connects the Ganges and Káli Nadi.¹

MYRAN SARÁI, Míran-kí-Sarái, or Sarái Míran, the head-quarters of the Kanauj tahsíl and munsifi, stands on the Grand Trunk Road, 32 miles south-east of Fatehgarh. Like the place last described, it is a suburb of Kanauj city, from which it is two miles distant. Like Makrandnagar, too, it is connected with that city by an unmetalled line which crosses the Grand Trunk Road within its limits. Its population amounted in 1872 to 2,021 souls.

The building containing the tahsílí and first-class police-station stands beside the great road. The tahsílí school and the

Buildings.

dispensary will be found hard by. The other public institutions are the munsif's court, the imperial post-office, and the fine old masonry hostel or sarái which gives the place its name. North-west of the village, beside the Grand Trunk Road, lies an encamping-ground for troops; and a station on the light railroad which will travel along that highway is already in course of construction.

The Chaukidári Act (XX. of 1856) is in force. During 1878-79 the house-

House-tax.

tax thereby imposed, with a trifling balance from the previous year, gave a total income of Rs. 341. The expenditure, which was chiefly on public works (Rs. 90), police, and conservancy, amounted to Rs. 258. In the same year the village contained 380 houses, and of these 144 were assessed with the tax; the incidence whereof

was Rs. 2-5-9 per house assessed and Re. 0-2-8 per head of population. Míran Sarái is remarkable for no special trade or manufacture. It has no fixed market days. It owes its present importance merely to its position on a great line of traffic, and to the consequent possession of several Government offices.

Míran Sarái, or the Sayyids' hostelry, was founded in 1683 by Sayyid

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Muhammad Kanauji, already mentioned as buried at

Kanauj. His son is buried here beside the hostelry

itself. The tomb stands in an enclosed garden.

MIYÁNGANJ, a market village of tahsíl Kanauj, stands midway between the Ganges and the Grand Trunk Road, beside the unmetalled line from Mahdighát on the former to Jaganowatál on the latter. It is also the terminus of another unmetalled highway from Thatia. Its distance south-east of Fatehgarh is 40 miles, and its population in 1872 was 2,092 souls.

Now an agricultural settlement of no great importance, Miyánganj has a

Buildings, trade, and
house-tax.

fourth-class police-station, district post-office, and ele-

mentary (*halkabandi*) school. The commodities sold

at the markets, held every Wednesday and Saturday,

are chiefly grain, vegetables, and cotton. As at the two places last described, the Chaukidári Act (XX. of 1856) is in force. During 1878-79 the house-tax thereby imposed, with a trifling balance from the previous year, gave a total income of Rs. 538. The expenditure, which was chiefly on public works (Rs. 140), police, and conservancy, amounted to Rs. 296. Of the 455 houses in the village, 202 were assessed with the tax, the incidence being Rs. 2-10-7 per house assessed and Re. 0-4-1 per head of population.

Miyánganj owes its foundation and name to Miyán or Khwája Almás Ali,

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who governed Kanauj under the rule of Oudh (1775-

1801). With a view probably of watching the Ganges

he established here a cantonment, and the presence of troops soon resulted in the growth of a *ganj* or market.

MUHAMMADABAD or Muhamdabad, the village which gives its name to the *parganah* so called, stands on the metalled Bewar branch of the Grand Trunk Road, 12 miles west-south-west of Fatehgarh. On it converge other highways of the unmetalled second and third classes. The population, 1,233 in 1865, had by 1872 risen to 1,518.

Muhammadabad has a first-class police-station, an imperial post-office, one

Buildings, trade, and
house-tax.

encamping-ground for troops, another for carts, and a

sarái or inn for natives. It is important as the first

halting-place on the road from Farukhabad to Agra,

and at night is always crowded with carts. It has little trade of its own, but markets are held every Sunday and Thursday. The Chauthdāri Act (XX. of 1856) is in force. During 1878-79 the house-tax thereby imposed, with a balance of Rs. 106 from the previous year, gave a total income of Rs. 377. The expenditure, which was mostly on public works (Rs. 80), police, and conservancy, amounted to Rs. 198. Of the 348 houses in the village, 72 were assessed with the tax; the incidence being Rs. 3-12-1 per house assessed, and Re. 0-2-10 per head of population. The rate per house was higher than in any other town of the district.

The name of Muhammadabad is derived from that of its founder Muhammad, first Nawāb of Farukhabad. Taking up land in

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the five villages of Rohila, Takipur, Kabirpur, Muhammadpur, and Kilmāpur, he in 1713 built thereon a castle and market-street. The former was erected on the old mound called Kal-kā-khera, which the Chandel Rājputs had of yore made the base of their operation against the aboriginal Bhyārs. But it had afterwards been granted by the Rāja of Khor to the Kharowa Kāyath kánungos of parganah Shamsabad. When Muhammad was a struggling cavalier of fortune, he had failed to persuade kánungo Har Prashād to deceitfully enter him as revenue-free holder of a village now in Etā. The refusal was remembered when the Nawāb rose to power. Seizing the Kāyath's land, he built thereon the castle; and in one of its bastions, still known as *Rāi sahib kā Burj*, kánungo Har Prashād Rāi was built up alive. This tower or bastion, which was selected as a station of the Great Trigonometrical Survey, is the only remaining part of Muhammad's stronghold. But the old abandoned building and the lake beneath it were, until the great rebellion, held by the Nawāb for the time being. Ten years later, in 1867, Muhammadabad became the head-quarters of a tahsíl. But this was removed in 1869, when a tahsildar was restored to Aligarh across the Ganges.

MUHAMMADABAD, a parganah of the head-quarters tahsíl, is bounded on the north-east by Pahāra, on the north-west and south-west by Shamsabad east, and on the south-east by Bhojpur, all parganahs of its own tahsíl. Its total area by the latest official statement (1878) was 51 square miles and 197 acres; its total population by the census (1872) was 23,542 souls. But of both area and population details will be given hereafter. The parganah contains 63 estates distributed over 49 villages; and the average area of the latter is 670 acres.

The physical and agricultural features of Muhammadabad have been

Physical and agricultural features.

described in the article on its enclosing tahsíl. The parganah lies wholly on the upland watershed of the

Bagár and Káli Nadi; and the former river indeed bounds large portions of its north-eastern frontier. For a considerable breadth within that frontier, through Pípargáon and into parganah Bhojpur, runs the sandy belt above the stream. But all the remaining soil is exceptionally fertile loam, interspersed with saline plains. From the lagoons of this loamy tract the Mathwán and Girwa watercourses pass south-eastwards into Bhojpur.

The metalled or first-class Bewar Branch of the Grand Trunk Road runs north-eastward through the whole length of the parganah. From Pattia it itself throws forth a metalled branch to Farukhabad, and at Muhammadabad it is crossed by a second-class unmetalled road passing north-westwards through the whole breadth. Through Muhammadabad, and through the northern and eastern corners of the parganah, run unmetalled third-class lines. The principal villages are Muhammadabad and Pípargáon;¹ but the principal market for the agricultural produce of the parganah is Farukhabad, over the frontier in Pahára. Besides its agricultural produce, whose general nature has been shown in the tahsil article, Muhammadabad has little or nothing wherewith to tempt commerce. Its manufactures are merely the necessaries of life, as that term is understood by a poor population spending most of their time out-of-doors. Rude agricultural implements, rough vessels of pottery or the baser metals, and coarse cloth—these almost exhaust the list.

According to the census of 1872, parganah Muhammadabad contained 93 inhabited villages, of which 60 had less than 200 inhabitants; 24 between 200 and 500; 6 between 500 and 1,000; 2 between 1,000 and 2,000; and one between 2,000 and 3,000. The total population numbered, as already mentioned, 23,542 souls (10,459 females), giving 462 to the square mile. Classified according to religion, there were 22,700 Hindús, of whom 10,079 were females; and 842 Musalmáns (380 females). Distributing the Hindu population amongst the four great classes, the census shows 1,409 Bráhmans (629 females), 4,212 Rájputs (1,703 females), and 115 Baniyas (44 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 16,964 souls (7,763 females). The principal Bráhman sub-division is the Kanaujia (1,330). The Rájputs belong to the Ráthor (1758), Gaur (227), Baghel (14),

¹ Though a considerable village, Pípargáon has no claims to notice in a separate article. Its population amounted in 1872 to 2,079 persons, excluding those who dwell in nine outlying hamlets. The *pápal* trees from which it probably derives its name are not exceptionally numerous. The Níkumbhs of the village boast that after the rout of the Marhattas in 1805, they plundered Holkár's camp of some golden images and other spoil.

Chauhán (42), Bais (67), Tomar (7), Sengarh (6), Bhadauria (17), Chandel (682), Gahawár (4), Kachhwáha (2), Nikumbh, Chamargaur, Gorkhariya, Ájúdhiabási, and Bhandel clans; the Baniyas to the Ájúdhiabási (89) sub-division. The other castes, which exceed in number one thousand souls each, are the Chamár (2,538), Káchhi (1,679), Ahír (3,069), Gadariya (1,520), and Kisán (2,068). The following have less than one thousand numbers each :— Káyath, Hajjám, Bharbhunja, Teli, Dhuna, Kahár, Kalál, Dhobi, Barhai, Lohár, Darzi, Joshi, Sonár, Máli, Khákrob, Kumhár, and Kori. Those Musalmáns whose class is specified are distributed amongst Shaikhs (458), Patháns (216), and Sayyids (15).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 57 belong to the professional class of officials, priests, doctors, and the like; 650 to the domestic class, which includes servants, barbers, sweepers, washermen, &c. ; 266 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 5,538 to the agricultural class; and 1,066 to the industrial or artisan. A sixth or indefinite class includes 755 persons returned as labourers and 79 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,598 as landholders, 12,416 as cultivators, and 8,528 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 230 males as able to read and write out of a total male population numbering 13,083 souls.

Of all the villages in the parganah but one is revenue-free. In making proposals for the current assessment of land-revenue, Mr. C. A. Elliott thus classifies the past and present areas of Muhammadabad :—

Area classed as				At the profes- sional revenue survey, 1835.	At the unskilled survey of 1845.	At the unskilled survey for the present assess- ment, 1865-68.
				Acres.	Acres.	Acres.
UNASSESSABLE (Barren, ponds, roads, revenue-free, &c.)				6,868	11,274	11,002
ASSESS- ABLE	{	Old fallow	...	9,740	2,518	1,774
		New do.	...	478	1,959	743
		Cultivated	...	15,049	16,107	19,329
Total assessable				25,267	20,584	21,846
GRAND TOTAL				32,135	32,405 ¹	32,848

¹ It is not clear how this total was obtained. The addition together of the unassessable and assessable areas yields 31,858 only.

The total last given is but 11 acres greater than that of the late official statement. Changes in the parganah boundary and transfers of villages to Shamsabad East render any exact comparison between past and present measurements difficult; but there is no doubt that both tillage and irrigation have increased greatly in the last half century. Of the cultivated area, 63 per cent. is returned as watered. Above¹ have been described the general principles which Mr. Elliott adopted in framing the current assessment; and repetition is superfluous. Suffice it to say that he grouped the soils of the different villages into corresponding classes (*har*) more or less minutely sub-divided, and that he assumed for each sub-division the rent-rate shown in the following table:—

Class and sub-division of soil.	Area in paka bighas.	Assumed.	
		Rent-rate per paka bigha.	Resultant rental.
			Rs.
Watered <i>gauhán</i> (2 classes) ...	1,875	{ From Rs. 6-0 (1st class) to Rs. 4-8 (2nd class)	{ 9,150
Unwatered do. do. ...	414	{ Rs. 3-0	{ 1,242
Watered loam (2 classes) ...	14,836	{ From Rs. 4-0 (1st class) to Rs. 2-8 (2nd class)	{ 43,006
Unwatered do. do. ...	6,259	{ Rs. 2-4 (1st class)	{ 11,857
Watered sand ² ...	834	{ Re. 1-8 (2nd class)	{ 1,876
Unwatered do. (3 classes) ...	7,781	{ Rs. 2-4	{ 10,563
Tarái (2nd class) ³ ...	410	{ From Rs. 2-0 (1st class) to Re. 0-12 (3rd class)	{ 820
Total ...	32,429	...	78,514

The meaning of the words *gauhán* and *tarái* has been explained in the tahsíl article. A *paka bigha* has been already defined as about $\frac{1}{4}$ ths of an acre.

The assumed rates were, as a rule, about 2 annas in the rupee higher than those actually paid. Deduced from the total of the last column at 56 per cent., the revenue would have reached Rs. 39,257. But in applying the rates village by village, it was often, as Mr. Elliott anticipated, found needful to reduce them. The demand actually fixed was Rs. 36,900, excluding Rs. 500 payable to grantees; but later augmentations have increased it by Rs. 68. As at first imposed it showed an increase of 10·7 per cent. on the expiring revenue (Rs. 33,770). Its incidence per acre was Re. 1-2-3 on the total, Re. 1-12-0 on the assessable, and Rs. 2-1- $\frac{1}{2}$ on the cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-13-11 per

¹ Pp. 100-101.
first class.

² By a slip of the pen the rent-rate report terms this dry.

³ No

acre. Though not yet sanctioned by Government, the new demand has been in provisional force since the autumn of 1871.

The cesses levied in addition to the revenue for police, roads, other local Cesses, objects and village accountants' fees, here reached Rs. 5,746. They were assessed, as usual, on untaxed as well as taxed lands, at a rate on the demand of 5 per cent. for accountants' fees, and 10 per cent. for the other expenses.

Amongst the landlords who pay the revenue, Rājputs predominate easily, owning no less than 42 out of the total 49 villages. Landlord and These Rājputs belong chiefly to the Nikumbh, Chandel, and Rāthor clans. The principal forms of tenure are *bhayāchāra* and other *patildari* properties. The number of *bhayāchāra* estates is most probably greater than in any other parganah of the district. Of the cultivated area 28 per cent. is tilled by the proprietors themselves, whose average individual farm (7·30 acres) is larger than in any other parganah of the district. To what extent land changed hands during the term of the last settlement, and at what price, may be seen from the following statement :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
Mortgage	3,023	3,453	26,532	8 12 2	7·7
Private sale	5,316	6,715	54,210	10 3 0	8·1
Public auction	1,922	2,353	13,182	6 15 10	5·7

Something under a third of the parganah, then, changed owners. The price of the land was comparatively low; but this cheapness may be ascribed to the number of estates cultivated by large proprietary bodies. A new man who bought a share in one of these ancient corporations would find the investment less pleasant than he could wish.

The tenantry are chiefly Rājputs, Ahīrs, Brāhmans, Kisāns, Chamārs, and Kāchhis. Of the total cultivation 48 per cent. is held by tenants with rights of occupancy and 24 by tenants-at-will. The largest average holding, next to that of the cultivating landlord, is that of the resident occupancy tenant (6 acres). In comparing the conditions of 25 villages at the openings of the past and current assessments, Mr. Elliott found that the tenantry had been affected by much the same charges as in Bhojpur:—"The enormous increase in occupancy rights the non-increase in the number of cultivators, although the area occupied by them has increased considerably; the higher rates paid by tenants with rights

compared with tenants-at-will; a very large increase in rent-rate, Re. 0-10-8 per acre, or 20 per cent." The rise in rent-rate is attributed to the great increase of irrigation; but Mr. Elliott thinks that this rise has not kept pace with the actual improvement of the land. The rental paid by tenants to proprietors, including the hypothetical rent of lands tilled by the proprietors themselves, is returned as Rs. 69,669; and it has been seen that the rental *assumed* for purposes of assessment did not amount to very much more.

The general history of Muhammadabad has been woven into that of the district; and we here confine ourselves to details of tribal or fiscal interest. The earliest and most important Rájput colony was that of the Nikumbhs. Tradition says that 700 years ago, or about the end of the 12th century, their ancestors Mán and Sahráj migrated hither from Narwal in Sárh-Salempur of Kanauj to extirpate the aboriginal Bhyárs; and so well did they accomplish their task that they were allowed to settle in 24 of the conquered villages. Sahráj and Mán settled respectively at Dahliya and Kureli, while Daraunda they bestowed on their Brahman family priest. Their descendants still hold 14 villages, of which the chief is Pipargáon, and their possessions once included almost the whole of the extinct Pipargáon parganah.

The next settlement was that of the Chandels, founded about the beginning of the 13th century in Muhammadabad proper. Their ancestor, Sabhájit,¹ is said to have come northwards from Shiirájpur of Cawnpore, with Parjan, the founder of Khor or Shamsabad. Enlisting the aid of one Sabhal Ahír, he ejected the Bhyárs from 27 villages, of which his descendants still hold 10. But those descendants can trace an unbroken pedigree only so far as one Baigu Singh, who flourished some eight generations ago. The head-quarters of the modern Chandels are at Kilmápur. The Ahír ally, who came from parganah Bhongáon of Mainpuri, was in return for his services allowed to settle in Rohilla of this parganah. Here his descendants, a numerous proprietary body, still flourish. Their *pancháyats*, or village councils, once enjoyed so wide a fame that disputes for many miles round were referred to them. "To this day," writes Mr. Evans, "the Ahírs have abstained from applying to the courts, and settle their own differences; but their influence with their neighbours has passed away."

¹ In this district his name is not known; and that name has been taken from the Cawnpore records of the clan. See *Gazetteer*, VI., 50, *et seq.*

When about the middle of the 15th century Shamsábad was finally lost to its Ráthor dynasty, Udaichand, the descendant of The Ráthors and Parjan, settled at Modhain this parganah. His descendants spread over 8 villages which they still retain. His grandfather, Karan, had already established in this parganah two existing families of Kanaujia Brahmans, the Dikshits of Hamírpur and the Dúbes of Barárikh. But these are not the only landholders who trace their possessions to the munificence of the Khor Ráthors. The Kharowa Káyaths, who now hold the single village of Muhammadpur, aver that they once received from that dynasty 26 others. According to one account they entered the service of the Bhyárs, treacherously murdered their masters, and seized these villages;¹ according to their own story, the villages were won in honest fight. But what these villages were none can say.

The Gaurs are a 16th century importation, who, like the Ráthors, encroached upon the possessions of older Rájput colonies. Their one village (Tera) in this parganah was one of the 84 obtained by the first colonist, Sárhe. But of this hero something has been already said in the article on parganah Bhojpur.

Until the rule of the first Bangash Nawáb (1713-43) the whole of this parganah formed a part of Shamsabad. But from the latter tract Muhammad severed Pipargáon as a fief for his favourite wife. To him Muhammadabad owes its name; but its existence as a separate parganah dates only from its cession to the British (1802). At the recent settlement of land revenue Pipargáon and Muhammadabad were merged into one parganah, bearing the name of the latter. On the divisions thus united had been assessed, at former British settlements, the following demands:—At the first, Rs. 28,120; at the second, Rs. 30,822; at the third, Rs. 30,551; at the fourth, Rs. 30,802; at the fifth, Rs. 34,867; and at the revision of the fifth, Rs. 33,003.

NAWABGANJ, a village of parganah Shamsabad (West), stands beside the crossing of two unmetalled or second-class roads, 15 miles west-north-west of Fatehgarh. It had in 1872 a population of 574 souls only, as against 836 in 1865; and the house-tax under Act XX. of 1856 has been abolished. But Nawábganj has still a third-class police-station and district post-office.

It was founded in 1838 by Jafari Begam, wife of Nawab Dúlla of Shamsabad. This lady, who is still living, has been already mentioned as the largest revenue-free holder in the

¹ To a similar piece of treachery are ascribed the possessions of the Saksena Káyaths in Kampíl. See article on that parganah.

district.¹ The name of Nawábganj, or Nawáb's market, belongs in strict accuracy only to the street of shops. The villages on which it stands are Bartal and Ghanípur.

NIMKARORI, or Nibkarori, is a biggish market village of parganah Behar, or Shamsabad East. Standing on the crossing of two (unmetalled) third-class roads, 16 miles west-south-west of Fatehgarh, it had in 1872 a population of 1,782 inhabitants.

Nimkarori has a fourth-class police-station and district post-office. Its markets are held every Friday and Saturday. The Chaunkidári Act (XX. of 1856) is in force, and during 1878-79 the house-tax thereby imposed, with a balance of Rs. 2 from the preceding year, gave a total income of Rs. 238. The expenditure, which was chiefly on public works (Rs. 40), police, and conservancy, amounted to Rs. 183. Of the 390 houses in the village, 94 were assessed with the tax, the incidence whereof was Rs. 2-8-2 per house assessed and Re. 0-2-1 per head of the population. The name of "Ten Million Níms" is derived from the trees whose foliage still lends a graceful shade to the main street. The village stands on rising ground, and its woods must therefore have forced themselves all the more conspicuously on the notice of the original name-giver.

PAHÁRA, a parganah of the Farukhabad or Head-quarters tahsíl, is bounded on the east-north-east by the Ganges, which divides it from the Aligarh tahsíl; on the north-west by parganah Shamsabad West of the Káimganj tahsíl; and on the south-west by parganahs Shamsabad East, Muhammadabad, and Bhojpur of its own tahsíl. Its total area, by the latest official statement (1878), was 42 square miles and 154 acres; its total population, by the census (1872), was 112,400 souls. But of both area and population details will be given hereafter. The parganah contains 137 estates distributed over 63 villages; and the average area of the latter (326 acres) is smaller than in any other parganah of the district.

The physical and agricultural features of Pahára have, as usual, been detailed in the article on its enclosing tahsíl. Except its small northern corner, which lies in the lowland basin of the Ganges, the whole tract is perched on the uplands above the cliff once cut by that river. It is indeed from the *Pahára* or high bank of the Ganges that the parganah derives its name. The soil is chiefly sand, whose character in the neighbourhood of Farukhabad and Fatehgarh has been completely changed by high farming. On the south-west the parganah is bounded chiefly by the little river Bagár. It may be said, therefore, to lie on the water-

¹ *Supra* p. 104.

shed of Bagár and Ganges. The slope of the Bagár basin extends almost up to the city walls; and cultivation, both on that slope and on the edge of the Ganges cliff, is harassed by a system of ravines gnawing their way up from the rivers.

In communications Pahára is richer than any other parganah of the district. Almost its whole area is intersected by metalled roads connected with the native city of Farukhabad or the British station of Fatehgarh. But of these highways the most important are the Gursaháiganj, Rohilkhand Trunk, and Káimganj roads. Along that first named will shortly travel the light railway from Cawnpore, with a station at Fatehgarh and terminus at Farukhabad. The only unmetalled roads are three third-class lines converging eastwards on that city. The crops of its market-gardens, and the manufactures of Farukhabad, are the principal products of Pahára. Farukhabad and Fatehgarh are, of course, its principal markets. For further information on the trade of the parganah the reader is referred to the separate articles on those places. Owing to their presence, the population is extremely dense; but this leads us to census statistics.

According to the census of 1872 Pahára contained 123 inhabited villages, of which 67 had less than 200 inhabitants; 36 between 200 and 500; 16 between 500 and 1,000; 2 between 1,000 and 2,000; and one between 2,000 and 3,000. Two towns, Fatehgarh and Farukhabad, had populations exceeding 13,000 and 65,000 respectively. The total population numbered, as already mentioned, 112,400 souls (54,545 females), giving 2,613 to the square mile. Classified according to religion there were 87,051 Hindús, of whom 41,500 were females; 24,891 Musalmáns (12,817 females), and 458 Christians. Distributing the Hindu population amongst the four great classes, the census shows 8,616 Brahman, (4,177 females), 2,126 Rájputs (823 females), and 4,707 Baniyas (2,311 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 71,602 souls (31,189 females). The principal Brahman sub-divisions are the Kanaujia (6,638), Gaur, Sanádh, and Sárasvat. The Rájputs belong to the Ráthor (107), Baghel (561), Gaur (91), Chauhán (351), Bais (56), Tomar (78), Bhadauriya (26), Katehriya (145), Gaharwár (38), Chandel (17), Ponwár (76), Sombansi (73), Kachhwáha (9), Nikumbh and Sengarh clans;¹ the Baniyas to the Ájúdhiabási (140), Agarwál, Saráogi, Rastogi, Dhúsar, Ummar, Ghoai, Baranwár, Mahesri, Chausaini, and Gaharwál sub-divisions. The other castes, exceeding in number one thousand souls each, are the Káyath (3,052), Chamár (7,379), Hajjám (2,166), Káchhi (9,622).

¹ The census altogether ignores the Bamtelas, who are common enough in the parganah.

Bharbhunja (1,022), Teli (1,751), Dhuna (1,133), Kahár (4,585), Ahír (3,264), Gadariya (1,522),^{*} Kisán (9,392), Kalál (3,631), Dhobi (1,272), Barhai (1,561), Lohár (2,077), Sonár (1,451), Khákrob (1,833), Kori (1,816), and Kurmi (4,617). The following have less than one thousand members each:—Darzi, Joshi, Máli, Tamboli, Bári, Bhát, Kumhár, Chak, Nat, Baheliya, Bairági, Patwa, Mochi, Halwái, Gosáin, Kasera, Khatri, Kumhár, Chhípi, Sádhi, Bánsphor, and Ját. The Musalmáns are distributed amongst Shaikhs (12,642), Sayyids (2,021), Patháns (8,585), and Mughals (485).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 90 belong to the professional class of officials, priests, doctors, and the like; 1,418 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 495 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 4,358 to the agricultural class; and 1,650 to the industrial or artisan. A sixth or indefinite class includes 3,438 labourers and 388 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,772 as landholders, 12,700 as cultivators, and 96,928 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 5,777 males as able to read and write out of a total male population numbering 57,855 souls.

Of the estates in the parganah about 30 are revenue-free. In discussing the current assessment of revenue, Mr. C. A. Elliott thus classifies the past and present areas of Pahára:—

Area classed as				At the profes- sional revenue survey, 1835.	At the unskilled survey for re- vision of as- sessment, 1845.	At the unskill- ed survey for the current assessment, 1865.
				Acres.	Acres.	Acres.
ASSESS- ABLE.	UNASSESSABLE.—(Barren, revenue- free, &c.			7,552	9,350	4,539
	{	Old fallow	... ..	1,765	2,550	2,598
		New do.	... ..	308	643	504
		Cultivated	... ..	9,985	11,428	12,885
	Total assessable			12,058	14,621	15,987
GRAND TOTAL			19,410	23,971	20,526	

Unless by fluvial action, it is hard to explain the decrease in total area since 1845. But other facts would lead us to expect an increase. Thus the single village of Bhímpur has grown by alluvion from 65 to 928 acres. Former measurements seem to have excluded the nawáb's hunting-ground (*ramna*); but this has been escheated, and now appears as an assessed village of 747 acres. As the total area of 1865 still excludes the city, civil station, and cantonments, it cannot be compared with that of the late official statement. The increase of cultivation is reckoned at nearly 30 per cent. Of the present area 26 per cent. is returned as watered.

Above have been described the general principles on which Mr. Elliott framed the current assessment, and recapitulation is needless. Enough to mention that he divided the parganah into three circles (*chak*), grouping the soils of each village and circle into corresponding classes (*hár*) more or less minutely sub-divided. The rent-rates which he next assumed for each class and circle may be shown thus:—

Circle.	Class.	Assumed.	
		Rent-rate per paka bigha.	Resultant rental.
		Rs. a.	Rs.
1. Suburban, or tract surrounding Farukhabad and Fatehgarh (4,160 paka bighas).	Gauhan, watered ...	9 0	23,220
	Do, dry ...	3 0	126
	Loam, watered ...	6 0	8,718
	Do, dry ...	3 0	270
2. Upland, i.e., uplands not included in circle 1 (13,336 paka bighas).	Gauhan, watered (two classes).	from 6 0 (1st class)	7,532
		to 3 8 (2nd do.)	
	Do, dry ...	2 0	4
	Loam, watered (two classes).	from 3 8 (1st class)	9,284
		to 3 0 (2nd do.)	
	Do, dry (two classes).	2 8 (1st class)	1,210
		1 12 (2nd do.)	
	Sand, watered ...	2 8	5,583
	Do, unwatered (three classes).	from 1 12 (1st class)	7,833
		to 0 14 (3rd do.)	
3. Lowland, i.e., all the lowlands except a small portion included in circle 1 (5,043 bighas).	Tarai.	1 8	273
	Gauhan (three classes)...	from 6 0 (1st class)	2,661
		to 1 8 (3rd do.)	
	Loam (two classes) ...	3 6 (1st class)	3,681
		1 14 (2nd do.)	
	Sand ...	1 2	1,610
	Flooded (two classes) ...	from 1 14 (1st class)	2,027
		to 1 2 (2nd do.)	
Total ...	...	...	74,037

The meaning of the terms *gauhan* and *tarai* has been explained in the tahsil article. It was there, too, mentioned that the loam is rather a highly improved sandy soil than an actual mixture of clay and sand. A paka bigha is about four-sevenths of an acre.

Deducted from the total of the last column at 50 per cent., the revenue would have reached Rs. 37,018. But in applying the rates, village by village, it was often found needful to reduce them; and the demand was actually fixed at Rs. 32,980 only, excluding Rs. 1,795 payable to grantees. A few later additions had by the present year (1878-79) raised it to Rs. 34,059. As at first imposed it showed an increase of 12·6 per cent. on the expiring revenue (Rs. 30,873). Its incidence per acre was Re. 1-10-5 on the total, Re. 1-14-2 on the assessable, and Rs. 2-12-3 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Rs. 2-7-1 per acre. Though not yet sanctioned by Government, the new demand has been collected since the autumn of 1871.

The cesses levied in addition to the land-revenue for police, roads, other district needs, and village accountant's fees, here reach
 Cesses, Rs. 7,502. They were assessed as usual on untaxed as well as taxed land, at a rate on the demand of 5 per cent. for accountants' fees, and 10 per cent. for the other expenses.

The landlords who pay the revenue are chiefly Kurmis and Bamtela Rājputs. The former are settled for the most part in
 Landlord Mr. Elliott's suburban circle; the latter, half of them converts to Islām, in the upland *chak*. The most remarkable points about the tenures are the number of revenue-free estates, and the extent to which the ownership of these and others is sub-divided. Adding together the small untaxed plots whose yearly rentals fell short of Rs. 20 each, Mr. Elliott found that 165 acres were held by no less than 92 different people. Shares of 1½ and even 1¼ acres often appear in the proprietary registers of the Kurmi villages. Where properties are so minute, it is only natural that the number of proprietors who till their own land should be great. Twenty-five per cent. of the cultivated area is thus farmed, the average farm of each owner (3·12 acres) being smaller than in any other parganah of the district. The Bamtela holders are described as fair agriculturists, although not such good agriculturists as the Kurmis. The following statement¹ shows to what extent and at what price land changed hands during the term of the last settlement:—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Year's purchase of revenue.
				Rs. a. p.	
Mortgage	1,794	3,589	47,582	26 4 10	13·2
Private sale	3,074	6,566	81,361	26 6 7	12·3
Public auction	2,113	2,465	26,654	12 9 8	10·8

¹ Taken from Mr. Evans' *Settlement Report*, p. 20.

About a third of the parganah, then, passed to new owners. The chief losers have been the Bamtelas; the chief gainers, Sádhs, Baniyas, Káyaths, and other classes engaged in business or the public service. Since the cession (1802) to British rule, the Kurmis have held their ground. Amongst moneyed men of the city there exists a keen competition for land, and the price of that commodity has steadily risen. The poverty of the lowland soil still keeps down the average, but Mr. Elliott has known small shares in the suburban circle sell for over 100 years' purchase of their revenue.

Of the classes which constitute the tenantry, Káchhis, Kisáns, Chamárs, and Kurmis are numerically strongest. Of the total cultivation, 46 per cent. is held by tenants with rights of occupancy, and 29 per cent. by tenants-at-will. The largest average tenant-holding is, as usual, that of the resident occupancy tenant (2·25 acres). It need hardly be said that a tract so rich, so thickly peopled, and so close to its market as Pahára, pays very high rents. The highest are those paid by Káchhis on some orchard lands below the city wall. Here a yearly sum of over Rs. 50 is sometimes paid for a single acre. Mr. Elliott reckons that during the term of the last settlement there was a general rise of about 40 per cent. in rents. "The rise is due to a very rude competition, or a coarse rule-of-thumb sort of logic, and arises, not from the application of the true theory of rent, nor from any clear ratiocinative perception by the *zamín-dár*, that the change of circumstances entitles him to more; but from the rough general way of arguing that such a cultivator is fat and can be squeezed." Mr. Elliott compares this to the old Marhatta system of "turban" assessment which increased the tribute payable by any village whose headman was observed wearing a respectable head-dress. It is the best cultivator, and not the spendthrift, whose rent is most often enhanced. The rental paid by tenants to proprietors, including the hypothetical rent of lands tilled by the proprietors themselves, is returned as Rs. 67,567; and it has been seen that the rental *assumed* for purposes of assessment did not amount to very much more.

For the general history of Pahára the reader must consult that of the district at large. All that space here permits us is a few details of tribal and fiscal interest. The earliest and only colonization of which traditions exist was that of the low Rájputs called Bamtelas. They assert that from 11 to 16 generations ago their ancestor, GandrámaKh, a Basiya Rájput, came hither from Gonda in Oudh. Striking an average of $13\frac{1}{2}$ generations, we might place his arrival about 450

years back; but the number of descents seems exaggerated,¹ and it would be well to defer his appearance until later. One legend relates that, having come to bathe in the Ganges, he as usual presented his wife to the officiating Brahmans, and afterwards redeemed her as usual with a large sum of money. But in restoring her, the Brahmans imposed the condition that her descendants should be called Bamtela. Another story accounts for the name on the ground that the Bamtelas are descended from a Brahman woman whom Gandramákh forced to become his concubine. But in either case the tribal appellation is connected with the word *Bamhau* or *Brahman*.

Gandramákh established himself as Rája in the castle of Máud, afterwards a stronghold of the Farukhabad Nawáb. His children and grandchildren spread over 60 villages, that is over almost the whole pargana. It is customary to divide their former possessions into the Eight and the Fifty-two villages. In the former, which lie west of the city, they are still prominent, mustering most strongly in Baraun village. But in only thirteen of the Fifty-two can any trace of them be found. Many of these 52 villages were indeed included in Farukhabad, when, to avenge his father-in-law's murder, Nawáb Muhammad founded that city on the Bamtela lands (1714).

At that time there still existed a Bamtela Rája; but thenceforward the Bamtela power paled before that of the Patháns, and the *ráj* became extinct. The Bamtelas have steadily lost ground, even since British rule was introduced, and now hold only 14 villages.

Pahára was once a *tappa* of pargana Bhojpur; but the Nawáb Muhammad just mentioned detached it as dower-land for his wives (1736). It has ever since remained a separate fiscal division, and at cession (1802) became the head-quarters pargana of its present district. The demands assessed on Pahára at the various British settlements of land-revenue have been as follows: At the first, Rs. 17,817; at the second, Rs. 18,269; at the third, Rs. 18,371; at the fourth, Rs. 19,108; at the fifth, Rs. 29,351; and at the revision of the fifth, Rs. 27,885. The sixth or current assessment has been described above.

PARAMNAGAR or Muhammadganj, the village which gives its name to the pargana so called, stands on the junction of two cart-tracks or fourth-class roads, about 9 miles south-east of Fatehgarh. It had in 1872 but 792 inhabitants, even when the 123 denizens of an outlying hamlet were included.

Though it possesses a fourth-class police-station, Paramnagar is in fact little more than a hamlet itself. After what Param it was called is unknown; but

¹ Mr. Irvine mentions that the Awájpur Bamtelas, when questioned by the Settlement Officer, could not carry their genealogy back beyond six generations.

when it first attracted the attention of Nawáb Muhammad Khán (1713-43) it was known as Dosia. He altered the name to Muhammadganj or Muhammad's market.

PARAMNAGAR, a parganah of the Aligarh tahsíl, is bounded on the east by tahsíl Bilgrám of Hardoi; on the north by parganah **Boundaries, area, &c.** Khákhhatmau of its own tahsíl; and on the west and south by the Ganges, which severs it from parganahs Pahára and Bhojpur of the head-quarters tahsíl. Its total area by the latest official statement (1878) was 33 square miles and 119 acres; its total population by the census (1872) was 13,987 souls. But of both area and population details will be given hereafter. The number of villages is 31, and of estates 43, the average size of the former being 485 acres.

For some idea of the physical and agricultural features of Paramnagar the reader is referred to the article on its enclosing tahsíl, **Physical and agricultural features.** Aligarh. The parganah is less overrun with branches of the Ganges and Rámghanga than are the other divisions of that tahsíl. But being nearer the junction of the two great rivers, the **Communications and trade.** southern part of Paramnagar is especially liable to flooding in seasons of heavy rain. Crossing the Ganges at Singirámpur-ghát, an unmetalled third-class road runs northwards through the whole length of the tract, passing the villages of Paramnagar, Sawási, Kachhua-gara, and Nagla-Durga. Near the northern border it is crossed by another highway of the same class, eastward bound for Hardoi. Besides these there are five fourth-class lines or cart-tracks—two starting from Paramnagar, two from Nagla-Durga, and one from Sawási. On the one which passes south-eastwards from Paramnagar stands the important village of Karhár. At this and other villages just mentioned are held markets which provide a sale for the one great product of the parganah—its crops. Its manufactures are those of saltpetre, coarse sugar and cloth, vessels of the baser metals, and agricultural implements.

Population. The population is not only ignorant but stupid. Mr. Elliott found amongst the landlords an extraordinary absence of knowledge as to their own incomes and liabilities. Their simplicity on this point seemed genuine; for on many other subjects, such as the personal character of their neighbours, they were very far from reserved. They spend their money as it comes, without counting the cost and considering the future. The tenants not only do not know what rent their friends pay, but do not even know what rent they pay themselves. A folk of this sort is lamentably

liable to be fleeced by subordinate officials. It is hardly in underpaid human nature to resist the temptation of cheating men who so thoroughly lay themselves open to being cheated.

According to the census of 1872, parganah Paramnagar contained 70 inhabited villages, of which 49 had less than 200 inhabitants; 15 between 200 and 500; 4 between 500 and 1,000; and 2 between 1,000 and 2,000. The total population numbered, as already mentioned, 13,927 souls (6,078 females), giving 437 to the square mile. Classified according to religion, there were 13,598 Hindús, of whom 5,907 were females; and 389 Musalmans (171 females).

Distributing the Hindu population amongst the four great classes, the census shows 2,106 Brahmans (954 females); 1,798 Rájputs (724 females); and 2 Baniyas¹; whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 9,692 souls (4,229 females). The principal Brahman sub-divisions are the Kanaujia (1,918) and Gaur. The Rájputs belong to the Ráthor (38), Gaur (41), Sengarh (12), Chauhán (69), Bais (712), Chandel (10), Katchriya (343), Gaharwár (111), Panwár (22), and Bhimla clans. The other castes which exceed in number one thousand souls each are the Chamár (1,238), Káchhi (2,161), and Ahír (1,871). The following have less than one thousand members each:—Káyath, Hajjám, Bhārābhunja, Teli, Dhuna, Kahár, Gadariya, Kisán, Kalál, Dhobi, Barhai, Lohár, Joshi, Bhát, Khákrob, Kumhár, Kurmi, Bahelia, and Nuniya or Nunera. The Musalmáns are distributed amongst Shaikhs (217), Patháns (72), and Sayyids (12).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 10 belong to the professional class of officials, priests, doctors, and the like; 275 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 182 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 3,875 to the agricultural class; and 397 to the industrial or artisan. A sixth or indefinite class includes 376 labourers and 49 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 945 as landholders, 9,416 as cultivators, and 3,626 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 139 males as able to read and write out of a total male population numbering 7,909 souls.

¹The returns for Baniyas and Muslims seem defective.

No estate in the parganah is exempted from the payment of land-revenue. In describing the current assessment Mr. Elliott thus classifies the past and present areas of Paramnagar:—

Area classed as		At the assessment of 1837.	At the revision of assessment, 1844.	At measurement for current assessment, 1864.
		Acres.	Acres.	Acres.
ASSESSABLE.	UNASSESSABLE (barren, ponds, &c.) ..	5,948	8,006	7,236
	{ Old fallow	1,202	1,130	1,554
	{ New do.	540	1,271	192
	{ Cultivated	10,252	10,258	9,250
	Total assessable ..	11,994	12,659	11,636
GRAND TOTAL ...		17,942	20,665	18,932

The total area last shown is more than $3\frac{1}{2}$ square miles less than that of the new official statement; but an explanation of the decrease may be found in the ravages of the Ganges. Of the trans-Gangetic parganahs, Paramnagar is the only one whose cultivated and assessable acreage has diminished since the time of the last settlement. The only lands really barren and unassessable are the sandy beds, past or present, of rivers. But even these are not wholly unproductive, being covered in places with such marketable growths as thatching-grass and tamarisk brushwood. Of the present total area, 20 per cent. is returned as watered.

The current settlement was effected by Mr. C. A. Elliott, whose general method of assessment has been described once for all.¹ We need here linger only to give a few broad though special details. He divided the villages into three circles (*chak*), and arranged the soils of each village and circle in corresponding classes (*hár*), more or less minutely sub-divided. The rent-rates which he next assumed for each class and circle may be thus shown:—

Circle.	Class.	Assumed rate of rent per paka bigha.	Circle.	Class.	Assumed rate of rent per paka bigha.
1. Ganges, including all villages or parts of villages liable to Gangetic dilution (1,001 paka bighas.)	Gauhán ..	Rs. 2-10	2. (continued) ..	Flooded (2 classes)	From Rs. 2-4 (1st class) to Re. 1-2 (2nd class.)
	Tarái ..	Re. 1-14			
	Katri ...	Re. 0-15	3. South bhúr, or sandy south of the pargana, outside 1st circle (17,425 paka bighas). The sandiness is due to silt deposited by rivers in floods	Gauhán (4 classes)	Rs. 4-8 (1st cl.)
2. North, i.e., the north of the parganah, outside the 1st circle (2,652 paka bighas.)	Gauhán ...	Rs. 3-0		Sand (3 classes)	Re. 1-8 (4th cl.)
	Loam (2 classes).	From Re. 1-14 (1st class) to Re. 1-8 (2nd class.)		Flooded	Rs. 2-4 (1st cl.)
					Re. 1-2 (3rd cl.)
					Re. 1-8

¹ *Supra* pp. 100-02.

The meaning of the terms *gauhán*, *tardí*, and *katri* has been explained in the article on tahsil Aligarh. A *paka bigha* has already been defined as about four-sevenths of an acre. The rates assumed rarely differed much from those actually paid.

Sanctioned by the Board of Revenue and applied to the assessable area, the assumed rates gave the pargana a total rental of Rs. 29,547. Deduced from that sum at 50 per cent., the revenue would have reached Rs. 14,773; but it was actually fixed at Rs. 15,316, and later arrangements have reduced its amount to Rs. 12,593. As at first imposed, it showed an increase of 4·5 per cent. on the expiring revenue (Rs. 14,757). Its incidence per acre was Re. 0-12-6 on the total, Re. 1-3-10 on the assessable, and Re. 1-7-8 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-6-10 per acre. Though not yet formally sanctioned by Government, the new demand has been in force since the autumn of 1871.

Cesses.

The cesses assessed at settlement for roads, police, and other local objects here reached Rs. 2,239½, or 15 per cent. on the demand.

The landlords who pay the revenue are chiefly Bais, Katiár, and Sombansi Rájputs. Most of the Katiárs and Sombansís live not in this parganah, but in the adjoining district of Hardoi.

Landlord

When Oudh had a native government of its own, they found it convenient to have a house on each side of the border. The Rája of Hardoi, the head of the Katiár clan, built 400 yards within our boundary a fine house from which he could defy the Oudh tax-gatherers. As elsewhere in the Aligarh tahsil, *pattí-dári* and *bhayáchára* tenures seem numerous,¹ and the sub-division of proprietary right is great. Of the cultivated area, 17 per cent. is tilled by the proprietors themselves. But the Rájputs are indifferent cultivators, and villages held by large bodies of their caste are not so fertile as those whose soil is tended by industrious tenants like Káchhis. To what extent land changed hands during the term (1837-71) of the last settlement, and at what price, may be seen from the following table :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	
Mortgage ...	3,215	2,077	16,870	5 4 0	8·1
Private sale ...	2,155	2,489	19,660	9 1 11	7·9
Public auction	725	415	2,208	3 8 0	5·3

¹ Neither the settlement nor the rent-rate report gives any classification of tenures.

The tenants belong chiefly to the Chamár, Káchhi, and Kisán castes. Of the total cultivated area 57 per cent. is held by tenants and tenant. with rights of occupancy and 26 per cent. by tenants-at-will. The actual rental paid by tenants to landlords was at settlement returned as Rs. 19,315 ; but this sum must not be confused with the rental assumed for purposes of assessment. During the term of the last settlement rents rose by 26 per cent., an increase far higher than in any other pargana except Pahára.

The earliest races which tradition mentions as inhabiting the pargana were Ahírs and Bhyárs. These were ejected by the Rájput colonists, who arrived from 350 to 400 years ago.

The first invaders were, perhaps, the Baises of the Garg *gotra*, who describe themselves as an offshoot of the great Bais clan in pargana Sakatpur, (q. v.). Their ancestor, Píroj Sáh, whose name sounds suspiciously like the Musálmán Fíroz Sháh, is said to have crossed over from Singrámpur of pargana Bhojpur, whither he had come to bathe in the Ganges. His descendants acquired in Paramnagar 28 villages, of which they still hold 22. The number of generations which are said to have passed since his time varies, but is as a rule about twelve. If this same

Katiár colonics.

chronology by generations may be trusted, the Katiár invasion cannot have been much later than the Bais. The Ahírs, it is said, were engaged in internecine conflicts ; and one of the contending parties invited to its aid Deo Ráwat, the ancestor of the Katiárs. Coming from Tomargarh near Dehli,¹ he expelled some of the Ahírs and settled at Sarrah. A small portion of the proprietary rights in this village are still held by Ahírs, the descendants probably of those who invited Deo. The Katiárs still hold the ten villages which they acquired in Paramnagar ; but it is in the adjoining Hardoi pargana of Katiári, to which they have given their name, that they are found in the strongest numbers. Overlapping from another neighbouring parganah, Khákhmatmau, the Sombansís expelled the Bhyárs from five villages in this.

To what division of Akbar's empire Paramnagar belonged has hitherto been a matter of much doubt ; but a charter quoted by Mr. Evans seems to set the matter at rest.² It was probably an outlying portion of the Badáyún government and Dehli province. But some fraction of its area may perhaps have been included in parganah Sirrah or Sarrah of the Khairabad Government and Oudh province ; for a large village called Sirrah or Sarrah still exists on its

¹ The tradition is given for whatever it may be worth. The Katiár Rája of the adjoining Hardoi makes his ancestors come, though at the same time, from Gwáliar. ² See above, p. 4, note 1.

Hardoi border. From the hands of the Dehli emperors it fell, (*circ.* 1720) into those of Muhammad, first Nawáb of Farukhabad. From him its chief village derives, as already told, its second name of Muhammadganj. On the defeat and death of his son Káim, it would seem to have passed into the hands of the Rohillas. We do not again hear of it as part of the Bangash domains, but we do hear of it as a part of Rohilkhand. With the rest of Rohilkhand it must have been annexed by the Nawábs of Oudh (1774) ; and with the rest of Rohilkhand it was ceded to the East India Company (1801). Included first in the Bareilly district together with other sister parganahs of the old Badáyún government, it was afterwards (1813-14) contributed towards the formation of the newly-created Sháhjahánpur. From Sháhjahánpur it was transferred in 1829 to this district, and a portion of this district it has ever since remained. The demands assessed on Paramnagar at the different British settlements of land-revenue have been as follows :—At the first, Rs. 15,673 ; at the second, Rs. 17,218 ; at the third, Rs. 15,911 ; at the fourth, Rs. 20,469 ; at the fifth, Rs. 17,950 ; and at the revision of the fifth, Rs. 15,618. The demand of the next or current assessment has been shown above.

PILKHANA is a large village in the south-west corner of pargana Shamsabad (West). Lying about two miles south of the road from Farukhabad to Aliganj of Eta, it had formerly a fourth class police-station and has still a district post-office. It is noteworthy also as the scene of a large yearly fair. Its population by the last census is 2,550 ; its distance west north-west of Fatehgarh, 22 miles.

PULKHIRIA or Khiria-bridge, a hamlet of parganah Behar or Shamsabad East, stands on the Bewar branch of the Grand Trunk Road, 18 miles west south-west of Fatehgarh. Pulkhiria has a fourth-class police-station, and in its neighbourhood are some excellent quarries of nodular limestone ; but its population is limited to the policemen and their belongings. It must not be confused with Balkhiria, a neighbouring village of 273 inhabitants.

RAUSHANABAD of parganah Shamsabad (West) lies on the unmetalled third-class road between Farukhabad and Shamsabad, 13 miles north-west of Fatehgarh. The population amounted in 1872 to 1,974 persons. Raushanabad has a district post-office and markets every Monday and Friday. Here is made a large quantity of the coarse chequered cloth called *chúrkhána*. This is worn chiefly by women and extensively exported into Oudh.

Lying on the Kurmiána tract, Raushanabad is still held by Kurmís, though its old Hindu name of Bajhita has been lost. Its present appellation is derived from Bibi Raushan Jahá, daughter of Muhammad, first Nawáb of Farukhabad, and wife of Raushan

History.

Khán Bangash Ustarza. She in 1736¹ built here a market, a small mosque, and a masonry well. All survive, but the two latter have been sadly defaced by time. Within the well is a stone tablet bearing a chronogram now almost illegible, but read in 1846 as follows :—" *Chi shirín áb-i cháh-i Raushanábád*" — "How sweet the water of the Raushanabad well!" Raushan Jahán is known also as the Lady of Magic (*sihr ki bibi*), and the villagers firmly believe in her powers of exorcism. Since the Farukhabad-Káimganj superseded the Farukhabad-Shamsabad road as the main route to Budaun, her market has declined in prosperity.

SAKATPUR, of the parganah so named, stands south of several converging cart-tracks and about 30 miles south-by-west of Fatehgarh. It had in 1872 but 692 inhabitants; and is remarkable only on account of former importance. In the sixteenth century it was chosen as the name-giving capital of the tract described in the following article:

SAKATPUR, a parganah of the Tirwa tahsíl, is bounded on the north-east and north by parganah Saurikh, and on the north-west by pargana Sakráwa, both of that tahsíl; on the south-west, south, and south-east by tahsíl Bidhúna of Etáwa, the south-western frontier being formed by the Arind river; and on the east by pargana Tirwa-Thatia of its own tahsíl. Sakatpur had according to the latest official statement (1878) a total area of 62 square miles and 629 acres; according to the latest census (1872) a total population of 23,194 inhabitants. But of both area and population details will be as usual given hereafter. The pargana contains 57 estates (*mahál*), distributed over 54 of the revenue divisions known as villages (*manza*).

Sakatpur lies in the central and southern tracts of the Isan and Arind watershed, described in the article on its enclosing

Physical features.

tahsíl. The reader may be reminded that its soils are therefore mixed loam and sand on the north and loam proper on the south. But little more need be added here. About two-thirds of the parganah lies south, and about a third north, of the Ganges canal. The northern section is fully irrigated, either from the canal itself or its Mirzápur, Sáráya, and Tirwa distributaries; but the southern section is imperfectly watered by but one distributary, the Kanswa. The villages in this latter portion of Sakatpur are dependent on wells, and about a quarter of the area is unirrigated. The dry land is chiefly that of border villages, on the slope descending to the Arind. Here a sandy substratum renders wells unstable; and as the soil is poor, it does not pay to construct them. In the northern or canal section there was formerly very fair well irrigation.

¹ *Fatehgarhnama*, which gives the date 1149H.

In communications Sakatpur is not rich. The unmetalled second-class road from Saurikh to Airwa in Etáwa passes through the parganah at no great distance from its north-western border. But all the other lines are mere fourth-class cart-tracks. Two such cross one another just north of the chief village, Sakatpur; and they again are joined or crossed by two others of the same class. The main branch of the Ganges canal is navigable, though little navigated. But the necessity for improved or additional trade-routes is indeed slight. The parganah has no towns, and therefore no important trade or manufacture. There is of course the usual commerce in agricultural raw produce, cheap metal vessels, and rough cloth; and these are sold or bartered at the few small villages where weekly markets are held. How small the villages and hamlets really are may be proved by the census of 1872.

According to that enumeration Sakatpur had 138 inhabited sites, of which 91 had less than 200 inhabitants; 39 between 200 and 500; and eight between 500 and 1,000. The total population numbered, as already mentioned, 23,194 souls (10,023 females), giving 368 to the square mile. Classified according to religion, there were 22,563 Hindús, of whom 9,739 were females; and 631 Musalmáns (284 females). Distributing the Hindu population amongst the four great classes, the census shows 2,604 Brahmanas (1,080 females); 2,432 Rájputs, (968 females), and 588 Baniyas (254 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 16,939 souls (7,437 females). The principal Brahman sub-divisions are the Kanaujia (2,283) and Gaur. The Rájputs belong to the Ráthor (6), Baghel (6), Gaur (62), Sengarh (82), Chauhan (142), Baís (1,462), Tomar (49), Bhadauria (244), Gaharwár (39), Ponwár (10), Kachhwáha (162), and Sombansi (15); the Baniyas to the Ayudhiabási (169), Ghoai, Baranwár, and Bohra sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Chamár (2,852), Káchhi (3,081), Ahír (1,275), and Gadaria (1,412). The following have less than one thousand members each:—Káyath, Hajjám, Bharbhunja, Teli, Dhuna, Kahár, Kisán, Kalál, Dhobi, Barhai, Lolár, Darzi, Joshi, Sonár, Bári, Bhát, Khákrob, Kumhár, Kori, Kurni, Chak, Bahelia, and Lodha. Those Musalmáns whose tribe is specified are the Shaikhs (361), Patháns (180), and Sayyids (23).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 40 belong to the professional class of officials, priests, doctors, and the like; 535 to

the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 310 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 5,617 to the agricultural class; and 760 to the industrial or artisan. A sixth or indefinite class includes 1,209 persons returned as labourers, and 90 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,011 as landholders, 14,275 as cultivators, and 7,908 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 190 males as able to read and write out of a total male population numbering 13,171 souls.

Of the whole pargana but eight acres are revenue-free. In making proposals for the current assessment of revenue, Mr. E. C. Buck classifies as follows the past and present areas of Sakatpur:—

Area.	At the scientific revenue survey, 1840.	At the unskilled survey for revision of assessment, 1845.	At the unskilled survey for the current assessment, 1869.
	Acres.	Acres.	Acres.
UNASSESSABLE. (Barren, groves, &c.),	17,955	3,384	16,229
ASSESSABLE... { New fallow ...	5,604	3,932	1,106
... { Old fallow ...	2,070	9,903	5,785
... { Cultivated ...	12,761	14,163	17,109
Total assessable ...	20,435	27,998	24,000
GRAND TOTAL ...	38,390	31,382	40,309

The total last shown is identical with that of the late official statement; but some 80 acres more are required to make it tally with the sum of the assessable and unassessable totals. In inspecting the parganah after measurements, Mr. Buck found that the area of new fallow had been slightly exaggerated, while that of cultivation had been slightly understated. But even as given above, the increase of cultivation since 1845 is enormous. Of the total area 36 per cent. is returned as irrigated.

The general principles on which Mr. Buck framed the current assessment have been described once for all.¹ Enough here to mention that he divided the parganah into two great

Rent-rates.

¹ *Supra* pp. 100-101.

circles, the northern or canal-watered and the southern or loamy; that he subdivided these circles according to the natural composition of the soil; that he grouped the fields of each village and sub-division into corresponding classes; and that he assumed for these classes the following rent-rates:—

Circle and sub-division.	Classes.	Assumed rent per paka bigha.	Circle and sub-division.	Classes.	Assumed rent per paka bigha.
NORTHERN CIRCLE.			NORTHERN CIRCLE—(concluded.)		
Loam subdn. (8,844 acres).	<i>Gauhán</i> (3 classes). <i>Mánjha</i> (2). Watered <i>barhet</i> (2). Dry do.(2).	From Rs. 6-0 (1st cl.) to Rs. 3-12 (3rd) Rs. 3-12 (1st.) Rs. 3-6 (2nd) Rs. 2-12 (1st) Rs. 2-4 (2nd) Rs. 2-0 (1st) Re. 1-8 (2nd)	Clay subdn. (concluded).	<i>Tárai</i> (2 classes).	From Rs. 2-8 (1st class) to Re. 1-12 (2nd)
Sand subdn. (1,527 acres).	<i>Gauhán</i> (2) <i>Mánjha</i> (2nd cl. only). Watered <i>barhet</i> (2 classes). Unwatered <i>barhet</i> (2 classes).	Rs. 4-8 (1st) Rs. 3-8 (2nd) Rs. 2-12 From Rs. 2-0 (1st class) to Re. 1-8 (2nd) Re. 1-2	Loam subdn. (4,423 acres).	<i>Gauhán</i> (3). <i>Mánjha</i> (2). Watered <i>barhet</i> (2). Dry do.(2).	From Rs. 6-0 (1st class) to Rs. 3-12 (3rd) Rs. 3-12 (1st) Rs. 3-6 (2nd) Rs. 2-8 (1st) Rs. 2-0 (2nd) Re. 1-12 (1st) Re. 1-4 (2nd) Rs. 3-0
Clay subdn. (1,504 acres).	Watered rice-land (2 classes). Unwatered rice-land (2 classes).	From Rs. 3-0 (1st class) to Rs. 2-4 (2nd) Re. 1-0	Clay subdn (1,107 acres).	Watered rice-land. Unwatered rice-land. <i>Tárai</i> (2 classes). River sand River <i>tárai</i> <i>Jhábar</i>	Re. 1-0 From Rs. 2-4 (1st class) to Re. 1-12 (2nd) Re. 1 Re. 1 Re. 1

To give some idea of the distribution of soils, the total area of each sub-division has been added. The meaning of the terms *gauhán*, *mánjha*, *barhet*, *tárai*, and *jhábar* will be explained in the tahsil article. A *paka bigha* roughly represents $\frac{4}{5}$ ths of an acre; but as the latter measure is unknown to the people, the rates have been shown according to the former. For those who prefer the English standard it may be stated that the general assumed rent-rate was Rs. 5-1-11 per acre in the northern and Rs. 4-9-2 in the southern division.

Applied to the assessable area these rates gave the parganah a gross rental of Rs. 86,110; and deduced from that sum at 50 per cent. the revenue would have reached Rs. 43,055.

Demand.
But it was actually fixed at Rs. 41,350, and now stands at Rs. 41,488. As at first imposed it showed an increase of 11-2 per cent. on the expiring demand

(Rs. 37,195). Its incidence per acre was Re. 1-0-5 on the total, Re. 1-11-6 on the assessable, and Rs. 2-6-2 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Rs. 2-2-4 per acre. Though not yet formally sanctioned by Government, the new revenue has been in provisional force since the autumn of 1872.

The cesses levied, in addition to the revenue, for police, post-offices, other district needs, and village accountant's fees, here reached Rs. 6,261. They were assessed as usual, at a rate on the demand of 5 per cent. for accountant's fees and 10 per cent. for the other objects.

Almost half the revenue is paid by one great landlord, the Brahman chaudhari of Bishangarh; the remainder chiefly by Bais Rájputs, on whose payments that landlord receives 10 per cent. seignioralty (*málikána*). Chaudhari Fatechchand is in fact the sole *zamíndár* of 32 villages, and the *taallukdár* of 21 more. The sub-proprietors with whom the *taallukadári* villages have been settled are now called *zamíndárs*, but should more properly be styled *biswadárs*.¹ The one remaining village of the parganah is held by the chaudhari's cousins. Of the cultivated area, 14 per cent. is tilled by the land-holders themselves, with an average farm of 6.22 acres each. To what extent and at what price land changed hands during the term (1840-72) of the last settlement may be thus shown :—

Mode of transfer.			Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
				Rs.	Rs.	Rs. a. p.	
Mortgage ...	...	...	1,000	1,709	8,477	8 6 0	5.0
Private sale ...	...	...	3,322	3,107	14,745	6 5 8	4.7
Public auction	...	...	1,665	2,315	9,314	5 9 5	4.0

Alienations were then as comparatively rare as might be expected in a parganah where so few of the villages belong to separate proprietary bodies.

Amongst the tenantry, Káchhis and Chamárs seem most numerous. Of the total cultivation 73 per cent. is held by tenants and tenant. with rights of occupancy and 13 by tenants-at-will. During the term of the last settlement the usual increase in the numbers

¹ See above, p. 104. When the last chaudhari, Jaichand, was by favour of Government recognized as heir to his adoptive father, the right to enjoy a seignioralty might well have been abolished. The *biswadárs* would then have become, what they now are not, *zamíndárs*. Tenures would have been simplified, the resident land-holders would have been pleased, and Government could at re-settlement have enhanced their revenue more than it did. The abolition of the seignioralty was in 1841 recommended by the Commissioner of Agra. But the Board of Revenue, who had not then foreseen the adoption of Jaichand, and expected that on his adoptive father's death the estates would escheat to Government, negatived the recommendation. By the time that an opportunity for its execution occurred, the proposal had probably been forgotten.

of the former class took place. The largest tenant holding is as elsewhere that of the resident occupancy tenant (388 acres). The rental paid by tenants to landlords was at settlement returned as Rs. 51,468,¹ or, including the imaginary rent of land tilled by proprietors themselves, Rs. 69,258. But neither of these sums must be confused with the rental *assumed* for purposes of assessment. Where comparison was possible, Mr. Buck found that rents had risen largely since the opening of last settlement. But on the chaudhari's estates, where their collection was leased out to contractors, they were, strange to say, recorded as still light.

The legendary history of Sakatpur opens with the coming of the brothers, Hansrāj and Bachrāj, Bais Rājputs, from Daundia-khera in Unáo. When this event occurred is very doubtful. Their descendants in this and neighbouring parganas bring them hither at periods varying from 19 to 28 generations, that is from 6 to 9 centuries ago. The story runs that the brothers took service with the Bhyárs, the aboriginal lords of the country, and built the village of Baispur near Sakatpur on land received from their masters.

Now whatever may be said of the chivalry of Rājputs, they were never, by their own showing, above using treachery towards the Bhyárs. They were the chosen people; the land they coveted was the promised land; and its dark-skinned occupants, who worshipped strange gods, were Philistines whom it was noble to spoil by ignoble devices. We are not therefore surprised to hear that the Baises took the first opportunity of turning against the Bhyárs, and expelling them from this and adjoining parganahs. The date of their successful treason is fixed at the fashionable period—that is in the end of the twelfth century and the reign of Jaichandra Ráther. In this date there is nothing irreconcilable with the genealogies. But all those genealogies begin to separate, some nine or eleven generations ago, from a tree which had hitherto thrown forth no branches. Most Rājput colonies in the south of this district pretend to be descendants of Jaichand's contemporaries, but an antiquity of more than 11 descents is seldom claimed by any. And the Baises need not be excluded when we assume that the ancestors of existing Rājput tribes settled here at least two centuries after Jaichand's defeat and death.

The Baises of Sakatpur trace their pedigree to Bachrāj alone. They now hold but 18 of the 37 villages which they say they once possessed, but are

¹ Tables at the end of the rent-rate report. In the report itself (para. 15) the figure is raised to Rs. 65,714.

found as tenants in 19 others. Before relating the causes of their downfall, we may mention one or two other clans who settled under their protection. Such were the Kachhwáha Rájputs, once masters of three villages, whom a marriage with the Baises brought hither from Jalaun. Such were the Ajaichi Bráhmans, still found as proprietors in two¹ and tenants in six of the ten villages bestowed by the Baises. By sufferance of their Bais neighbours the Ahírs lingered on in four villages, which they had perhaps acquired before those neighbours were known.

Towards the close of the sixteenth century, when all these tribes had become fairly denizenized in Sakatpur, their home is mentioned as a parganah of the Bhongáon district, Kanauj division (*sarkár*), and Agra province. It then paid, according to Akbar's *Institutes*, a total State rental of 15,586 rupees (6,23,441 *dáms*). By this time Musalmáns had of course began to settle in Sakatpur. The historian, Mír Bahadur Ali,² tells us that one of his ancestors made its capital his residence. The parganah was one of those which Ahmad nawáb of Farukhabad finally lost to the Marhattas in 1769-71. A few years later it was wrested from the Marhattas by the Nawábs of Oudh, and the process of uprooting the old landholders began.

The rise of the Bishangarh family has been elsewhere told.³ Their founder Mahánand was eldest son of the Bráhman landlord of Biháripur in this parganah; and entering the service of Oudh had by 1777 risen to the office of collecting the parganah revenues. His appointment was the signal for a general uprising of the Bais Rájputs, goaded to desperation by the heavy taxes which his predecessors had imposed. But the new prefect was equal to the occasion. He defeated the Rájput rebels in a pitched battle at Karri of this parganah. A destructive hailstorm followed in the same year to complete their distress, and they were reduced to utter subjection. Mahánand then took possession of their lands and of the lands of their Bráhman protégés.

In 1801 Sakatpur was ceded to the British; and at the first British assessment of land-tax, in the following year, Udaichand, the brother and successor of Mahánand, was allowed to engage for the revenues of the whole parganah. But at the fourth assessment, ten years later, he refused to engage. Eighteen villages were then restored to their rightful Bais proprietors; but their revenue was charged with the usual allowance (*mdlikána*) for the ousted landlord, Udai-chand. At the next or fifth settlement, preceding that now current, they were allowed to engage as sub-proprietors; while Indarjít, the successor of Udai-chand, was declared their taallukdár.

¹ Tarind and Chhappana.

² *Supra* p. 85.

³ Pp. 106-07.

Meanwhile, Sakatpur, which had hitherto been a separate parganah of the Mainpuri-Etáwa district, was in 1818 united with parganah Ahíraua or Airwa, also of that district. The two formed one tahsíl and parganah, with head-quarters at Biháripur, already mentioned as the cradle of the Bishangarh family. In 1822, the Umren estate, now in tahsíl Bidhúna of Etáwa, was added to this Biháripur tahsíl. Thus augmented, the tahsíl became in 1824 a part of the Bela deputy-collectorate. Of this sub-division the Farukhabad Collector was for some time in charge; but in 1837, on the separation of Etáwa from Mainpuri, the bulk of Bela was transferred to the former district. The tahsíl of Biháripur, whose head-quarters had been now or were afterwards transferred to Airwa, became at the same time a definitely recognized part of Farukhabad. It contained 160 villages; but the year 1857 saw 101, including the whole of the ancient Airwa and part of the ancient Sakatpur, transferred to Etáwa. The remainder of Sakatpur resumed its former name and became part of the Tirwa tahsíl.

The successive demands assessed upon the villages now constituting the parganah have been as follow :—At the first British settlement of land-revenue, uncertain; at the second, Rs. 37,383; at the third, Rs. 43,232; at the fourth, Rs. 51,297; at the fifth, Rs. 46,784; and at the revision of the fifth, Rs. 38,006. The next or current demand has been shown above.

SAKRÁWA, Sakrái, or Sakargáon, the principal village of the parganah so called, stands on the junction of two unmetalled roads, 31 miles south south-west of Fatehgarh. Near it, on south and east, flows the Arind brook. It had in 1872 a population of 3,174 souls.

The district post-office which was the only public institution of Sakráwa has been closed. Near the village is a lagoon called

History.

Sakra Púran; and the name is connected with one Púran Chauhán of the Mainpuri family, whom legend describes as rája of Sakráwa. The rája is said to have found in the lagoon, and bestowed on a hermit, the philosopher's stone; but nothing more is known of him. The real history of Sakráwa begins with the reign of Nawáb Muhammad Khán Bangash (1713-43), who bestowed the town and parganah on his three sons, Mansúr Ali, Munavvar, and Khudáwand or Khudábanda Kháns. Whether the gift was resumed is uncertain; but Sakráwa was re-granted to Khudábanda by his nephew, Nawáb Muzaffar Jang (1771-96), who had just married his daughter Umrão. Khudábanda was succeeded in two-thirds of the fief by his son Khiradmand, better known under the title of Amin-ud-daula, who built here in the beginning of the century a brick castle. Its remains may still be seen.

SAKRÁWA, the smallest parganah of the Tirwa tahsíl, is bounded on its irregular north-eastern frontier by parganah Saurikh of the same; on the north-west by tahsils Bhongáon of Mainpuri and Bharthna of Etáwa; on the south by Bharthna and Bidhúna, another tahsíl in the same district; and on the south-east by pargana Sakatpur of its own tahsíl. The central third of the southern boundary is supplied by the Karári water-course. Sakráwa had according to the latest official statement (1878) a total area of 39 square miles and 330 acres; according to the latest census (1872) a population of 16,676 souls. But of both area and population details will be given hereafter. The pargana contains 54 estates, distributed amongst 50 of the revenue divisions known as villages (*mauza*).

Sakráwa lies in the loam tract of the Tirwa tahsíl (*q. v.*) Across its centre flows south-eastwards the Arind. Along its northern border runs the Ganges canal, which within the parganah throws forth from its northern bank the Mirzapur distributary. In the south of that pargana, as in the corresponding part of Sakatpur, may still be seen many scattered remains of the primæval *dhák* forest. But for further details, geographical or agricultural, the tahsíl article may be consulted.

The pargana affords few facilities for traffic or travel. The third-class unmetalled road from Tálgrám and Saurikh zigzags through its northern half to Sharífabad on the Mainpuri border, making wide diversions to find the canal bridge and the village of Sakráwa. At the latter it is met by a fourth-class line which traverses the south—the cart-track from Sakatpur to Airwa in Etáwa. But as usual, where communications are scarce, we find that they are little required. Sakráwa and perhaps Baigawán are the only important villages. The markets for that agricultural produce which is the only important merchandise are for the most part over the border. Such are Saurikh, Shamsberganj in Mainpuri, and Bela and Airwa in Etáwa.

At the census of 1872, Sakráwa itself contained 76 inhabited villages, of which 49 had less than 200 inhabitants; 26 between 200 and 500; and one between 2,000 and 3,000. The total population numbered 16,676 souls (7,369 females), giving 427 to the square mile. Classified according to religion, there were 15,584 Hindús, of whom 6,873 were females; and 1,090 Musalmáns (496 females). Distributing the Hindu population amongst the four great classes, the census shows 1,242 Bráhmans (790 females); 1,099 Rájputs (402 females); and 242 Baniyás (111 females); whilst the great mass of the population is included in "the other castes" of the census returns, which show a total of 12,481 souls (5,570 females).

The principal Bráhmaṇ sub-division found in this parganah is the Kanaujia (1,500). The Rájputs belong to the Ráthor (33), Gaur (203), Chauhán (165), Bais (319), Bhadauriya (27), Kachhwáha (97), Sengarh (57), and Sakarwár; and the Baniyás (239) to the Ajudhiyábási sub-division. The other castes exceeding in number 1,000 souls each are the Chamár (2,041), Káchhi (2,214), Ahír (1,515), and Gadariya (1,017). The following have less than 1,000 numbers each: Teli (220), Kahár (658), Kalál (485), Káyath (257), Hajjám (304), Bharbhunja (135), Dhuna (385), Dhobi (262), Barhai (244), Kisán (79), Lohár (281), Sonár (91), Khákrob (91), Kumhár (287), and Kori (894). Musalmáns are either distributed amongst Shaikhs (677), Patháns (265), Sayyids (110), and Mughals (6), or unspecified.

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 34 belong to the professional class of officials, priests, doctors, and the like; 450 to the domestic class of servants, barbers, sweepers, washermen, &c.; 194 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 3,708 to the agricultural class; and 827 to the industrial or artisan. A sixth or indefinite class includes 615 persons returned as labourers and 70 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 651 as landholders, 8,753 as cultivators, and 7,272 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 44 males as able to read and write out of a total male population numbering 9,307 souls.

Though much of the parganah is revenue-free, but one acre was so returned in the rent-rate report.¹ In his proposals for the revenue assessment since effected, Mr. E. C. Buck thus classifies the past and present areas of Sakráwa:—

Area classed as	At the scientific revenue survey, 1840.	At the unskilled survey for revision of assessment, 1845.	At the unskilled survey for the current assessment, 1870.
	A cres.	A cres.	A cres.
UNASSESSABLE (Barren, revenue-free, &c.)	12,994	11,912	9,833
...	973	861	214
ASSESSABLE ... { New fallow	1,477	1,879	3,098
... { Old do.	9,907	10,762	12,143
... { Cultivated	12,357	13,502	25,465
... Total assessable	...	...	...
GRAND TOTAL	26,351	25,414	25,288

¹ It was perhaps felt that in the event of further untaxed grants being resumed, it would be well to have a survey and an assessment ready beforehand. To survey and assess the pargana as a whole would of course be cheaper than to perform these operations piecemeal.

An inspection made after survey by Mr. Buck added two acres to the cultivated, and the late official statement makes exactly the same addition to the total area. Of the latter 26 per cent. is returned as watered. Mr. Buck divided the parganah for purposes of assessment into divisions precisely corresponding with those of the adjoining Sakatpur, that is into a northern or canal-watered and a southern or loamy tract. The rent-rates which he assumed for the various soils of each were identical with those already shown in the Sakatpur article. But the average assumed rent-rate of this parganah (Rs. 4-7-6 per acre) was eight annas less than that of Sakatpur, which contains a larger proportion of the better soils.

Applied to the assessable area of the above table, the assumed rates gave the parganah a gross rental of Rs. 54,229. Halved from that sum the revenue would have reached Rs. 27,114; and Rs. 26,225 was its proposed amount. But it must be remembered that a large part of the parganah is revenue-free, and after the necessary reductions on that account the demand stood at Rs. 16,853 only. Of this again the bulk was payable to assignees; and the sum due to Government, Rs. 2,810, has since been reduced to Rs. 2,785. As at first imposed the new demand showed an advance of 2·6 per cent. on that (Rs. 16 422) which it superseded. Its incidence per acre was Re. 0-10-8 on the total, Re. 1-11-3 on the assessable, and Rs. 2-2-2 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Rs. 2-1-4 per acre. Though not yet formally sanctioned by Government, the new demand has been in provisional force since the autumn of 1872.

The cesses levied, in addition to the revenue, for village accountant's fees, post-offices, schools and other local objects, here reached Rs. 3,903. They were assessed at the usual rate of 5 per cent. on the demand for accountant's fees and 10 per cent. for the other expenses.

The penultimate paragraph will have shown that, as regards Government, the bulk of Sakráwa is revenue-free. The landholders are chiefly Bangash Patháns who, while sometimes receiving revenue from inferior proprietors, pay none to the State. The inferior proprietors are known as *zamíndárs*, *pattíddárs*, and *dobíndárs*; the superior or sole proprietors as *jágrddárs*. The translation *feoffees*, sometimes adopted for the latter term, is too vague for adoption here. Like Dudhi of Mirzápur, Sakráwa is a parganah of peculiar and somewhat complex tenures; and the historical treatment is the one which will explain those tenures most clearly.

About 1740 A. D. the whole parganah was granted free of revenue to certain sons of the reigning Bangash nawáb. Existing landed rights were of course disregarded; and the *jágrddárs* thus created became sole proprietors.

The quarrels which during the next seventy or eighty years arose between the grantees and the old owners, between the grantees and their own creatures, and amongst the different families of the grantees themselves, will be briefly mentioned in the historical section of this article. We need here only note that by 1838, when the parganah was judicially apportioned amongst disputing claimants, many of the ancient landed families had recovered by prescription some inferior part of their former rights in the soil.

It was soon after this that one Ishwari Singh, who had thus become the inferior proprietor of Murhi, was ejected from his lands by the *jāgirdār*. Judicial redress he sought in vain, for the courts recognized the *jāgirdārs* as sole proprietors. He therefore appealed to Cæsar, that is to the Local Government. After some correspondence with the revenue officials, the Lieutenant-Governor, Sir James Thomason, directed (1845) a survey and inquiry under Regulation VII. of 1822, to determine the existing rights of ownership. On receipt of the resultant report he himself wrote (1848) a memorandum which divided the villages of the parganah into three classes, each with its own forms of proprietary tenure. Class I. contained those villages where brotherhood of ancient landholders was found in actual possession, receiving the rents of *Zamīndāri* or *pattidāri* the tenantry, but paying a proportion of those rents by villages. way of tribute to the *jāgirdār*. Such communities had hitherto been considered mere contractors (*thikādār*), to whom the *jāgirdār* had leased for a yearly sum the right to collect rents. They were now recognized as *zamīndārs* and *pattidārs*, that is as proprietors with transferable and hereditary rights. Their tribute or contract-rent was to be considered revenue. It was to be assessed in the same manner and paid at the same times as the Government revenue of neighbouring tracts, but it was to be paid to the *jāgirdār*.

In class II. were placed those villages where there was no ancient proprietary brotherhood, but where some person or persons were *Dobiswaddri* villages. found in possession as pensioners (*nānkārdār*). These pensioners may or may not have contracted for the collection of the rents; but their claims rested less on antiquity than on the favour of some recent *jāgirdār*, and they would not be permitted to engage for the revenue. They had in some cases enjoyed one-tenth of the rents, and that allowance they would in all cases receive. The allowance would be made as before in rent-free land which, if rented, would let for a tenth of the whole village rental. Their holding would be heritable and transferable, and to the extent of that holding they would in fact be proprietors. As a matter of convenience, and because they practically hold two *biswas* in every *bigha* of twenty, such proprietors are now styled *dobiswadārs*.

Class III. included villages where no sort of proprietary middleman existed between the *jágirdár* and the cultivating tenants. In such the *jágirdár* was to be deemed sole proprietor of the whole village; not merely the superior proprietor of the whole, as in the first case, or sole proprietor of nine-tenths, as in the second.

Jágr villages. Sir James Thomason's instructions were fully executed and remained in undisturbed force for about ten years. But with the rebellion of 1857 his arrangements were greatly disturbed and complicated. The properties of the *jágirdárs* Ghazanfar Husain and Ikbálmand Kháns, who had shares in all three classes of villages, became forfeit for treason. The rights to receive revenue in villages of class I. and rent in those of classes II. and III. might on confiscation have been retained by Government; and in Ikbálmand Khán's villages they were so retained. But Ghazanfar Husain had contracted such considerable debts that to defray them Government parted not only with his rights to rent, but in some villages with his rights to revenue. The confiscated rights to receive rent were in certain cases bestowed on loyal *dobiswadárs*; and this bestowal still further complicated matters. So did the later imposition of Government cesses on all persons who received rents.

The following synopsis shows the present composition of the three classes:—

CLASS I.	CLASS II.	CLASS III.
<p>(1). Villages <i>in statu quo ante seditionem</i>.</p> <p>(2). In which right to receive revenue of confiscated portion has been retained by Government.</p> <p>(3). In which that right has been sold.</p> <p>In (1) the <i>zamíndárs</i> or <i>patfidárs</i> pay cesses to Government and revenue to the <i>jágirdár</i>.</p> <p>In (2) they pay both revenue and cesses of the confiscated portion to Government, and the revenue and cesses of the non-confiscated portion as in (1).</p> <p>In (3) both cesses and revenue are paid as in (1), the purchaser being treated as an original <i>jágirdár</i>.</p>	<p>(1). Villages <i>in statu quo ante</i>.</p> <p>(2). In which the right to receive rents of confiscated portion has been bestowed on <i>dobiswadárs</i>.</p> <p>(3). In which that right has been sold. In this class Government has retained confiscated rights to revenue.</p> <p>In (1) <i>jágirdárs</i> and <i>dobiswadárs</i> each pay the Government cesses on their own shares.</p> <p>In (2) <i>jágirdárs</i> pay cesses on unconfiscated portion. <i>Dobiswadárs</i> pay revenue and cesses on both the confiscated portion and a proportional part of their original holding,¹ as well as cesses on the remainder of that holding.</p> <p>In (3) <i>jágirdárs</i> and <i>dobiswadárs</i> each pay cesses on their own shares, while the purchaser pays revenue and cesses on the confiscated portion.</p>	<p>(1). Villages <i>in statu quo</i>.</p> <p>(2). In which right to receive revenue of confiscated share has been retained by Government, whilst right to receive rents has been sold.</p> <p>(3). In which the former right has been sold to one purchaser and the latter to another.</p> <p>In (1) <i>jágirdárs</i> pay cesses to Government; in (2) purchasers pay both revenue and cesses to Government; in (3) purchasers of rent-right pay revenue to purchasers of revenue-right and cesses to Government.</p>

¹ The reason why the *dobiswadár* is in such cases made to pay revenue on his original holding is that his rights as a mere rent-free tenant are merged in his fuller proprietary rights. Thus where seven-twelfths of a confiscated village was bestowed on him subject to payment of revenue, it was only fair that he should pay revenue also on seven-twelfths of his original holding in that village.

Of the cultivated area 17 per cent. is tilled by the landholders themselves. This is the only Farukhabad parganah in which the average home-farm (4·15 acres) is smaller than the largest average tenant holding, that (4·45 acres) of the resident occupancy tenant. To what extent and at what price land changed hands during the term (1848-72) of the last settlement is shown by Mr. Evans thus :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a. p.	
Mortgage ...	6,358	8,215	30,116	4 11 9	3·7
Private sale ...	6,702	8,762	98,312	14 10 8	11·2
Public auction ...	1,626	2,255	26,008	15 15 11	11·5

The principal tenant castes are, as in Sakatpur, Káchhís and Chamárs. Of the total cultivated area 72 per cent. is held by tenants with rights of occupancy and 11 per cent. by tenants-at-will. The rental paid by tenants to landlords was at settlement returned as Rs. 42,744, or excluding the imaginary rent of lands tilled by the landlords themselves, Rs. 29,604. But neither of these sums must be confused with that *assumed* for purposes of assessment. Since the opening of the last settlement, writes Mr. Buck, there is no sign of any appreciable rise in the rent-rate.

The oldest name linked with the parganah is that of Rāja Púran Chaubán, already mentioned in the article on Sakráwa villago. History. Early colonies. From him, indeed, no existing clan of the parganah claims descent. But he is said to have introduced no less than four colonies of brother Rájputs, besides one of Bráhmans and one of Ahírs. The pedigrees of these tribes are in most cases perfect back to six or eight descents only, and this fact would seem to prove that their colonization took place no earlier than two or three hundred years ago.

First of the Rájput settlements was that founded in Daroni and four other villages by Baldeo the Gaur. Next came two branches of the Sakatpur Baises—one led from Rúr by Kabír Sáh, the other from Khadali, by Garabdeo, the descendant of Bachráj. The former settled in Botham and three other villages; the latter in Bijheri, Baigawán, and five others. The fourth Rájput tribe was the Sakarwár or Tikarwar, which, under the leadership of Párasráw, established itself in Daulatabad and three other mauzas.

Obtaining Sakráwa and two other villages, one family of Bráhmians became *Chaudharis* of the parganah;¹ another, the family priests of the Baises, peopled Mirzápur and Alánpur. To their original village of Bírpur the descendants of Sandhiya Ahir added in the reign of Nawáb Muhammad (1713-43) seven others. But before coming to the reign of Nawáb Muhammad we must note that in the *Institutes of Akbar* (1596) Sakráon is a parganah of the Bhongáon district, Kananj division, and Agra province, its State rental being Rs. 13,476 (5,39,050 *dáms*).

How Nawáb Muhammad (1713-43) bestowed the parganah on three of his sons has been told in the Sakráwa village article. It was mentioned in the same place that one of these princes afterwards obtained sole possession, leaving two-thirds of the fief to his heir, Khiradmand, Amín-ud-daula. Now Amín-ud-daula was a busy and powerful courtier,² who could ill afford to waste much of his time on private domains so far from the capital. When, therefore, the Khadali Baises refused to pay him their rent or tribute, he satisfied himself with hiring the Bishangarh family³ to subject them. Obtaining military aid from the Oudh Governor Almás Ali, the brothers Mahánand and Udaichand completely crushed opposition (1792). The Bais castle of Bijheri capitulated after a siege of eleven days; and as a reward for their aid the conquerors obtained proprietary (*zaméndári*) rights in the fourteen Bais villages known as the Baigawán ta'alluka. Having reduced the Baises to the position of tenants, Udaichand turned his hand against other clans. He expelled the Gaurs from two villages, which he made over to the Bírpur Ahirs. The local Bráhman Chaudharis were allowed to retain only what land they themselves cultivated; and the Rúr Baises lost two of their villages. Lastly, the Ahírs, who had begun to prove troublesome, were ejected from one of the villages lately given them, their castles being everywhere demolished.

In 1805, after cession to the Company, the whole parganah was re-granted free of revenue to Amín-ud-daula. On his death in 1826 his children quarrelled over the division of this their heritage; and pending the decision of the Civil Courts Sakráwa was attached. During the attachment the proprietary rights acquired by the Bishangarh family were quashed, Udaichand was ejected, and many of the old landholding families regained more or less of their lost heritages. By the judgment of the Courts in 1830 the parganah was divided equally amongst the five sons of Amín-ud-daula. But the Ahírs refused to surrender a castle which they had built anew in the old Gaur

¹ See p. 107, note 2.
parganah article.

² *Supra* pp. 175, 177-79.

³ Pp. 106-108 and Sakatpur

village of Daroni, and it became necessary to compel their submission by the despatch of a British force.

In 1833 the daughters of Amin-ud-daula claimed a share in the parganah, which was again placed under attachment. The wranglings of the claimants were finally silenced by the judgment of 1838. The later history of the land question in Sakráwa has been shown under the heading of "Landlords." The parganah was first assessed with revenue during the term of the last settlement.

SANKISA, or Sankisa Basantpur, a village of parganah Behar or Shamsabad East, stands on the Eta frontier and left bank of the Káli nadi, 23 miles west of Fatehgarh. The population amounted in 1872 to 1,113 souls only; but Sankisa was more than a thousand years ago a great Buddhist city. Sarái Aghat, which probably formed a portion of the ancient town, is now in Eta, and both the former and the latter will be found described at some length in the Eta notice.¹ Suffice it here to mention that the village gives its name to the Saksena Káyaths, who in and around it once held a group of eighty-four estates (*chaurási*).

SAURIKH, the chief though not the largest village of the parganah to which it gives its name, stands on the junction of several unmetalled roads of all three classes, 25 miles south south-west of Fatehgarh. East and south of the village runs a watercourse connected with the Isan. The population amounted in 1872 to 2,351.

Saurikh has a first-class police-station and an imperial post-office. At its markets, which take place every Monday and Saturday, grain and cloth are the principal articles of sale. The Chaukidári Act (XX of 1856) is in force; and during 1878-79 the house-tax thereby imposed, with a balance of Rs. 76 from the preceding year, gave a total income of Rs. 634. The expenditure, which was chiefly on public works (Rs. 170), police, and conservancy, amounted to Rs. 410. Of the 392 houses in the village 168 were assessed with the tax, whose incidence was Rs. 3-5-1 per house assessed and Re. 0-4-6 per head of population. The proprietors of Saurikh were once Ghorí Patháus; but are now

Káyaths of the same family as supplies the parganah with its hereditary *kánúngo* or registrar. The village name is sometimes explained by a tradition that a hundred saints (*Sau rikh*) came hither and worshipped; sometimes ascribed to a single saint, Sobh-rikh. This St. Sobh is popularly credited with the excavation of a famous well which may still be seen near the village. It is said that when the country is about

¹Gazr. IV., 190-98.

to pass to new rulers, some weapon or garment rises from its waters as a sign of the coming race. The Marhatta rule was foretold by the appearance of a spear-head; whilst a hat¹ and bayonet were the emblems of approaching British rule. West of the village are the remains of a castle said to have been built during the brief occupation of the former power.

SAURIKH, a parganah of the Tirwa tahsíl, is a long narrow tract stretching with very irregular outlines from west north-west to east south-east. It may however be described as bounded on the north north-east by the Isan river, which divides it from tahsíl Chhibráman; on the west north-west by tahsíl Bhongáon of Mainpuri and parganah Sakráwa of its own tahsíl; on the south south-west by Sakráwa and parganah Sakatpur, also of its own tahsíl; and on the south-east by parganah Tirwa-Thatia of its own tahsíl. Saurikh had according to the latest official statement (1878) a total area of 79 square miles and 135 acres; according to the latest census (1872) a total population of 30,530 souls. But of both area and population details will be given hereafter. It may, meanwhile, be mentioned that the parganah contains 57 estates (*mahál*), coinciding with 57 of the revenue divisions known as villages (*mauza*).

Saurikh lies chiefly in the two northern soil-belts of the Tirwa tahsíl

(q. r.). It consists therefore of a northern and sandy
Geographical features. and a southern or mixed sand and loam tract. From it,

however, three small corners protrude southwards into the most fertile part of the tahsíl, the region of good loam; and a few clayey villages may be found in the neighbourhood of lagoons. In and out through the angles of southern frontier flows the Mirzápur distributary of the Ganges Canal; while the Taria distributary passes through not quite half of the northern length of the parganah. Nothing more need be added to the geographical details given in the later tahsíl article.

In the same place will be found some account of those crops which as

Economical features. usual are the chief article of trade. For their sale, how-
Markets and roads. ever, the parganah can offer more than the usual number of considerable market villages. Such are Indargarh, lately a house-tax town; Kalsán, the site of a Great Trigonometrical Survey station; Marhpura, Nádemau, and the parganah capital Saurikh. The four places first mentioned

¹ The striking dissimilarity between the hat and the graceful turban of the country at once marked out the former as the special peculiarity of Frankish dress. The word *topi* or hat is believed to be derived from the Portuguese *topo*; and the terms *topiwála* and European are synonymous. The stereotyped salutation with which a beggar addresses an Englishman is "*Apki topi sulamat rahe*;" an idiom which is precisely equivalent to "good luck to thy bonnet, thou bonny Dundee." The legend of Saurikh reminds one of that of Brereton in Cheshire, where the appearance of a dead branch rising from the depths of the lake used always to foretell the death of a Brereton.

are all in the eastern, the last in the western half of the tract. The second-class unmetalled road from Tirwa enters on the south-eastern frontier, passes through Nádemau, and ends at Saurikh. On entering it throws out a fourth-class line or cart-tract to Sakatpur; it is crossed near the frontier by a northerly second-class road which has already passed Indargarh and which proceeds to Tálgrám. It is again crossed, at Nádemau, by a fourth-class track leading towards Tálgrám; before reaching Saurikh it is joined by an unmetalled third-class way from Tálgrám; and at Saurikh itself it is met by unmetalled roads of all three classes, one of them from Chhibrámau. No part of the parganah is far from one or more of these communications.

According to the census of 1872 Saurikh contained 215 inhabited villages, of which 172 had less than 200 inhabitants; 36 between 200 and 500; 6 between 500 and 1,000; and one between 1,000 and 2,000.¹

The total population numbered, as already mentioned, 30,530 souls (13,734 females), giving 387 to the square mile. Classified according to religion there were 28,707 Hindús, of whom 12,813 were females; and 1,823 Musalmáns (921 females). Distributing the Hindu population amongst the four great classes, the census shows 2,369 Bráhmans (1,045 females); 3,432 Rájputs (1,378 females); and 297 Baniyás (127 females); whilst the great mass of the population is included in "the other castes," which show a total of 22,609 souls (10,263 females). The principal Bráhman sub-division is the Kanaujia (1,913). The Rájputs belong to Ráthor, the (167), Baghel (65), Gaur (110), Sengarh (53), Chaubán (161), Bais (2,339), Tomar (72), Bhadauria (152), Chandel (36), Katchria (7), Gaharwár (18), Poñwár (5), and Kachhwáha (86); the Baniyás to the Ajudhiyábási (143), Agarwál, and Ummar sub-divisions. Those of the other castes which exceed in number one thousand souls each are the Chamár (3,459), Káchhi (2,509), Ahír (3,323), and Gadaria (1,370). The following have less than one thousand members each:—Káyath, Hajjám, Bharbhunja, Teli, Dhúna, Kahár, Kisán, Kalál, Dhobi, Barhai, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bhát, Khákrob, Kumhár, Kori, Kurmi, Baheliá, Bairyá, Halwái, and Lodh. Musalmáns are classed as Shaikhs (753), Sayyids (641), Patháns (291), and Mughals (1, or left unspecified).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 70 belong to the professional class of officials, priests, doctors, and the like; 559

¹ This is probably intended for Saurikh, which has however over 2,000 inhabitants.

to the domestic class of servants, barbers, sweepers, washermen, &c. ; 328 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts ; 7,709 to the agricultural ; and 798 to the industrial or artisan. A sixth or indefinite class includes 968 persons returned as labourers and 77 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,495 as landholders, 20,874 as cultivators, and 8,161 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 694 males as able to read and write out of a total male population numbering 45,973 souls.

The whole of Saurikh is assessed with land-revenue. In explaining his scheme for the current assessment Mr. E. C. Buck thus classifies the past and present areas :—

Area classed as		At the scientific revenue survey, 1840.	At the unskilled survey for revision of assessment, 1845.	At the unskilled survey for the current assessment, 1870.
		Acrea.	Acrea.	Acrea.
UNASSESSABLE (Barren, roads, &c.)		15,587	5,782	11,320
ASSESS- ABLE.	{ Old fallow ...	2,903	11,428	5,568
	{ New do. ...	2,179	3,507	2,173
	{ Cultivated ...	29,642	28,804	31,631
Total assessable ...		34,724	43,739	39,372
GRAND TOTAL ...		50,311	49,521	50,692

The total area last shown is but three acres less than that of the late official statement. The term of the expired assessment witnessed a very great increase of irrigation, and of the present total area 37 per cent. is returned as watered.

Above¹ have been explained the general principles on which the current assessment was framed. A few special details are all that need detain us here. Mr. Buck divided the parganah into four circles : (1) the small clay area ; (2) the narrow Isan basin ; (3) the sandy, and (4) the loamy belts. Grouping the soils of each village

¹ Pp. 100-101.

and circle into corresponding classes more or less minutely sub-divided, he assumed for these classes the following rent-rates :—

Circle.	Class.	Assumed rent per <i>paka bigha</i> .	Circle.	Class.	Assumed rent per <i>paka bigha</i> .
		Rs. a.			Rs. a.
I. Clay (total area 2,038 acres).	Watered rice land (2 classes)	From 3 0 (1st class.) to 2 4 (2nd do.)	III. (continued.)	Watered <i>mānjha</i> (2nd class only)	2 12
	Unwatered do.	1 0		Unwatered do.	2 0
	<i>Tarāi</i> (2 classes).	From 2 8 (1st class.) to 1 12 (2nd do.)		Watered <i>barhet</i> , (2nd class.)	From 2 0 (1st cl.) to 1 8 (2nd do.)
	<i>Tarāi</i> pro- per.	2 8		Unwatered do. (3 classes.)	1 8 (1st do.)
II. Isan basin (3,150 acres.)	<i>Pahlhār</i> ,	1 8	IV. Loamy belt (total area 7,344 acres).	Watered <i>gauhān</i> (3 classes.)	0 14 (3rd do.) 6 0 (1st do.) 3 12 (3rd do.)
	<i>Bhūr tarāi</i>	1 12		Watered <i>mānjha</i> , (2 classes.)	3 12 (1st do.) 3 6 (2nd do.)
	<i>Bālū</i> do,	1 4		Watered do (2 classes.)	2 12 (1st do.) 2 4 (2nd do.)
	Water- course do,	1 8		Unwatered do (2 classes.)	2 0 (1st do.) 1 8 (2nd do.)
III. Sandy belt (19,103 acres.)	Watered <i>gauhān</i> , (2nd and 3rd classes only.)	From 4 4 (2nd class) to 3 8 (3rd do.)			
	Unwatered do.	3 0			

The meaning of the terms *tarāi*, *bhūr-tarāi*, *bālū-tarāi*, *pahlhār*, *gauhān*, *manjha*, and *barhet*, will be explained in the tahsíl article. A *paka bigha* roughly represents $\frac{1}{4}$ th of an acre; but as the latter measure is unknown to the people, the rates have been shown according to the former. For those who prefer the English standard, it may be mentioned that the average assumed rent-rate of the whole parganah was Rs. 3-10-1 per acre.

Applied to the assessable area, these rates gave Saurikh a gross rental of Rs. 1,15,508; and halved from that sum the revenue would have reached Rs. 57,754. But it was actually fixed at Rs. 52,390 only, and now stands at Rs. 52,002. As at first imposed it showed an increase of 11·9 per cent. on the expiring demand (Rs. 44,150). Its incidence per acre was Re. 1-0-10 on the total, Re. 1-5-11 on the assessable, and Re. 1-11-4 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Re. 1-6-8 per acre. Though not yet formally sanctioned by Government, the expiring demand has been in force since the autumn of 1872.

The cesses levied, in addition to the revenue, for village accountant's fees, schools, roads, and other district needs, here reached Rs. 7,378. They were assessed at the usual rate on the demand of 5 per cent. for the accountant's fees and 10 per cent. for the other objects.

The landlords who pay the revenue are chiefly Bais Rájputs; but the Kanaujiya Bráhmaṇ Chaudhari of Bishangarh has *zamíndári* rights over eight villages. In two others he has a *taalluqádári* interest; he receives, that is, a seignoralty (*málikána*) of ten per cent. on their revenue. But here again the persons in actual possession are Baíses. Of the cultivated area 12 per cent. is tilled by the landlords themselves, the average home-farm being 5.25 acres. To what extent and at what price land changed hands during the term (1840-72) of the last settlement may be thus shown :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs. a p.	
Mortgage ...	470	683	3,225	14 14 5	5.6
Private sale ...	4,390	5,252	33,507	7 10 3	6.4
Public auction ...	1,910	2,397	9,875	5 0 3	4.0

During the last decade of the term sales increased in a manner that speaks ill for the prosperity of the landlords. "The fact is," writes Mr. Buck, "that these Bais Thákurs are wretched agriculturists, and are ashamed to be seen at the plough, though they have been driven to it by necessity at different times. They take very little pains with their land or personal interest in the improvement of their villages. There are some few exceptions where individuals have become rich and influential; but they have attained their position chiefly by turning over their capital in usury. Wherever the proprietary body is large, and the *zamíndárs* have been forced to live on the profits of their land, they have become depressed and indigent, and I see no chance of their being able to keep pace with the times."

Amongst the tenantry, the predominant castes are the Ahírs, the Chamárs, and the Káchhis. Of the total cultivation 72 per cent. is held by tenants with rights of occupancy and 16 per cent. by tenants-at-will. The largest tenant holding is as elsewhere that of the resident occupancy tenant (5 acres). The rental paid by tenants to landlords was at settlement returned as Rs. 54,771, or including the hypothetical rent of lands

titled by the proprietors themselves, Rs. 82,107. But neither of those sums must be confused with that *assumed* for purposes of assessment. The rent-rate shows no perceptible rise since the opening of the last settlement. Even where canal-water has been introduced, the landlords have neglected the opportunity of enhancing their rentals.

The tribal history of Saurikh is far simpler than that of most parganahs in the district. It was annexed at the same time as Sakatpur¹ by the same colony of Bais Rájputs. Other clans afterwards acquired a few villages, either by favour of, or intermarriage with, that tribe. The Saksena Káyath registrars (*kánúngo*) of the parganah, for instance, obtained three *mauzas*. The Rájputs known as Sakarwárs, Dhákaras, and Chandels got three, two, and one respectively; but have lost them all. The Ghorí Pathans once held land around Saurikh village; but they have given place to the Káyaths and migrated to Phaphúnd of Etáwa. In the *Institutes of Akbar* (1596). Saurikh appears as a separate *mahál* of the Kanauj government and Agra province. Passing from the rule of the Delhi emperors into that of the Bangash dynasty (*circ.* 1720), it was by the latter ceded in 1752 to the Marhattas. The Bangash Nawáb continued, however, to manage the parganah until 1769-71, when the Marhattas permanently deprived him of its possession. They in turn were expelled (1774-75) by the Nawábs of Oudh; and Saurikh was for a while swayed by the famous Oudh governor, Almás Ali. It was not long before his favourites, the Bishangarh family,² brought the parganah into their rapacious clutches. But Mahánand and Udaichand did not here attempt to expel the old landholders so completely as in Sakatpur. Perhaps the Baises of this parganah were more compliant. It was not here, but in Sakatpur, that the Bais rebellion was crushed. In 1801, the parganah was ceded to the Company and included in the British district of Mainpuri-Etáwa. At the fourth British settlement of land-revenue (1812), while not a single village was restored to the Baises of Sakatpur, only ten villages remained to the Bishangarh chaudhari in Saurikh. Of these ten, two have been given back to their old Bais proprietors, on condition of those proprietors paying the seignioralty already mentioned. But when the claims of the Sakatpur Baises were at length recognized, their recovered villages were all burdened with payment of seignioralty. These facts all tend to show that the rights of the Saurikh landholders were less obscure, and that they had therefore succeeded better in holding their own.

The parganah was annexed to its present district in 1817-18. The demands assessed upon it at successive British settlements have been:—At the first,

¹ See historical section of article on parganah *Sakatpur*.

² *Supra* pp. 106-108.

Rs. 57,054 ; at the second, Rs. 57,055 ; at the third, Rs. 59,367 ; at the fourth, Rs. 72,463 ; at the fifth, Rs. 66,014 ; and at the revision of the fifth, Rs. 44,968. The demand of the next or current assessment has been above examined.

SHAMSABAD, mispronounced Shamshabad, is the chief town of parganah Shamsabad West. Standing on the old cliff of the Ganges, 18 miles north-west of Fatehgarh, it is the terminus of a second-class or unmetalled branch from Faizbāgh on the Káimganj road ; of a third-class unmetalled line from Káimganj itself ; and of a fourth-class track from Karanpur-ghát on the Ganges, now over six miles distant. Two other third-class highways, from south-west and south-east respectively, cross in the town. The latter line was once the main route to Budaun ; but that route now lies through Káimganj, whose less sandy neighbourhood more favours the construction of good roads. The population, 8,428 in 1865, had in 1872 risen to 8,707.

According to the census of the latter year Shamsabad had an actually inhabited site of 162 acres. The town is perched on

Site and appearance. mounds carved from the cliff by ravines which descend to the old bed of the Ganges. That bed is now occupied by the Burhanga, which at most times of the year is a mere series of pools linked together by a shallow and arable depression. But though shallow, and about a mile distant, the Burhanga serves as a useful drain for the removal of the town's surface drainage. Shamsabad overlooks a wide expanse of flat and fertile alluvial land which stretches from the foot of the cliff below it to the great river almost hidden in the distance. It is composed of 33 *muhallas* or quarters, which patches of cultivation divide into scattered groups. Such quarters consist as a rule of great clusters of mud huts, surrounding a few large brick-built houses or hemming in a road. The principal dwellings are those of the Jafarí Begam¹ and other Musalmáns who, like her, claim connection with the old Bangash dynasty. The principal road is a longish brick-paved street of mixed dwellings and shops. From it branch many narrow lanes. There is a small square grain market, which on the south opens into a larger market-place shaded by fine tamarind and *ním* trees. The

Trade.

town is no longer remarkable for any important trade or manufacture ; but in days before the introduction of

English cloth produced large quantities of the fine textures known as *mítha* and *j'luna*. The modern public buildings are a third-class police-station, an imperial post-office, a parganah

Public buildings.

¹ *Supra* p. 104.

school, and a hostel (*sardī*) for travellers. The Chaukidāri Act (XX.) of 1856 is in force; and during 1878-79, the house-tax thereby imposed, with a balance of Rs. 14 from the previous year, gave a total income of Rs. 1,394. The expenditure, which was chiefly on public works (Rs. 83), police, and conservancy, amounted to Rs. 1,101. Of the 2,205 houses in the town, 782 were assessed with the tax, the incidence being Re. 1-12-3 per house assessed and Re. 0-2-6 per head of population.

House-tax.

History.

The old town of Khor, some three and-a-half miles distant on the Ganges cliff, was founded about the beginning of the thirteenth century. The founder, a Ráthor descendant of king Jaichand, is sometimes called Jai Singh Deo, and more often Parjan Pál. But whatever his name, he ejected the aboriginal Bhyárs from the neighbourhood, built a city, and became first rája of Khor. At that time, and indeed until the reign of Akbar, the Ganges is said to have flowed beneath the cliff. About 1228, the emperor Shams-ud-din came down the river in ships, defeated the rája in a naval battle, expelled the Ráthors, and founded Shamsabad or Shams-town. The cause of the quarrel, or at least the prayerful ally of Shams, was a saint named Mír Azíz-ulláh, whose *dargáh* or tomb is still shown on the old fort-mound of Khor. The defeated rája, Jaipál, the son of Parjan, was perhaps identical with the Jai Singh Deo just mentioned. The original Shamsabad was a market-place two miles east of the modern town.

It is said that the Pathán followers of Shams seized many villages around Khor and Shamsabad, and that the villages not annexed by them became the property of the Gangwári Kurmis, hitherto a mere tenant clan. But that the Ráthors returned after their expulsion is clear. If Khor had been demolished, it was rebuilt. In 1345, the emperor Muhammad Tughlak is mentioned as passing it. Towards the end of the century, the Ráthors of the neighbourhood are led to revolt by their chief Sarvádhan or Sarvádharan. In 1414, the emperor Sayyid Khizr chastises the Ráthors of Khor. In the struggles between Dehli and Jaunpur the Khor rajas took the side of Dehli. Before the middle of that century the last rája, Karan, had been ejected by the Jaunpur king. He was (1452) restored by the emperor Bahlol Lodi, and was almost immediately afterwards besieged in the fort of Shamsabad by the Jaunpur forces. He was once more expelled (1457) by Jaunpur, and once more restored by Dehli. But he had been finally expelled before 1479, when Dehli finally crushed Jaunpur. Thus ended the Khor dynasty. Khor itself had already perhaps been abandoned. In the histories of the Jaunpur kingdom its name is discarded for that of Shamsabad. All that remains of the old town is a large mound called the *ket*

or fort of the Khor rájas. This mound rises about 30 feet above the level of the alluvial lowlands, and seems to have carved out of the old cliff. It contains, besides the tomb of Azíz-ulláh, that of one Sanjad Salím, the ancestor of the Kahai Sayyids still found in the parganah. From the ancient city some Kanauiya Bráhmans of these provinces take their title of *Khor ká Pánde*.¹

The emperor Sikandar Lodi, whose name perhaps lingers in that of Sikan-darpur village, spent at Shamsabad parts of the years 1494 and 1495. He in 1500 bestowed the town and parganah on the Farmúli Afgháns Imád and Sul-aímán. Babar in 1528 unsuccessfully offered the same gift to the besieged rája of Chanderi as a bribe for the capitulation of that fortress. In the same year the same offer was made and accepted by Bikramájít Sisodiya, who exchanged Rintambhor for Shamsabad. The Patháns had not long before captured the town from the imperial governor, Abú-l-Muhammad Nizábár. In 1575 died another governor, Husain Khán Tukriya;² and in the town perhaps dwelt for a time his almoner, the historian Abd-ul-Kádir. Ten years later (997H.), one Mirza Táhir is said to have founded the modern town on the lands of Larampur, Paliya, Sikandarpur, Akbarpur-Damodar, and Khánpur. The *Institutes of Akbar* (1596) mention it as the head-quarters of the parganah and the site of "a fort on the banks of the Ganges."

In 1607, that town and parganah are held by nawáb Rashíd Khán, the founder of Mau-Rashídabad. In 1720, they were granted to a native of the latter village, Muhammad, first nawáb of Farukhabad; and in the following year he appointed his ennobled slave, Dáúd Khán, governor. In the reign of nawáb Ahmad (1750-71) the same office was bestowed on another ennobled slave, Zulfikár or Exqalibar Khán. Except for a short time after the battle of Daunri,³ when there was no recognized nawáb, Shamsabad continued in the hands of the Bangash dynasty. It was not, like other parts of the district, annexed by the nawábs of Oudh or the Marhattas. But in 1801 it was ceded to its present rulers, the British.

SHAMSABAD EAST or Behar, a parganah of the Farukhabad or Headquarters tahsil, is, when its frontiers are roughly defined, bounded on the north by the Káimganj tahsil; on the south-west by tahsils Alíganj of Eta and Mainpuri and Bhongáon of Mainpuri; on the south by tahsil Chhibrámau; on the east by the three remaining parganahs of its own tahsil. But all its boundaries are irregular, and the eastern, into which Muhammadabad intrudes like a wedge, is most irregular of all. Along parts of the south-western and the

¹ See Beams' Elliot's *Glossary*, I, 147; and Sherring's *Castes and Tribes of Benares*, 25.

² *Supra* pp. 150-51.

³ *Pp.* 159-60.

whole of the southern frontier the Káli nadi supplies a border. Behar had, according to the latest official statement (1878), a total area of 132 square miles and 316 acres; according to the last census (1872) a total population of 58,295 souls. But of both area and population details will be given hereafter. The parganah contains 157 estates, distributed over 124 villages. The average area of the latter, 690 acres each, is larger than in any other parganah of the district.

Some idea of the physical and agricultural features of Behar may be formed

Physical and agricultural features. from the article on its enclosing tahsil. The parganah lies wholly on the upland watershed of the Bagár and Káli nadi. Its only recorded height is the Great Trigonometrical Survey station at Pothári, 536 feet above the sea. "The crops, soils, castes, and system of cultivation," writes Mr. C. A. Elliott, "appear the same or nearly the same as in other parganahs; but the soil is perhaps a little inferior and water is certainly less abundant." Of the cultivated area, however, 61 per cent. is returned as watered. It was above mentioned that, owing to friability of soil and other causes, masonry wells are largely constructed for field irrigation. To encourage the practice, land thus watered has been assessed at the same rates as unwatered land.

The metalled Bower branch of the Grand Trunk Road passes north-eastwards through the south of the parganah, being crossed at trade. Madanpur by a north-westerly cart-track or fourth-class line. But the highways of Behar are chiefly unmetalled lines of the third class. Three such roads span the north of the parganah, two of them crossing at Nimkarori. Madanpur and Nimkarori are the two principal villages. The ancient city of Sankisa, near the bank of the Káli nadi, is now occupied by little besides ruins. The trade and manufactures of this parganah are of the same primitive character as described in the articles on parganahs Bhojpur and Muhammadabad.

According to the census of 1872, Shamsabad East contained 269 inhabited villages, of which 178 had less than 200 inhabitants; 67 between 200 and 500; 17 between 500 and 1,000; and 7 between 1,000 and 2,000. The total population numbered, as already mentioned, 58,295 souls (25,812 females), giving 443 to the square mile. Classified according to religion, there were 56,575 Hindús, of whom 25,005 were females; 1,719 Musalmáns (807 females); and 1 Christian. Distributing the Hindu population amongst the four great classes, the census shows 4,564 Bráhmans (1,999 females), 8,007 Rájputs (3,246 females), and 101 Baniyás (43 females); whilst the great mass of the population is included in "the other castes," which show a total of 43,903 souls (19,717 females). The principal Bráhman subdivisions are the Kanaujia (3,946), Gaur, Sárasút, Dúbe, Misr, and Ojha. The

Rājputs belong to the Rāthor (2,403), Baghel (45), Gaur (968), Sengarh (41). Chauhān (487), Bais (830), Tomar (40), Bhadauriya (17), Chandel (82), Katehriya (733), Gahrwār (132), Ponwār (53), Kachhwāha (237), Sombansi (28), Bargūjar, Solankhi, Chamargaur, Bāchhal, Gahlot, Gautam, Parihār, Bhimla, and Chandrabansi clans; the Baniyās to the Ajudhiabāsi (90) subdivision. The other castes exceeding one thousand souls each are the Chamār (5,693), Hajjūm (1,161), Kāchhi (4,432), Dhūna (1,051), Kahār (2,615), Ahīr (9,302), Gadaria (2,293), Kisān (7,141), and Kalāl (1,349). The following have less than one thousand members each :— Kāyath, Bharbhunja, Teli, Dhobi, Barhai, Lohār, Darzi, Joshi, Sonār, Māli, Tamboli, Bāri, Bhāt, Khākrob, Kunhār, Kori, Kurmi, Chak, Nat, Bahelia, Khatk, Nuniya, and Gosāin. Those Musalmāns whose tribe is specified are distributed amongst Shaikhs (1,145), Pāthāns (436), Sayyids (78), and Mughals (3).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 405 belong to the professional class of officials, priests, doctors, and the like; 2,542 to the domestic class, which includes servants, barbers, sweepers, washermen, &c.; 971 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 21,169 to the agricultural; and 14,138 to the industrial or artisan. A sixth or indefinite class includes 4,033 labourers and 519 persons of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 7,165 as landholders, 30,997 as cultivators, and 20,133 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 1,256 males as able to read and write out of a total male population numbering 53,930 souls.

Of all the villages in Behar but 3 are revenue-free. In discussing the current assessment of revenue Mr. Elliott thus classifies the past and present areas of the parganah :—

Area classed as	At the professional revenue survey, 1884.	At the unskilled survey for revision of assessment, 1814.	At the unskilled survey for the current assessment, 1869.
	Acres.	Acres.	Acres.
UNASSESSABLE. (Barren, revenue-free, &c.) ...	15,976	26 541	20,316
ASSESSABLE. { Old fallow... ..	20,390	6,708	6,632
{ New do.	2,552	3,009	1,699
{ Cultivated	42,890	45,107	56,193
Total assessable ...	65,832	54,824	64,504
GRAND TOTAL ...	81,808	81,365	84,820

The large apparent increase in gross and unculturable areas is attributed to the fact that the measurements of the two earlier surveys were often incorrectly returned. It will be seen that the total last shown exceeds that of the late official statement by 24 acres only. The actual increase in cultivation is stated at 17 per cent. The general principles which Mr. Elliott adopted in framing the current settlement have been described once for all.¹ Enough to mention that he grouped the soils of the various villages into corresponding classes (*har*) more or less minutely sub-divided; and that he assumed for each sub-division the rent-rate shown in the following table :—

Class and sub-division of soil.	Percentage of total area.	Assumed	
		Rent-rate per <i>paka bigha</i> .	Resultant rental.
		Rs. a.	Rs.
<i>Gauhán</i> , watered (2 classes) ...	6.1	From 6 0 (1st class) to 4 0 (2nd class).	25,794
Do., dry ...	.5	3 0	1,377
Loam, watered (2 classes) ...	39.3	From 3 0 (1st class) to 2 4 (2nd class).	88,183
Do., unwatered (2 classes) ...	14.9	From 2 0 (1st class) to 1 8 (2nd class).	22,677
Sand, watered ...	3.7	2 4	7,634
Do., unwatered (3 classes) ...	28.8	From 1 8 (1st class) to 0 12 (3rd class)	29,966
<i>Tarái</i> (2 classes) ...	6.7	From 2 8 (1st class) to 1 8 (2nd class).	9,786
Total ...	100.0	...	1,85,447

A *paka bigha* is about $\frac{1}{4}$ ths of an acre. The meaning of the terms *gauhán* and *tarái* has been explained in the tahsil article.

Deduced from the total of the last column at 50 per cent., the revenue would have reached Rs. 92,723. But in applying the rates village by village, it was sometimes found needful to reduce them; and the demand was eventually fixed at Rs. 85,913 only, including a small sum paid to assignees. The revenue payable to Government, Rs. 85,463, has since been reduced by Rs. 262. As at first imposed it showed an increase of Rs. 9-8 per cent. on the expiring demand (Rs. 78,231). Its incidence per acre was Re. 1-0-2 on the total, Re. 1-6-2 on the assessable, and Re. 1-10-5 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Re. 1-8-2 per acre. Though not yet formally sanctioned by Government, the new revenue has been in force since the autumn of 1871.

¹ *Supra*, pp. 100-91.

The cesses levied, in addition to the revenue, for police, roads, other local objects, and village accountants' fees, here reached Rs. 13,277. They were assessed, as usual, on untaxed as well as taxed lands, at a rate on the demand of Rs. 5 per cent. for accountants' fees and 10 per cent. for other expenses.

Of the classes which pay the revenue the most numerous are Rájputs, and next at a distance Bráhmans. The Rájputs belong chiefly to the Ráthor and Gaur clans. The commonest form of tenure is the *zamindari*, and *bhayáchára* holdings are rarer than in many other parganahs of the district. Of the cultivated area 23 per cent. is tilled by the proprietors themselves, with an average farm of 5.64 acres each. To what extent and at what price land changed hands during the term of the last settlement (1835-71) may be shown thus :—

Mode of transfer.			Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
					Rs.	Rs. a. p.	
Mortgage	...	...	4,956	6,692	61,416	12 6 2	9.2
Private sale	...	...	12,568	12,871	1,15,970	9 3 8	9.0
Public auction	...	...	8,756	8,747	33,021	3 12 4	3.7

The tenantry are chiefly Rájputs, Bráhmans, Ahírs, and Kisáns. Of the total cultivation 60 per cent. is held by tenants with rights of occupancy and 17 by tenants-at-will. The largest average holding, next to that of the cultivating landlord, is that of the resident occupancy tenant (5.48 acres). During the currency of the expired assessment rents rose by over 22 per cent. The rise may have been due to the increase of irrigation, which nearly doubled. But Mr. Elliott ascribes it, as in Pahára, to "a general blind enhancement," which gradually raised the rents of tenants-at-will up to and past the level up to those paid by tenants with rights. The rental actually paid by tenants to landlords was by Mr. Elliott himself reckoned at Rs. 1,66,568. But this, which must not be confused with the higher rental assumed for purposes of assessment, includes the imaginary rent of lands tilled by the landlords themselves.

In turning to history, we must, as usual in this part of the notice, confine ourselves to points of tribal or fiscal interest. The general annals of Behar have already found their

place amongst those of the district at large. The earliest colonists of the parganah were, if faith may be placed on their legends, the Chamargaur, Pari-hár, and Báchhal. It is said that about 1200 a Chamargaur came northward with Parjan the Báthor, and received from that prince the lands of Nagla Dosádh in this parganah. But harassed on all sides by the aboriginal Bhyárs, the new lord of Nagla Dosádh was unable to hold his own. He invited, therefore, to his aid a Parihár of the Kaunsil clan, Bháo Singh of Jigni in Jalaun. Bháo came, saw, and was slain. But his son Nirpat amply avenged his death. The Bhyárs were slaughtered out of Behar and several other villages which Nirpat's descendants still hold. As for the Chamargaur, they exist, but never acquired any strong footing in this parganah. The Báchhals of the Bachh clan, who still hold Mandanpur, aver that their ancestor, Chand Singh, received it from Parjan.

The dynasty founded by Parjan the Báthor was still ruling at Khor, and the Bhyárs still flourished, when the Bais Rájputs arrived. Coming probably from the south, their chief, Saddar Singh, obtained from the Khor rája a grant of Sithwanpur and other villages then occupied by the Bhyárs. The luckless aborigines were expelled, and in some of these villages Saddar's Bais descendants may still be found as landlords.

It was at some period during the rule of the Khor rájas that the Katiha Rájputs made their first appearance. They had settled in several villages when their chief, Bil, was arrested for arrears of tribute due to the rája. At the entreaty of the Gurushádnagar Bráhmans he was released; and he afterwards founded Pukhna, which with other villages is still held by his descendants.

The most important colony, however, was that founded, not under the patronage of the Báthors, but by the Báthors themselves. About 1450, when Karan, last rája of Khor, was expelled by the king of Jaunpur, his grandson, Udaichand, settled in Muhammadabad with the lesser title of Ráo. This Udaichand is the reputed ancestor of all Báthor proprietors north of the Káli nadi. His grandson, Ráo Krishn Rái, moved into this parganah, building a castle at Khemsapur; while his Báthor brothers and kinsmen spread over 26 other villages in the south-east. Of these the clan have lost one only; but their chief, the descendant of Udaichand, is reduced to the possession of Khemsapur and Ganeshpur. He is nevertheless held in great respect, and receives at each recurring Holi

¹ Imádpur-Kesar.

and Dasahra festival gifts of homage from his brother Ráthors. The clan, says Mr. Elliott, is too aristocratic and exclusive to breed fast; but it is pleasant to see an ancient and historic race holding its ground so well.

The Gaurs are descendants of Sárhe, mentioned in the Bhojpur parganah article. Of the 84 villages which he obtained some 300 years ago, 24 lay in this parganah. The colony thus founded has multiplied greatly, and still holds 19 villages. One of these is Siroli, which fell to the share of Sárhe's son Tilok.¹ At the time when Farukhabad was founded (1714), the chief of Siroli bore the title of rája, and sent his son, Akbar Sáh, to assist Nawáb Muhammad in keeping the Bamtelas at bay.²

The Bráhmans, who hold 16 villages, belong to different families entirely unconnected. The same may be said of the Káyaths. Other clans. The Ahírs and Kisáns hold each a few villages, but have no traditional history.

Behar was formerly a *tappa* of Shamsabad (West). It then included two sub-divisions or *kismats*, Behar and Siroli. On its cession to the English in 1802 it was severed from the greater Shamsabad and erected into a separate parganah under the name of Shamsabad East. The title was not only long, but confusing, for Shamsabad proper was allowed to retain its former name. Mr. Elliott proposes to style the parganah Behar, as of yore; and the proposal has obvious advantages. The demands assessed upon this Behar at the successive British settlements of land-revenue have been as follows:—at the first, Rs. 77,961; at the second, Rs. 78,830; at the third, Rs. 80,099; at the fourth, Rs. 82,930; at the fifth, Rs. 84,296; and at the revision of the fifth, Rs. 78,449. The next or current assessment has been noticed above. During the term of the last, the boundary between Behar and Shamsabad (West) underwent great changes. But what these were is of little present importance.

SHAMSABAD WEST, a parganah of the Káimganj tahsil, is bounded on the east-north-east by the Ganges, which severs it from the Aligarh tahsil; on the north-north-west by parganah Kampil of its own tahsil; on the west-north-west by tahsil Alíganj of Eta; and on the south-south-east by the head-quarters tahsil. It may be considered as a rude quadrilateral figure with unequal angles and sides. Its total area by the latest official statement (1878) was 196 square miles and 424 acres; its total population by the census (1872) was 99,803 souls. But of

¹ Mr. Evans' notes.

² Mr. Irvine's first article on the Farukhabad Nawábs, J. A. S., B., 1878. Strangely enough this rája's name was Tilak. We are told, too, that he was aged. May not Tilok have been antedated by a generation or so?

both area and population details will be given hereafter. The total number of villages is 247 and of estates 342, the average size of the former being about 509·5 acres.

The physical and agricultural features of Shamsabad West are those described in the article on its enclosing tahsíl, Káimganj. Over three-quarters of the whole area lie on the uplands above the old Ganges cliff. The lowlands are confined to a belt which, broad along the whole of the eastern border, narrows to a point not long after turning the corner to skirt the northern. Passing eastward through that northern frontier, the old Burhia traverses the lowlands and joins the Ganges. Eastwards, too, from the western frontier the Bagár crosses the uplands, turning at length by a southward bend into the eastern Shamsabad. The only other water-course deserving a name is the Kharír, which rising in some lagoons on the uplands runs eastwards, past Raushanabad and through the lowlands, to the Ganges. Its lagoons are one of the principal features of Shamsabad West, for in it lie the saltish plains mentioned by the Káimganj article. The principal mixtures of swamp and water are to be found at Chilsara, Pilkhana, and Bhadauli villages.

The metalled or first-class road from Farukhabad to Káimganj passes north-westwards through the heart of the parganah. From it at Faiz-bágh an unmetalled second-class line branches northwards to Shamsabad; and from it near the southern frontier another road of the same class diverges to cross the parganah for Alíganj of Eta. This Alíganj highway, again, is crossed at Nawábganj by the second-class Muhammadabad and Káimganj line, which pierces the parganah from north to south. These main roads are fed by numerous third-class unmetalled ways, five of which radiate from Shamsabad alone. The only fourth-class line or cart-track seems to be that which, passing eastwards from Shamsabad, crosses the Ganges at Karanpur-ghát. The chief places of the parganah, all save the last on roads, are Shamsabad, Raushanabad, Nawábganj, and Pilkhana. At these and other villages weekly markets provide a sale for the parganah's one great product—its crops. To what varieties those crops chiefly belong has been shown in the tahsíl article.

According to the census of 1872, parganah Shamsabad West contained 410 inhabited villages, of which 255 had less than 200 inhabitants; 111 between 200 and 500; 37 between 500 and 1,000; and 6 between 1,000 and 2,000. One town, Shamsabad, contained over 8,000 persons.

The total population numbered 99,803 souls (45,873 females), giving 509 to the square mile. Classified according to religion, there were 91,618 Hindús, of whom 41,842 were females ; and 8,185 Musalmáns (4,031 females). Distributing the Hindú population amongst the four great classes, the census shows 7,051 Bráhmans (3,176 females); 3,493 Rájputs (1,445 females); and 2,234 Baniyas (1,047 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 78,840 souls (36,174 females). The principal Bráhman sub-divisions are the Kanaujia (4,290) and Gaur. The Rájputs belong to the Ráthor (329), Gaur (1,025), Sengarh (41), Chauhán (270), Bais (326), Tomar (23), Gahrwár (415), Kachhwáha (75), Sombansi (72), Ujayyini, Janghára, Bargújar, Kinwar, and Gaumat clans; the Baniyas to the Agarwál, Saráogi, Rastogi, Kándu, and Audhia sub-divisions. Those other castes which exceed in number one thousand souls each are the Káyath (2,260), Chamár (11,528), Hajjám (1,816), Káchhi (9,495), Bharbhunja (1,322), Teli (1,504), Dhuna (1,148), Kahár (8,120), Abír (12,835), Gadariya (3,314), Kisán (10,905), Dhobí (1,330) Barhai (1,343), Kori (1,376), and Kurmi (8,616). The following have less than one thousand members each :—Kalál, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bári, Bhát, Khákrob, Kumhár, Fakír, Nat, Baheliya, Khatfk, Nuniya, Bairyá, Gújar, Pási, Raj, Juláha and Ját. Those Musalmáns whose class is specified are entered as Patháns (2,622), Shaikhs (1,854), Sayyids (729), and Mughals (51).

The occupations of the people are shown in the statistics collected at the census of 1872. From these it appears that, of Occupations. the male adult population (not less than fifteen years of age), 217 are employed in professional avocations, such as Government servants, priests, doctors, and the like ; 1,399 in domestic service, as personal servants, water-carriers, barbers, sweepers, washermen, &c. ; 539 in commerce, in buying, selling, keeping or lending money or goods, or in the conveyance of men, animals, or goods ; 13,628 in agricultural operations ; 2,335 in industrial occupations, arts and mechanics, and the preparation of all classes of substances, vegetables, mineral, and animal. There were 2,138 persons returned as labourers and 227 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 5,665 as landholders, 56,086 as cultivators, and 38,052 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 905 males able to read and write out of a total male population numbering 32,483 souls.

Of the estates in Shamsabad no less than 54 are revenue-free. In making proposals for the current assessment of land-revenue Mr. C. A. Elliott thus classifies the past and present areas of the parganah :—

Area classed as				At the assess- ment of 1834.	At the revi- sion of as- sessment, 1844.	At measure- ments for the current assessment, 1864.
				Acres.	Acres.	Acres.
UNASSESSABLE	...	(Barren, revenue-free, &c)	...	29,148	30,197	25,255
ASSESSABLE	{	Old fallow	...	25,463	19,168	11,567
		New fallow	...	7,490	7,930	1,872
		Cultivated	...	58,203	67,769	83,963
Total assessable			...	91,156	94,867	97,402
GRAND TOTAL			...	120,304	125,064	122,697

The survey of 1834 was effected by Sir Henry Lawrence, then, however, a mere Lieutenant. The variety in gross measurement is due to the action of the Ganges; and it may be remarked that the area of the late official statement shows an increase of nearly five square miles over that last given in this table. Between 1834 and 1864 the cultivation on the assessable lands of the parganah increased by 85 per cent. As in Kampil, the unassessable area is largely swollen by untaxed grants which the Bangash dynasty bestowed on its Pathán cousins. Of the total area 39 per cent. is returned as watered.

The general principles which Mr. Elliott adopted for the current assessment have been described above.¹ We need here only mention that he divided the parganah into four circles (*chak*), and arranged the soils of each village and circle in corresponding classes (*har*) more or less minutely sub-divided.

¹ *Supra*. pp. 100-02

The rent-rates which he assumed for each class and circle may be thus shown :—

Circle.	Class.	Assumed rent-rate per <i>paká bígha</i> .	Circle.	Class.	Assumed rent-rate per <i>paká bígha</i> .
1. Bángar or uplands, (114,137 <i>paká bíghas</i> .)	Suburban <i>gau hán</i> , i. e., ma- nured land a- round shams a- bad.	Rs. 9-0.	2.—(concl.)	Flooded, Sand (2 classes.)	Re. 1-14. From Re. 1-8 (1st cl. to Re. 0-15 (2nd cl.)
	Other gau- hán (3 cl.)	From Rs. 6-0 (1st cl.) to Rs. 3-10 (3rd cl.)		3. Lowlands, middle belt (19,460 <i>paká bíghas</i> .)	<i>Gauhán</i> (5 classes.) Flooded (4 classes.) <i>Phátka</i> sand (3 classes.) Salt is h sand (3 classes.) <i>Mánjha</i> sand (2 classes.)	From Rs. 4-8 (1st cl. to Re. 1-8 (5th cl.) Rs. 3-0 (1st cl.) Re. 0-12 (4th cl.) Re. 1-8 (1st cl.) Re. 0-12 (3rd cl.) Re. 1-8 (1st cl.) Re. 0-12 (3rd cl.)
	Watered loam (3 classes.)	Rs. 4-8 (1st cl.) Rs. 2-4 (3rd cl.)	4. Lowlands, flooded belt skirting Gan- ges (7,813 <i>bi- ghas</i> .)		Re. 1-8 (1st cl.) Re. 0-12 (3rd cl.)
	Dry do (2 classes.)	Re. 1-14 (1st cl.) Re. 1-8 (2nd cl.)			Re. 1-14 (1st cl.) Re. 1-8 (2nd.)
	Watered sand.	Rs. 2-4.			
	Dry do. (3 classes.)	Re. 1-8 (1st cl.) Re. 0-12 (3rd cl.)			
	Flooded (2 classes.)	Rs. 2-4 (1st cl.) Re. 1-8 (2nd.)			
	<i>Gauhán</i> (4 classes.)	From Rs. 9-0 (1st cl.) to Rs. 2-4 (4th cl.)			
	Loam (5 classes.)	Rs. 3-12 (1st cl.) Re. 1-8 (5th cl.)			
2. Taráí or lowlands, loamy belt skirting old cliff (5,524 <i>bíghas</i> .)					

Some description of the various circles, and of the soils named *gauhán*, *mánjha*, and *phatka*, will be found in the article on the Káimganj tahsíl. A *paká bígha* has been more than once defined as about $\frac{1}{4}$ ths of an acre. The assumed rates were always slightly in excess of those actually paid.

When applied to the assessable area the assumed standards gave the parganah a gross rental of Rs. 2,82,887. Deduced from that sum at 50 per cent., the revenue would have reached Rs. 1,41,443. But it was actually fixed at Rs. 1,36,106,² and later arrangements have reduced its figure to Rs. 1,35,802. As at first imposed it showed an increase of 16·9 per cent. on the expiring demand (Rs. 1,18,220). Its incidence per acre was Re. 1-1-11 on the total, Re. 1-7-10 on the assessable, and Re. 1-11-8 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Re. 1-7-7 per acre. Though not yet formally sanctioned by Government, the new demand has been in force since the autum of 1871.

¹ No first class.

² This sum excludes a sum of Rs. 2,083 payable to grantees.

The cesses levied, in addition to the revenue, for police, roads, and other local objects, here reached Rs. 21,708. They were assessed as usual on all estates, whether subject to or exempt from, the payment of land revenue.

Landlords who pay that revenue are chiefly Patháns, Rájputs, Kurmís, Ahírs, and Kisáns; the Rájputs belonging mostly to the Gahrwár, Gaur, Bargújar, and Bais clans. Here, as in Kampil, the salient feature of proprietary tenure is the large number of grants held revenue-free by Patháns. Of the cultivated area 17 per cent. is tilled by proprietors themselves, with an average farm of 5·50 acres each. The following table shows to what extent and at what price land changed hands during the term of the last settlement (1835-71)¹ :—

Mode of transfer.			Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
				Rs.	Rs.	Rs. s. p.	
Mortgage	...	...	10,003	11,996	94,986	9 7 11	7·9
Private sale	...	...	20,449	22,677	2,44,050	11 14 11	10·7
Public auction	...	...	7,740	9,466	76,391	9 13 11	8·1

Many of the classes just mentioned as landlords, the Kurmís, Ahírs, Kisáns, and Baises for instance, are represented largely in the tenantry also. The other great cultivating clans are the Chamárs and Káchhis. Of the total cultivation 67 per cent. is held by tenants with rights of occupancy and 16 by tenants-at-will. The largest average holdings are as usual those held by resident occupancy tenants (5 acres each). The rental actually paid by tenants to landlords was at settlement returned as Rs. 1,58,719. But this sum must not be confused with that already mentioned as *assumed* for purposes of assessment; for the latter included also the hypothetical rent of land tilled by the proprietors themselves. During the term of the last settlement rents rose by Re. 0-3-8 per acre, or 8 per cent. The increase may, however, be ascribed rather to the spread of irrigation than to any other cause. In the lowlands, which do not require much watering, there was an actual fall of 1 per cent. The rise was all in the uplands, where irrigation very greatly increased.

¹ The former figure is approximate only, for the last assessment was effected piecemeal at different times and by different officers.

The historical section of this article must as usual restrict itself to matters

History.

tribal and fiscal. The first tribe of whom we hear as colonising this parganah were the Ráthor Rájputs.

Rájput colonies. The Ráthors

Rája Parjan Pál, said to have been seventh in descent from that rája Jaichand who lost at the same time his

life and the kingdom of Kanauj (1194), came northward and founded Khor, whose remains may be seen near Shamsabad. His dynasty could not long have remained undisturbed; for in 1228 the emperor Shams-ud-din ejected the Ráthors¹ and founded Shamsabad itself. But both this time and afterwards, when expelled by the Jaunpur governor, the Ráthors managed to recover their domains. Their last rája of Khor was Ráe Karan, eighth in succession from Parjan. When finally dispossessed by the king of Jaunpur, this Karan seems to have obtained from the Delhi emperor a large fief in Usahat of Budaun. But cadets of his house settled and founded families in the northern parganahs of this district also. Of the five villages which they once held in Shamsabad West his descendants now hold but one. True to the traditions which always make them claim connection with the Ráthors, the Gahrwárs trace their lineage to one Rám Singh of the Kásyap *gotra*, who entered the parganah with and Gahrwárs.

Parjan. Settling first at Dhaulesar, he afterwards removed to Chilsara, where his descendants are still seated. But of the 32 villages which they acquired in this parganah, they can now boast nine only.

The next most important Rájput colony was that founded by the Gaurs.

The Gaurs

The migration from Sháhjahánpur of their chiefs

Sárhe and Bárhe has been mentioned in the article on parganah Bhojpur. Bárhe obtained a *chaurási* or group of 84 villages, whose head-quarters were Husainpur and Bartal in Shamsabad West; while to Sárhe's descendants also fell three villages in this parganah. Of the 29 villages which the tribe once held here, they retained at cession (1802) 13, and still own six. The Gaurs of Bartal disclaim the kinship which is claimed with them by the lowland Gaurs. But the pedigrees of both point to the conclusion that their common ancestors Sárhe and Bárhe lived ten generations or about 300 years ago. To the same period belongs the arrival of Kidár

and Bargújars,

Singh, ancestor of the Bargújars, who received four villages² from the Gaurs. These four villages they

¹ The ejected rája was apparently Jaipál, the son of Parjan. ² Bánsmai, Bráhmipur, Puthri, and Bhagora. One of Kidár's sons, Fíroz Sháh (*sic*), is said to have settled at a fifth village, Rávat-patti, and to have given his daughter in marriage to a Gaur. It is odd that this Muslim name of Fíroz Sháh should have been given also to the ancestor of the Baises in Paramuagar.

still retain. At what time Malrao, the Katiyár, crossed from Kot in Badáún and wrested 10 villages from the Bhyárs is uncertain. But nearly all these villages have been lost by Malrao's descendants.

The Ahírs, the Kisáns, and the Gangwári Kurmís were not conquering colonies ; but seem to have been admitted, chiefly for the purpose of reclaiming the soil, by the earlier Rájputs. Later Rájput arrivals sometimes ejected them. Thus the Baises, a roving and predatory clan from Daundiakhera in Oudh, turned the Kurmís out of Ganglái and eleven other villages. Of these three, including Ganglái, are still held by the descendants of Bhíkhram Budari, the first Bais colonist.

By Akbar's reign (1556-1605), when the Ganges had retired from the foot of its old cliff, the influx of Rájput colonists may be held to have ceased. In his *Institutes* Shamsabad is returned as a huge parganah of the Kanauj government and Agra province, with a rental of Rs. 1,78,461 (71,38,453 *dáms*). But he is himself said to have severed from its area Mihrabad, north of the Ganges. This Mihrabad once included parganah Amritpur. Now a part of Sháhjahánpur, it is said to take its name from Mihrparwar, the wife of that Shams whose title lives in the name of Shamsabad itself.

Even thus reduced, Shamsabad included not only the two Shamsabads and Muhammadabad in this district, but also Azamnagar of Eta. Its vast size caused its division into the following *tappas* and *kismats* :¹—

<i>Tappas.</i>	<i>Kismats.</i>	
1. Haveli, i.e., the lands attached to the fort (of Shamsabad).	{ Shamsabad	} All in this parganah.
	{ Bartal	
	{ Khimíni	
	{ Sarai Aghat (now in Azamnagar of Eta).	
2. Behar, now Shamsabad East.	{ Behar.	
	{ Sirolí.	
3. Azamnagar	Azamnagar.	

When the Delhi emperors gave place to the Bangash nawábs, great changes took place in the landholding body. Not only were many villages confiscated and bestowed on the new rulers' Afghán cousins, but the whole of what was afterwards called parganah Píparguón² was detached from Shamsabad, as the fief of his favourite wife.

When ceded to the British in 1802, the remainder of Shamsabad was divided into three parganahs, and the British.

¹ The word *tappa* is not, as supposed by Wilson, Hindi. It is prefixed or suffixed to the names of many places in Afghánistán and Central Asia. Its original meaning is a small hill. But as the head-quarters of revenue divisions were usually strongholds perched on such hills, the name had perhaps before its importation into Hindústan come to mean a revenue division. The term *kismat* has been promoted until it now means a revenue commissioner's division.

² See article on parganah Muhammadabad.

Shamsabad West, Muhammadabad, and Shamsabad East. The demands assessed

Earlier settlements of land revenue. at different times on the first of these parganahs were as follows : at the first British settlement, Rs. 1,14,036 ; at the second, Rs. 1,14,594 ; at the third, Rs. 1,14,010 ; at the fourth, Rs. 1,24,129 ; at the fifth, Rs. 1,26,459 ; and at the revision of the fifth, Rs. 1,20,369. The current assessment has been mentioned already. During the term of the last, the boundary between West and East Shamsabad was greatly altered. But no further changes of area need be recorded.

SINGIRÁMPUR, or Sangrámpur, a village of parganah Bhojpur, stands on the right bank of the Ganges, about 11 miles south-south-east of Fatehgarh. The population amounted in 1872 to 1,761 persons amongst whom are a great many Bráhmans. Hindús of that holy caste have naturally settled in large numbers at a place deemed so holy by Hindús.

For it is as the scene of religious bathing that Singirámpur is chiefly remarkable. Here are held, in the months of Jeth (May-June,) and Kárttik (October-November), two great yearly fairs which last for three days each. Their attendance of bathers is perhaps larger than at any similar gathering in the district, except that of Mádhupur Tokághát.

The village can boast of a fourth-class police-station or outpost. The Chaukidári Act (XX. of 1856) is in force here. In 1878-79 the house-tax thereby imposed, with a balance of Re. 1-15-4 from the previous year, gave a total income of Rs. 280-11-7. The expenditure, which was chiefly on police and conservancy, amounted to Rs. 216. During the same year the number of houses was 456 ; and of these 208 were assessed with the tax, the incidence being Re. 1-5-5 per house assessed and Re. 0-2-6 per head of population.

The name of Singirámpur is popularly traced to Singi Rikh or Saint Cornute, a Gautam Brahman whose head was adorned with a horn (sîng). On his coming hither the excrescence fell off, and the event is still commemorated by a temple built in his honour. This Singi or Siringi was the father of Ingi, who wedding a Gahrwâr princess of Kanauj became by her the ancestor of the Gautam Rájputs.¹ It is to be noted, however, that General Cunningham spells the name of the place Sangrámpur, which would mean the town of battle. Sangrám is a proper name not unknown amongst Rájputs. It was borne for instance by an ancestor of the Baghels in parganah Kanauj.

¹ See Elliot's Glossary, art. "Gautam Rájput."

The next hallowed memory connected with Singirámpur is that of Rámkrishn Dás, "the slave of Rámkrishna," that is of the deity in whose honour the bathing fairs are held. This Rámkrishna Dás was a Brahmáchári mendicant, and the spiritual director of Daulat Ráo Síndiá. On him the latter prince (1794—1827) bestowed the village free of revenue. The grant was upheld by the British Government on condition that the *sada bart*, or distribution of food to mendicants, should be maintained. The village now therefore supports a sort of monastic body, composed of a prior (*guru*) and the monks his disciples (*chela*). On the death of the former his successor is elected by the latter; but the election has not always been allowed to stand. Thus when Rámkrishn Dás died, Sarbsukh Rám was elected prior; but another disciple, Sewa Rám, was appointed by decree of the civil court. Sewa Rám was succeeded in 1843 by Gur Dev; and the latter by Ajudhya Prashád, who for non-fulfilment of his duties was displaced by the local Government. Rámprashád was appointed in his place.

Four bathing gháts, or flights of steps descending into the river, have been built at Singirámpur by monied men of neighbouring districts. With the opening of the East Indian line many of those who used to attend the fairs have preferred to visit the Mágh mela at Prayág or Allahabad. But it may be hoped that when the light railway passes near it Singirámpur will regain its lost popularity.

TALGRÁM, a town giving its name to the parganah so called, stands on the junction of some half dozen unmetalled roads, 24 miles south of Fatehgarh. The population, 6,104 in 1865, had by 1872 fallen to 4,697.

Tálgrám is a quiet rustic town surrounded by groves of trees. Fields cropped thrice yearly stretch right up to its outer houses. The buildings are as usual chiefly of mud; but at the southern end of the town may be seen many large brick-built houses belonging to Bráhmans and Káyaths. The Bráhmans have given their name to the Bráhmanpuri quarter; and the chief resident family is one of Kharowa Káyaths, who were until lately in the service of the nawáb of Tánk. The bazar is a narrow crooked street in which sweetmeat shops seem to predominate. The remaining roads are wide, and, according to Dr. Planck, "well ventilated." But the same authority gives an indifferent account of the inhabitants. "Sanitary arrangements are ignored, decency is little thought of. Many of the people are agriculturists, parts of the town partaking of the character of an ordinary village, the inhabitants behaving as villagers."

On the south of the town used once to stand an old brick castle ; but its memory survives only in the mound which marks its site, and in the name of the Garhi quarter. Until 1844 *Tálgrám* could boast also of a *tahsíl*. Its modern public buildings are a third-class police-station, an imperial post-office, and a *parganah* school. A market is held on Fridays and Mondays, but there is no trade beyond the ordinary sales of grain and cloth. The *Chaukidári* Act (XX. of 1856) is in force, and in 1878-79 the house-tax thereby imposed, with a balance of Rs. 60 from the previous year, gave a total income of Rs. 512. The expenditure, which was chiefly on public works, (Rs. 30). police, and conservancy, amounted to Rs. 390. The number of houses was in the same year 1,085, and of these 299 were assessed with the tax ; the incidence being Re. 1-8-1 per house assessed and Re. 0-1-6 per head of population.

Tálgrám means the village of reservoirs, a name which fitly arose from the number of pools or lagoons in the neighbourhood.

History. Ponds, or excavations which have become ponds, stagnate on the very outskirts of the town. An alternative name sometimes heard is *páni ká gdon* or the village of water. But for the taste of the native etymologist the derivation just given has too little of the farfetched and legendary. It is fabled therefore that on passing this present site of the town some great man came across two musicians and halted to hear their melody. The performance pleased him greatly, and he offered them money. This they rejected, begging him to reward them by founding here a town. He did so, calling it by the musical name of time (*tál*) and scales (*grám*). In the reign of Akbar (1556-1603) *Tálgrám* enjoyed its present rank as the chief town of a *parganah*. After its cession to the British (1802) it became the head-quarters of the *tahsíl* in which it lies. But since the removal of those head-quarters to *Chhibrámau* the town has steadily declined. To some such conclusion the above noticed fall of population has perhaps already brought the reader.

TÁLGRÁM, a *parganah* of the *Chhibrámau tahsíl*, is bounded on the east-south-east by *parganahs* *Tirwa-Thatia* and *Kanauj*, the *Ísan* and *Káli* rivers supplying in places a boundary ; on the north-east by the *Ganges*, which severs it from *tahsíl Bilgrám* of *Hardoi* ; on the north-north-west by *parganah Bhojpur*, from which it is divided chiefly by the *Káli* ; on the west by *parganah Chhibrámau* of its own *tahsíl* ; and on the south-west by *parganah Saurikh*, the frontier being in most parts marked again by the *Ísan*. The *parganah* had according to the latest official statement (1878) a total area of 119 square miles and 619 acres ; according to the latest census (1872) a total population

of 57,840 inhabitants. But of both area and population details will be given hereafter. Tálgrám contains 149 estates, distributed over 121 of the revenue divisions known as villages (*mauza*). The average area of the latter is 630 acres, or almost one square mile each.

The physical and agricultural features of Tálgrám have been describ-

Physical and economical features. ed in the article on its enclosing tahsil. It lies, as there mentioned, chiefly on the upland watershed

of Káli nadi and Isan; and its geographical speciality is the large number of fine lagoons in the loamy centre of that tract. The metalled Grand Trunk Road, the finest highway in the world, passes west-north-westwards through the breadth of the parganah; and at Gursaháiganj a metalled north-westerly branch quits that highway for Fatehgarh. Along the Trunk Road and this Gursaháiganj branch is now being constructed the Cawnpore and Farukhabad Light Railway, with a station at Gursaháiganj. At Tálgrám, "the village of ponds," cross two unmetalled second-class roads which traverse the parganah from corner to corner. And the communications already mentioned are fed, at Gursaháiganj, Tálgrám, Samdlin and Uncha, by a network of some half dozen unmetalled lines of the third class. An additional trade-route is during the rainy season provided by the Káli nadi, down which by way of the Khanta nála passes traffic bound from and to the Ganges. The parganah is in fact better provided with communications by which to export its produce than with local markets at which to sell it. The only important marts are Tálgrám and Gursaháiganj. But trade is in truth confined chiefly to the barter or sale of those crops which are the parganah's one great product. Even of the class (*Baniyás*) whose hereditary business is grain-dealing there are but few. And this leads us to the subject of population.

According to the census of 1872, Tálgrám contained 277 inhabited

villages, of which 194 had less than 200 inhabitants; 58

Population.

between 200 and 500; 18 between 500 and 1,000; 6

between 1,000 and 2,000; and, one (Tálgrám) between 3,000 and 5,000. The total population numbered, as already mentioned, 57,840 souls (26,293 females), giving 482 to the square mile. Classified according to religion, there were 50,246 Hindús, of whom 22,579 were females; and 7,594 Musalmáns (3,714 females.) Distributing the Hindú population amongst the four great classes, the census shows 4,859 Bráhmans (2,181 females), 2,773 Rájputs (1,089 females), and 345 Baniyás (157 females); whilst the great mass of the population is included in "the other castes" of the returns, which show a total of 42,269 souls (19,152 females). The principal Bráhman sub-division is the Kanaujia (3,764). The Rájputs belong

to the Ráthor (16), Baghel (126), Gaur (319), Sengarh (100), Chauhán (140), Bais (443), Tomar (16), Bhadauria (228), Chandel (31), Katehriya (43), Gahrwár (140), Ponwár (13), Kachhwáha (162), Sombansi (90), Raikawár, Chamargaur, and Gahlot, clans; the Baniyás chiefly to the Ajudhiyábasí (283) sub-division. The other castes exceeding in number one thousand souls each are the Káyath (1,005), Chamár (5,799), Hajjúm (1,053), Káchhi (4,392), Teli (1,033), Dhúna (1,288), Kabár (1,694), Ahír (5,672), Gadariya (2,362), Kisán (4,221), Kalál (1,865), Kori (2,123), and Kunbi (2,017). The following have less than one thousands members each:—Bharbhúnja, Dhobi, Barhai, Lohár, Darzi, Joshi, Sonár, Máli, Tamboli, Bári, Bhát, Khákrob, Kumhár, Chak, Bahelia, Bariya, Gosáin, Malláh, and Arakh. Musalmáns are distributed amongst Shaikhs (4,229), Patháns (2,977), Sayyids (376), and Mughals (65).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that, of the male adult population (not less than fifteen years of age), 158 belong to the professional class of officials, priests, doctors, and the like; 1,449 to the domestic class, servants, barbers, sweepers, washermen, &c.; 1,080 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts; 12,713 to the agricultural class; and 2,366 to the industrial or artisan. A sixth or indefinite class includes 2,333 persons returned as labourers and 247 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 2,208 as landholders, 32,846 as cultivators, and 22,786 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 516 males as able to read and write out of a total male population numbering 31,547 souls.

Of all the parganah but two small villages are revenue-free. In explaining the plan on which he assessed the current revenue Mr. C. A. Elliott thus classifies the past and present areas of Tálgrám:—

Area classed as		At the profession- al revenue sur- vey, 1846.	At the unskilled survey for revi- sion of assess- ment, 1835.	At the unskilled survey for the current assess- ment, 1869.
		Acres.	Acres.	Acres.
ASSESS- ABLE.	UNASSESSABLE, i. e. barren, ponds, roads, revenue-free, &c.	25,173	6,193	15,405
	{ Old fallow	4,586	16,827	6,917
	{ New do,	2,124	4,383	1,146
	{ Cultivated	40,472	41,967	53,325
	Total assessable	47,182	63,277	61,388
GRAND TOTAL		72,305	69,470	76,793

One element of difficulty in surveying the parganah is the existence of great saline plans. Their measurement is more liable to error than that of an equal area of cultivated fields. The increase of cultivation (in which groves have been included) is both striking and satisfactory. Of the present cultivated area no less than 31,340 acres are returned as irrigated. It will be seen that the total last shown exceeds that of the late official statement by but 14 acres.

It is needless to repeat¹ the general principles on which Mr. Elliott framed his assessment; suffice it here to say that he grouped the soils of the various villages into corresponding classes (*har*) more or less minutely sub-divided, and that he assumed for each sub-division the rent-rate shown in the following table:—

Class and sub-division of soil.	Percentage of total area.	Assumed rent per <i>paka bigha</i> .	Class and sub-division of soil.	Percentage of total area.	Assumed rent per <i>paka bigha</i> .
<i>Gauhán</i> watered ...	8.6	From Rs. 6.0 (1st class)	Sand, watered.	8.4	Rs. 2.4
(2nd classes) ...	...	to Rs. 4.8 (2nd class.)	Ditto unwatered,	35.8	From Rs. 1.8 (1st class.)
Ditto dry ...	0.5	Rs. 3.0	(3rd class)	...	to Rs. 0.12 (3rd class.)
Loam, watered ...	30.4	From Rs. 4.0 (1st class.)	<i>Tarái</i> (2nd class.)	6.8	From Rs. 3.0 (3rd class.)
(2nd classes) ...	...	to Rs. 2.8 (2nd class.)			to Rs. 2.0 (2nd class.)
Ditto unwatered, ...	9.5	From Rs. 2.0 (1st class.)			
(2nd classes) ...	...	to Rs. 1.8 (2nd class.)			

A *paka bigha* is about $\frac{4}{5}$ ths of an acre. The meaning of the terms *gauhán* and *tarái* has been explained in the tahsíl article.

Applied to the assessable area these rent-rates gave the parganah a gross assumed rental of Rs. 2,01,984; and deduced from that figure at 50 per cent. the revenue would have reached Rs. 1,00,992. But in the course of assessment village by village it was found that the rates might in some few cases be slightly raised, and the demand ultimately fixed was Rs. 1,04,230. It has been altered but little, still standing at Rs. 1,04,070. As at first imposed it showed an increase of 5.2 per cent. on the former revenue (Rs. 99,085). Its incidence per acre was Re. 1-5-7 on the total, Re. 1-11-2 on the assessable, and Rs. 2-1-0 on the cultivated area. On cultivation the expiring demand had fallen at the rate of Re. 1-15-5 per acre. Through not yet formally sanctioned by Government, the new revenue has been in force since the autumn of 1869.

¹ See above p. 100-02.

The cesses levied, in addition to the land revenue, for police, roads, other district establishments, and village accountants' fees, here reached Rs. 15,666. They were assessed, as usual, on untaxed as well as taxed lands, at a rate on the demand of 5 per cent. for accountants' fees and 10 per cent. for other expenses.

The landlords who pay this revenue are chiefly Bráhmans, and next at a distance Rájputs of the Chamargaur and Baghel clans. The possessions of the Bráhmans and Baghels are swollen by the existence of two great *taallukas*, which between them swallow nearly half the parganah. They belong respectively to the chaudhari of Bishangarh and the rája of Tirwa. After the *taallukadari* form of tenure the *zamindári* is commonest, and but 12 per cent. of the parganah is held in *pattidári* or *bhayácháa*. Of the cultivated area 11 per cent. is tilled by the proprietors themselves, the average home-farm (10·30 acres) being larger than in any other parganah of the district. To what extent and what price land changed hands during the term of the last settlement (1836-69) may be shown thus:—

Mode of transfer,	Acres.	Revenue.	Price	Price per acre.	Years' purchase of
Mortgage ...	5,928	7,298	72,752	12 4 5	10·0
Private sale	3,063	4 463	18,338	5 15 10	4·0
Public auction	6,705	7,523	9,559	1 9 0	1·2

About one-fifth only of the total area was, then, alienated. The rise in the price of land has been very steady, and the proprietary body is described by Mr. Elliott as "extremely well-to-do."

Of the tribes which compose the tenantry, the most numerous are the Bráhmans, Kisáns, Ahírs, Musalmáns, and Kurmis. Of the total cultivation 76 per cent. is held by tenants with rights of occupancy and 13 by tenants-at-will. During the term of the last settlement an enormous increase took place in the numbers of the former. The largest tenant holding is as usual that of the resident occupancy tenant (6 acres). The rental paid by tenants to proprietors on untaxed as well as taxed lands was at settlement returned as Rs. 17,11,152. But this sum, which includes the imaginary rent of lands tilled by the proprietors themselves, must not be confused with the higher rental *assumed* for purposes of assessment. Since the preceding assessment, writes Mr. Elliott, "the general

rent-rate has risen by $4\frac{1}{2}$ annas per acre. It ought to have risen by $12\frac{1}{2}$ annas if it had kept pace with the improvement of the land and the increase of irrigation. It is therefore a fair conclusion that rent-rates for classes of land of equal value have fallen in this parganah since settlement." The result is curious, but was arrived at also in Kanauj.

The traditions of parganah Tálgrám credit no clan with the early possession of widespread rule. The various colonies were Tribal and fiscal history. small, and founded for the most part under the patronage of a superior power. That power was Jaichand, king of Kanauj; and the period was the end of the twelfth century.

Perhaps the largest of such colonies was that planted by Gandharb and Chamargaur. Ráo Dalpat Rái, Chamargaur Rájputs of the Bhárad-dhwáj clan. Expelling the aboriginal Bhyárs, who seem always on these occasions to have played Canaanite to the Rájput Jew, they occupied Tálgrám and 23 other villages. But of these their descendants lost many under the rule of Ondh, and now retain but half. It should be noted that eleven descents only are traced back to Gandharb and Dalpat. But had they really come hither in Jaichand's reign, the number should rather have been eighteen.

The same suspicion of exaggerated antiquity clings to the Baghels. It has been already shown that their principal local chief, Baghels. the rája of Tirwa, claims descent from a Bhánpratáp, who came to Kanauj during the reign of Jaichand. But it was also mentioned that the real founder of the family was an adventurer who established himself in Tirwa towards the close of the seventeenth century.¹ The Tirwa rája holds seven villages in this parganah; but other two are owned by the Baghel descendants of one Híra Singh, who was also, of course, a contemporary of Jaichand. These two villages were afterwards usurped by Udaichand, the Bráhmaṇ founder of the Bishangarh family. But they were restored to their rightful owners on the establishment of British rule.

The Bais Rájputs are an offshoot of the great Bais colony which ejected the Bhyárs from Sakatpur in the reign of Jaichand. Other Rájput clans. They once held four villages and still hold one. The Gahlots, who hold three out of a former thirteen, assisted Hamír the Bais in expelling the Bhyárs from this pargana. Their ancestor as is said to have come from Dehli, but as their pedigree has not been preserved, it is impossible to say at what exact time he lived. The Surki Rájputs, who love to

¹ *Supra*, p. 106.

connect their name with that of the fire-born Solankhi race, have lost all but one of the seven villages which they once acquired. Even less fortunate in this respect have been the Raikawárs, whose ten villages were absorbed by the earth-hunger of Udaichand, and who are now found only as tenants.

Chief among the Bráhmán squirearchy are those Tiwári Kanaujiyas to which Udaichand belonged. How towards the end of the last century his elder brother Mahánand seized lands in this parganah, how the family acquired from this parganah the title of *chaudhari*, has been told above.¹ Armed with the patronage of the Oudh government and of its chief local representative Governor Almás Ali, Udaichand succeeded by forced conveyances and other illegal means in annexing almost the whole of Tálgrám. Of 88 villages lost to the original settlers no less than 48 are in possession of his descendant, chaudhari Fatehchand. Many others whose titles could be traced were returned to their proper proprietors by the equity of the English Government. The other Bráhmán families claim a far greater antiquity, ascribing their heritages to grants from king Jaichand. Such are the Nágár Misrs, who own three out of a former nine villages; the Kanaujiya Dúbes, who own one out of 19; and the Gohadwáls or Gohiyas, whose seven villages are said to have been seized by Manilál (Mahánand?) of the Bishangarh family.

The only colonies remaining to be mentioned are those of the Khokhar Patháns and Kanaujiya Kurmís. The former still retain four of the eight villages which they once acquired. The latter were originally tenants, but acquired proprietary rights in ten villages which they have since lost.

In the *Institutes of Akbar* (1596) Tálgrám is a parganah (*mahál*) of the Kanauj district (*dastár*), Kanauj division (*sarkár*) and Agra province (*sába*).² From the rule of Dehli emperors it passed about 1720 into that of the Bangash dynasty. About 30 years later it was seized by the Oudh nawáb, to be recovered after a short interval by nawáb Ahmad Bangash. In 1752, again, Ahmad ceded it to the Marhattas, but remained in charge of its administration. When the Marhattas invaded the district in 1769, they seem to have taken over charge themselves. After holding the parganah some six or seven years they were finally ejected by the nawáb of Oudh, who in 1801 ceded it to the British. It was at first a part of the Etáwa district, but was transferred to Farukhabad in 1817. The demands assessed on the parganah at the various British settlements of land-revenue have been as follow:—at the first, Rs. 89,422;

¹ P. 107.

² It is not so mentioned in Gladwin's translation. In his list of parganahs, for Sarkár Kanauj he gives a Belgrong (Bilgrám) and Sugrong (Sakráon or Sakráwa), but no Taulgrong.

at the second, Rs. 90,284 ; at the third, Rs. 72,932 ; at the fourth, Rs. 1,13,401 ; at the fifth, Rs. 1,16,541 ; and at the revision of the fifth, Rs. 99,950. The demand of the next or current settlement has been above examined. In the neighbouring Kanauj, the revenue steadily decreased from the first to the last assessment. Here it will be seen to have fluctuated in a most volatile manner.

THATIA, a small town of parganah Tirwa-Thatia, stands on the meeting of several unmetalled highways, 36 miles south-south-east of Fatehgarh. It is 7 miles distant by road from Tirwa and 10 from Kanauj. The population amounted in 1872 to 3,847 ; or, if the inhabitants of ten outlying hamlets be included, to 6,881 souls. Amongst such detached settlements must be mentioned Old Thatia, which about a mile of fields divides from the more modern and westerly Thatia proper.

The latter, sometimes called Ganj or Market Thatia, owes that name to the Site, appearance, and market-place into which, at the east of the town, the trade. main road opens out. In this thriving bazar markets are held every Friday and Tuesday. On one side of it stands a goodly temple, raised on a brick plinth ; and it is adorned also with a large well, famous for sweetness of water. Other fine wells may be met with in different parts of the town. That town might be described as an overgrown agricultural village of mud houses, clustered not very symmetrically around the point where the different highways cross. In Thatia itself some parts of these roads have been paved with brick. On all sides tilled fields stretch up to the walls of the houses. The town is drained by the Gondi water-course, which winds round its north-western side to meet the *Yan*.

In neither trade nor population is Thatia what it was. Evidences of decay may be seen in the many ruined houses which Trade and house-tax. throng the town. Such ruins are perhaps most numerous in its north-western corner, once inhabited by Ahir cotton-printers who have migrated elsewhere. For its cotton-printing indeed, for its trade in cloth and salt, the town had in former times rather a celebrity. But a fair amount of prosperity remains. The cattle-mart held on a well-shaded piece of open ground outside the town is frequented by breeders from all the southern tahsils of the district. The tanneries of Thatia are famed for miles around. The *Chaukidari* Act (XX. of 1856) is in force ; and during 1878-79, the house-tax thereby imposed, with a balance of Rs. 177 from the previous year, gave a total income of Rs. 1,394. The expenditure, which was chiefly on public works (Rs. 180), police, and conservancy, amounted to Rs. 1,197. In the same year the town contained 1,383 houses, whereof 555 were assessed with the tax ; the

incidence being Rs. 2-3-1 per house assessed and Re. 0-4-4 per head of population. Dr. Planck mentions a tradition that the houses once numbered 22,000.

The modern public buildings are a third-class police-station, an imperial post-office, a parganah school, and a hostel (*sarái*) for travellers. The latter is a fair-sized untidy quadrangle of the usual type, shaded within by some fine trees. It was built about forty years ago by prisoners from the Fatehgarh jail, and is much frequented by people passing to and from the two fairs at Makanpur in Cawnpore.¹ Just outside the town, on the south, stands a high mound marking the spot occupied until 1858 by the castle.

That castle was the home of some Baghel Rájputs, a branch of the Tirwa family. Their domain was a separate *taalluka* of parganah Tálgrám; and on its cession to the British (1801) this taalluka itself became a parganah of the Cawnpore district. The chief who then owned the castle, Chhattarsál, second rája of Thatia, resented the change of rulers. He in 1803 rebelled against the Company. A British force besieged and took the castle; but their leader Colonel Guthrie was slain, and his tomb may still be seen in good preservation at Thatia. The rája's title and estates were confiscated. But the castle continued the home of his descendants until 1857, two decades after Thatia had become a portion of this district. In that year Pokhar, the descendant of Chhattarsál, followed his ancestor's example and revolted.² He was next year transported to the Andamans, and the castle was blown up. Dr. Planck (1869) thought that the townspeople regretted the fate of their "former patron," and that Thatia had suffered from his loss. He observed, moreover, that they treated with great respect the son of the so-called "rája."

TIRWA proper and Market Tirwa are a pair of adjacent villages in parganah Tirwa-Thatia. They stand each on its own set of unmetalled cross roads, 25 miles south-south-east of Fatehgarh. Their population amounted in 1872 to 3,696 souls; but an estimate which includes outlying villages raises the number to about 6,000. The two places are practically parts of one and the same town; Tirwa proper being the agricultural, and Market Tirwa the business quarter.

The former or Tirwa Khás is the smaller and less important of the two. It contains, however, one of the principal castles in the district; and from it the Baghel owner of the castle derives his title of rája.³ A former chief of the family, the somewhat rebellious

¹ See Gazr., VI, 249.
above, p. 106.

² *Supra*, p. 204.

³ For some account of his family see

rāja Jaswant Singh, did a great deal for the improvement of Tirwa. He built a large and handsome tank with flights of steps leading down on either side to the water. On three sides are corridors and rooms for the use of bathers; and on a level with the water are other smaller chambers built in the walls of the tank for the same purpose. A lofty gateway forms the entrance. Near this tank is a temple of Devi, the destroying goddess, begun by the same Jaswant and completed by his successor, Pítam Singh. It is an extremely handsome structure of stone which has been carved with great taste. The temple and the tank are the two finest buildings of their class in the district.

Market or Ganj Tirwa, the headquarters of the tahsíl, is a busy and thriving place about three-quarters of a mile south-west of Tirwa proper. Here are a tahsílí, a first-class police-station, a tahsílí school, and an imperial post-office. A market is held every Tuesday and Thursday. The Chankidári Act (XX. of 1856) is in force; and during 1878-79 the house-tax thereby imposed, with a balance of Rs. 41 from the previous year, gave a total income of Rs. 1,819. The expenditure, which was chiefly on local improvements or public works (Rs. 280), police, and conservancy, amounted to Rs. 1,324. In the same year the town contained 1,620 houses, and of these 665 were assessed with the tax, the incidence whereof was Rs. 2-1-10 per house assessed and Re. 0-4-3 per head of population. The number of houses seems in the past five years to have increased by something like 50 per cent.

The original name of Tirwa is said to have been Tera-khátí. It was so called because it was the capital of thirteen (*tera*) villages held by Khátí Rájputs. The derivation strikes one as improbable. But more on this subject, and on the manner in which the khátis were expelled by the Baghels, will be said in the article on parganah Tirwa-Thatia.

TIRWA, a tahsíl with head-quarters at the place just described, is bounded on the north-north-east by tahsíl Kanauj and Chhibrámau; on the north-west by tahsíl Bhongáon of Mainpuri; on the south-south-west by tahsíl Bharthna and Bidhána of Etáwah and tahsíl Rasúlabad of Cawnpore; on the east-south-east by tahsíl Billhaur of the district last named. It may be roughly described as a quadrilateral figure whose sides are irregular, and whose length is very much greater than its breadth. The whole of the north-north-eastern frontier, except a few small corners which intrude into or from tahsíl Chhibrámau, is marked by the Isan river. The Arind supplies an occasional boundary with Etáwah and the Pánda with Cawnpore. Tahsíl Tirwa has according to the official statement of 1878 a

Boundaries, area, &c.

total area of 388 square miles and 55 acres; according to the census of 1872 a total population of 153,450, or about 395 persons to the square mile; and according to the revenue-roll of 1878-79 a total land tax of Rs. 2,52,775.

Further details of area, population and revenue will be given in the articles on SAKATPUR, SAKRĀWA, SAURIKH, and TIRWA-THATIA, the four parganahs of which the tahsíl is composed. But the geographical and agricultural properties of these divisions are sufficiently alike to be here described once for all.

Tahsíl Tirwa lies wholly on what, to distinguish them from the lowland

Physical features. flats beside the Ganges, are known as the uplands or *bāngar*. It may be defined as a plain sloping with slight undulations from west-north-west to east-south-east. That this is the general droop of the country might be proved by the levels taken during the alignment of the Ganges Canal; but the highest recorded elevation of the Great Trigonometrical Survey (501 feet above the sea) is at Kalsán of Saurikh, in the northern centre of the tract. A small part of the tahsíl, its extreme western

Arind and Karári watershed. corner, lies south-west of the Arind. This may be called the watershed of the Arind and its affluent, the Karári náli, which for a short distance divides the tahsíl from Etāwa. Or it may be deemed a portion of the larger tract between the Arind and the Puraha, the nearest important drainage-channel in that district.¹ Another small strip on the southern or south-south-western border belongs to the watershed of

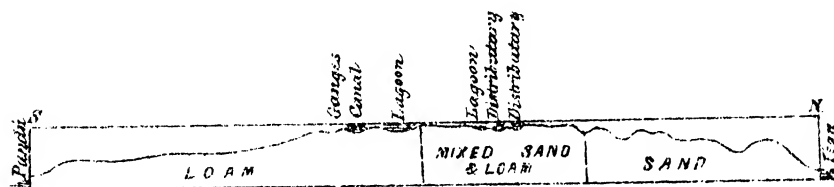
Pándu and Arind watershed. Pándu and Arind. But the great bulk of the tahsíl sends its drainage on the north to the Isan, on the south to the Arind and the Pándu.

Along the whole length and centre of this watershed runs like a backbone the Ganges Canal. For a breadth varying from Isan and Arind-Pándu watershed. two to five miles, the land skirting the Isan is sandy and uneven. Towards the ridge of the watershed, however, the sand (*kabsa* or *bhúr*) becomes overlaid in places by a thin coating of brackish loam (*úsar dúmat*). The two soils alternate for a while like the black and white squares on a chess-board. But further south the loam completely ousts the sand and extends in unbroken continuity to the banks of the Arind and the Pándu. "As a consequence of the difference in soil formations," writes Mr. Buck, "the drainage system north and south of the watershed are very different in character. The sandy stratum to the north is eaten away with great facility by the water which passes over, or rather through it, on its course to the Isan; but at some distance from the stream, where the drainage has not effected a

¹ See Gazr., IV., 228.

complete passage, large excavations have been hollowed out which form the basins of extensive *jhils* or lakes. The surface of the southern slope is, on the other hand, a gently inclining plane, over which the water trickles in wide and shallow sheets confined by no banks and making no impression on the hard and solid loam."¹ Of the lakes or lagoons mentioned in this passage many have considerable depth, and some an area of not less than one square mile. Chief are the Bahosi, in Saurikh and Tirwa-Thatia; the Sakh and Kákar kuiyán in the former; the Majhlai, Umarda, Firozpur, Sukhi, Aghus, and Sanda in the latter; and the Tarind in Sakatpur. Through the Bahosi and Majhlai lagoons flow two of those canal distributaries elsewhere³ mentioned as watering the tahsil.

The following diagram, showing with vertical exaggeration a line of levels taken between Isan and Pándu, serves also to show the extent and position of the different soils:—



The peculiarity of the watershed is the unbroken southern slope of loam, stretching from its ridge to the edge of a river. On

The southern loam.

the other watersheds of the district, which are fairly contoured by the diagram in the article on the headquarters tahsil, both declivities are composed of sand as the northern is here. Near the Arind the loam becomes decidedly poorer than near the Pándu. The slope is greater, the soil lighter; and all along the banks of the river lies a sandy substratum which renders the wells more unstable. Hence Sakatpur and Saurikh have a more barren appearance, and on their unmanured lands pay smaller rent than Tirwa-Thatia. Mr. Buck suggests that the superiority of the Pándu slope is due to its greater wealth of moistening drainage courses. By deepening natural channels the Canal Department has encouraged water to find its way down to the Arind also. But the pure element still accumulates in lagoons more, and spreads less, than on the slope of the other southern river.

¹ Rent-rate report, parganah Tirwa-Thatia.

² P. 22.

If the southern loam deteriorates as we go westward, the northern sand improves. The above diagram will show that the latter is rather hillocky ; but it has a much larger proportion of firm and solid soil in Saurikh than in Tirwa-Thatia. In parts of both parganahs the slope is so light and dry as to be fit for nothing but the growth of high *munj* grass (*Saccharum munja*). This is used in the manufacture of wickerwork and rope ; and when good lets for Rs. 2 an acre. But the waste tracts consist as a rule of large open spaces of sand surrounded by a fringe of grass which, if sold, fetches a few annas only. In many villages the tenants get it for nothing, and where the open spaces are tilled the grass is always thrown in with the fields. The fields themselves are often rented at hardly more than Re. 1 per acre.

The middle of the watershed is composed chiefly, as shown in the diagram, of mixed sand and loam. The presence of the former soil is often unsuspected until, digging through a thin crust of the latter, we come upon the red sand itself. But the existence of loam is readily recognized by the colour of the surface. Sometimes the loam coating is so slight that the plough turns up both soils together, the result being a nondescript mixture called *mildona*. Sometimes the plough cannot reach the sand, but the starved appearance of the crops shows that their roots have found it. Wells, too, are more difficult to maintain in such tracts ; and the rainfall passes more rapidly through the soil than if it were solid loam. But land not worth watering from expensive wells is extensively watered from canals ; indeed the central belt is extensively watered from both canals and lagoons. Much of the land which skirts the latter is subject to yearly flooding ; and the crops of the rainy autumn are never, therefore, sown beside them. On them, in the winter, may be shot a fair amount of wild fowl.

On this central tract may be seen the usual salt-marred plains. But these are not the only patches of wilderness in the watershed. Sakatpur and Tirwa-Thatia can still show wide stretches of dhák (*Butea frondosa*) forest even yet inhabited by a few blue-bulls (*Portax pictus*). Much of the land thus occupied is excellent loam, producing valuable wood ; but much is barely culturable. All is useful as pasturage. But no grazing fees are demanded ; and the profits of their cattle and dairy produce must often enable the grazier castes to pay higher rents on their cultivated land than they could otherwise afford. An almost inevitable adjunct of a village with much culturable waste is " an outlying Ahir hamlet in the corner." " It would be a questionable gain to the

country," writes Mr. Buck, "if all this waste were brought under the plough, and I heard bitter complaints made by the cultivators in certain villages where the grazing land had been broken up by an absentee landlord." He goes on to suggest that, rather than break up such pasturages, the landlords should take grazing fees. But have the villagers no claim to rights of common?

The subject of soils has been almost exhausted in describing the various tracts of the tahsil. But something remains to be said.

Soils.

Through seven villages in the south of Tirwa-Thatia runs a bed of the fine stiff clay (*mattiyār*) so uncommon elsewhere in the district. The wells of this stratum are unusually strong and lasting; its cultivation is exceptionally close. It is clearly an alluvial formation of bygone ages; but around the flooded edges of lakes occur other clay patches which have not even yet, perhaps, ceased growing. These are often called *jhabar*, and often reserved for rice. So much for soils according to their composition—for clay, sand, loam, and their varieties. But here as elsewhere the land is classed rather according to its position and artificial advantages than according to its natural ingredients. The village is divided into homestead or highly manured (*gauhān*), middle or slightly manured (*mānjha*), and outer or unmanured (*barkhet*) groups of fields. These fields may be naturally flooded (*talābi*), artificially watered, or dry. In the first case they perhaps form part of some river basin (*tarāi*). The basin itself is often divided into various belts, such as the *pahlahār*, or unflooded portion of the sloping sandy bank; the *bhār tarāi*, or lower and flooded portion; the *bālu tarāi*, or silt of white sand on the floor of the basin; and the *tarāi khās*, or narrow alluvial strip immediately skirting the stream.

The total cultivated area of all soils may be roughly reckoned at 126,750 acres. That is, in round numbers, the estimate of the rent-rate reports for the different parganahs. But the settlement report, which perhaps counts twice over the land tilled at both harvests, raises the figure to 236,640. According to the latter authority the prin-

Crops.

cipal autumn crops are the *juār* and *bājra* millets, rice, cotton, *arhar* pulse, and indigo, the last grown almost altogether in parganah Tirwa-Thatia. If the area under each of these crops were approximately rendered in thousands of acres, we should get a result of 29 for *juār*, 23 for *bājra*, 17 for rice, 15 for cotton, 7 for indigo, and 3 for *arhar*. In Tirwa as elsewhere the varieties of rice are many. But all these varieties may be reduced to three, the thick-grained (*mota*), the thin-grained (*maltn*), and the black-grained. The first two are sown in seed beds, from

Rice.

which they are afterwards transplanted. While thick-grained rice comes to seed in the beginning of October and is harvested in the beginning of November, thin grained arrives at each of these stages one month earlier. The first can stand and indeed requires for its longer growth a larger supply of water ; and it is therefore planted towards the centre of a flooded tract, where water is likely to last longest. The second or fine-grained requires shallow water and fetches a higher price. But like Carolina paddy it is subject to the attacks of the *gandhki* fly, whose ravages the coarse-grained rice, by its lateness of seeding, escapes. Land suitable for fine rice is nevertheless the most valuable. The third variety, black-grained rice, is not transplanted, but grows to maturity in the shallow where its seed was scattered broadcast.

Adopting the same form of estimate for the areas under the chief spring crops, we have barley 55, wheat 38, gram or chick-pea 13, and poppy 6. Sugarcane, which as elsewhere mentioned occupies the land at both harvests, may be represented by the figure 11. Both it and poppy are grown as a rule on the

Cultivators.

most highly-manured homestead land. The husbandmen who rear these and the other crops belong mostly to the Káchhi, Chamár, Ahír, and Rájput castes. But on this subject more will be found in the "landlord and tenant" sections of the parganah articles.

TIRWA-THATIA, a parganah of the tahsíl just described, is bounded on the north-north-east by the Isan river, which divides it from tahsíl Kanauj ; on the north-west by tahsíl Chhibrámau and parganahs Saurikh and Sakatpur of its own tahsíl, the boundary with Chhibráman being again formed by the Isan ; on the south-west by tahsíl Bidhúna of Etáwa and Rasúlabad of Cawnpore ; on the south-south-east again by Rasúlabad ; and on the east-south-east by tahsíl Bilhaur, also of Cawnpore. Tirwa-Thatia had according to the latest official statement (1878) a total area of 206 square miles and 241 acres ; according to the last census (1872) a total population of 83,050 souls. But of both area and population details will be given hereafter. The parganah contains 122 estates, distributed over 109 of the revenue divisions known as villages ; and the average area of the latter is about 1,211·7 acres each.

The physical and agricultural properties of Tirwa-Thatia were described in the last article. Except a small tract south of the Pándu,

Geographical features.

the whole parganah lies on the watershed between that river and the Isan. It is therefore almost wholly composed of the three belts of soil shown in the last diagram ; and may be divided into a northern or sandy, a central or canal, and a southern or loam and clay division. The canal division north of the canal is watered by three distributaries, the Tirwa, Bahosi,

and Sukhi; south of the canal by one, the Aima. Irrigation is plentiful also in the southern division, where much rice is grown and 12 per cent. only of the area is recorded as dry. But the northern division is conspicuous rather for sandhills than moisture.

Ganj-Tirwa and Thatia are the centres of a network of second and third class unmetalled roads, which traverse the parganah in every direction. Eight in number, such highways connect it with the marts of Rasúlabad in Cawnpore, Bela in Etáwa, and Sakatpur, Saurikh, Tálgrám, and Kanauj in this district. But within the parganah itself there is no lack of villages or towns with weekly markets: such are Auser, Ganj-Tirwa, Jáukhat, Khairnagar, Majhle, and Thatia.¹ The crops described in the tahsíl article are the principal products of Tirwa Thatia. Its former trade in cloth, saltpetre, and chintz has somewhat declined; but it still produces a considerable quantity of manufactured sugar and indigo. Like other parganahs of the north-west, it produces also its own rough agricultural implements, its own coarse pottery, and some part of its cheap metal vessels.

According to the census of 1872 Tirwa-Thatia contained 486 inhabited sites, of which 373 had less than 200 inhabitants; 93 between 200 and 500; 12 between 500 and 1,000; and 2 (Tirwa and Thatia) between 3,000 and 5,000.

The total population numbered, as already mentioned, 83,050 souls (37,077 females), giving 401 to the square mile. Classified according to religion, there were 77,489 Hindús, of whom 34,528 were females; 5,555 Musalmáns (2,545 females); and 6 Christians. Distributing the Hindu population amongst the four great classes, the census shows 9,125 Bráhmans (4,069 females); 4,187 Rájputs (1,672 females); and 1,298 Baniyás (604 females); whilst the great mass of the population is included in "the other castes," which show a total of 62,879 souls (28,183 females). The principal Bráhman sub-division is the Kanaujiya (8,939). The Rájputs belong to the Báthor (29), Baghel (653), Gaur (514), Sengarh (470), Chauhan (137), Bais (375), Tomar (33), Bhadauria (96), Chandel (48), Gahrwár (235), Ponwár (58), Kachhwáha (252), Sombansi (5), Ujaini, Gahlot, and Bramgaur; the Baniyas to the Ajudhiátási (93), Agarwál, Saráogi, Ummar, and Baranwár sub-divisions. Those of the other castes which number more than one thousand souls each are the Chamár (9,351), Hajjúm (1,727), Káchhi (4,177), Toli (1,924), Dhúna (1,742), Kahár (1,490), Ahír (12,717), Gadariya

¹ Ganj-Tirwa, Khairnagar, and Thatia are described in separate articles. Auser is the only important village south of the Pandu; Jáukhat is said to have been founded by rája Janakh, the father of Ráma's wife, Síta; Majhle has a large lake and a brick castle.

(2,050), Kalál (1,569), Dhobi (1,179), Lohár (1,176), Kori (1,834), and Kurmi (2,970). The following have less than one thousand members each :—Káyath, Bharbhúnja, Kisán, Barhai, Darzi, Joshi, Sonár, Máli, Tamboli, Bári, Bhát, Khákrob, Kumbhár, Chak, Nat, Bahelia, Nuniya, Bairági, Mochi, Halwai, Gosáin, and Lodha. Musalmáns are distributed amongst Shaikhs (3,299), Patháns (2,069), Sayyids (115), and Mughals (72).

The occupations of the people are shown in the statistics collected at the same census. From these it appears that of the male adult population (not less than fifteen years of age) 320 belong to the professional class of officials, priests, doctors, and the like ; 2,017 to the domestic class, which includes servants, water-carriers, barbers, sweepers, washermen, &c. ; 1,089 to the commercial class, comprising bankers, carriers, and tradesmen of all sorts ; 19,334 to the agricultural class ; and 3,082 to the industrial or artisan. A sixth or indefinite class includes 3,132 persons returned as labourers and 250 as of no specified occupation. Taking the total population, irrespective of age or sex, the same returns give 1,637 as landholders, 53,432 as cultivators, and 27,981 as engaged in occupations unconnected with agriculture. The educational statistics, which are confessedly imperfect, show 694 males as able to read and write out of a total male population numbering 45,973 souls.

The whole of Tirwa-Thatia is assessed with land-revenue. In explaining his scheme for the current assessment Mr. E. C. Buck thus classifies the past and present areas :—

Area classed as		At the scientific revenue survey, 1840.	At the unskilled survey for revision of assessment, 1845.	At the unskilled sur- vey for the current assessment, 1870.
		Acres.	Acres.	Acres.
UNASSESSABLE (Barren, ponds, &c.),		43,314	...	45,941
ASSESSABLE, {	Old waste ...	14,049	15,561	16,914
	New do. ...	29,562	30,843	618
	Cultivated ...	39,413	36,557	65,553
Total assessable ...		83,024	82,961	83,115
GRAND TOTAL ...		126,338	...	129,056

It will be observed that the total last shown falls 3,025 acres, or nearly $4\frac{1}{4}$ square miles, below that of the late official statement. The "new waste" column of the 1845 survey shows how much land was thrown out of cultivation by the famine of 1837-38. Of the present cultivated area 59,371 acres, or 90.5 per cent., is returned as watered.

¹ Returns imperfect.

The general principles adopted in the current assessment have been explained once for all. It remains only to note such details as are local and special. For purposes of assessment Mr. Buck recognized five geographical divisions, viz. :—

- | | |
|--|---------------------------------------|
| (1) The southern loam tract. | (8) The northern sand tract. |
| (2) The canal-watered or central villages. | (4) Seven clay villages in the south. |
| (5) Villages of mixed soil. | |

For the various moulds of these divisions were assumed rent-rates corresponding pretty closely with those already shown for similar tracts in parganahs Saurikh and Sakatpur. Suffice it here to mention that the average assumed rate per acre was Rs. 5-1-1 in the first, Rs. 4-14-0 in the second, Rs. 3-10-6 in the third, Rs. 6-13-6 in the fourth, and Rs. 4-2-6 in the fifth division. The average assumed rate for the whole parganah was Rs. 4-12-6 per acre.

Rigorously applied to the assessable area, these rates would have given Tirwa-Thatia a gross rental of Rs. 2,84,016 and a revenue at half assets of Rs. 1,42,008. But in the process of assessment village by village it was contrary to the usual experience found possible sometimes to raise them. The revenue was actually fixed at Rs. 1,56,920, and in spite of slight reductions still stands at Rs. 1,56,500. As at first imposed it showed an increase of 9·2 per cent. on the expiring demand (Rs. 1,43,679). Its incidence per acre was Re. 1-2-11 on the total, Re. 1-13-1 on the assessable, and Rs. 2-5-10 on the cultivated area. On cultivation the expiring revenue had fallen at the rate of Rs. 2-2-10 per acre. Though not yet formally sanctioned by Government, the new demand has had provisional force since the autumn of 1872.

The cesses levied, in addition to the revenue, for village-accountants' fees, police, roads, and other district needs, here reached Rs. 23,501. They were assessed at the usual rate on the demand of 5 per cent. for accountants' fees and 10 per cent. for the other objects.

The landholders who pay the revenue are chiefly Baghel Rājputs, Gahlot Rājputs, and Brāhmans of different Kanauiya clans. The prevalence of *zamindari* tenure is due to the fact that the Baghel domains are held by one great owner, the rāja of Tirwa. From the same cause it happens that the proportion (5 per cent.) of the cultivated area tilled by landholders themselves is smaller than in any other parganah of the district. The average home-farm measures 5·40 acres.

To what extent and at what price land changed hands during the term (1840-72) of the last settlement may be thus shown :—

Mode of transfer.	Acres.	Revenue.	Price.	Price per acre.	Years' purchase of revenue.
		Rs.	Rs.	Rs.	
Mortgage ...	3,409	5,199	30,247	8 13 10	5·7
Private sale ...	6,224	10,918	41,218	6 9 10	3·8
Public auction ...	17,846	18,424	41,555	2 5 3	2·3

During the first decade of the term, the number of alienations by public auction was very great. This was in fact one of those parganahs on which the last settlement, as at first framed, pressed most severely; one of those whose condition moved Government to order a revision of that settlement. After Mr. Wynyard's sweeping reductions a marked change took place, and the land sold during the second decade of the term measured but one-twelfth of that sold in the first. In considering the price of land during the term of any given assessment two facts must, here as elsewhere, be borne in view. One is that the average is always reduced by the smaller prices paid as the settlement draws to a close. The other is that little trust can be placed in the recorded prices of private sales. Many private transfers are mere paper transactions between members of the same family or between debtor and money-lender. The consideration for which the land passes cannot always be measured in money; but a money-estimate, which is much beyond the sum actually paid, often finds its way into the returns.

The tenantry is composed mainly of Ahírs, Chamárs, Káchhis, and Rájputa whose land-holding ancestors were dispossessed by the Rájas of Tirwa. Of the total cultivation 78 per cent. is held by tenants with rights of occupancy and 17 per cent. by tenants-at-will. Where comparison between past and present statistics was possible, Mr. Buck found that during the term of the last settlement occupancy rights had greatly increased. The largest tenant holding is as usual that of the resident occupancy cultivator (4·80 acres). The rental which would be paid by tenants to landlords, were all culturable land rented, was at settlement reckoned as Rs. 2,42,992. But all land is not rented. Much is, as we have already seen, tilled by the landlords themselves. And 1,590 acres, though not tilled by the landlords themselves, are rent-free.

The Gahlot Rájputs have been already named as amongst the principal land-holders of the parganah; but of that parganah they once held more than half. The antiquity of the

clan and colony is respectable, though of course overstated in their genealogies.

Earlier Rájput colonies: The Sisodiya Gahlots are still Maháránas of Udaipur the Gahlots. or Mewár; and the Tirwa-Thatia Gahlots not unnaturally trace their origin to Chittaur, the ancient capital of that most ancient family. The second Gahlot king of Mewár was named Gobhila or Guhila, and these Farukhabad Gahlots style themselves members of the Gobhil *gotra*. At which of the many sacks of Chittaur they were driven abroad is not told. But they make their first recorded ancestor, Ratan Singh, flourish 30 generations before the time of Pirthíráj Chauhán—that is a thousand years before the end of the twelfth century. The Gahlot contemporary and ally of Pirthíráj, Govind Ráo, is actually mentioned in the great poem of Chand Bardai. According to the Gahlot traditions of other districts he married Pirthíráj's sister; according to the Gahlot traditions of this, he accompanied Pirthíráj when the latter eloped from Kanauj with Jaichand Ráthor's daughter Padmini.¹ As a reward for his aid he received from the victorious Pirthíráj 180 villages in Tirwa-Thatia and neighbouring parganahs. Of these *mauzis* Mr. Evans places 61, Mr. Buck 54, in Tirwa-Thatia itself.

But when we come to examine the pedigrees by which the Tirwa-Thatia Gahlots support their claim to descent from Govind Ráo, we find the usual inconsistencies. Govind lived nearly 700 years' or 21 generations, ago. But the pedigrees give him in no case an antiquity of more than sixteen generations, and in most cases an antiquity of less. The tree, moreover, throws out no branches until the seventh generation from its root, and this feature, though usual enough in the Rájput genealogies of the district, is most unusual in the actual history of families. Unless many names have dropped from both direct and collateral lines, it is probable that the Gahlots settled here at the time when their tree begins to branch out—that is about eight generations, or less than three centuries, ago.

At much the same conclusion arrives Mr. Buck in a passage which on account of its great and interesting genealogical ingenuity deserves quotation. "Three villages," he writes, "are populated by Gahlots professing the Muhammadan religion, and showing a common descent of 7 to 9 generations from the ancestor who is reputed to have been the original convert, in the reign of

¹ Mr. Buck makes Govind himself marry Padmini, and receive a domain in this district as dower. But this version is probably based on the misunderstanding of some such passage as that which occurs in Mr. Evans' notes:—"He accompanied Pirthíráj, the Delhi prince, when he came and fought against Jaichand of Kanauj and carried off his daughter." Mr. Evans, however, makes his meaning sufficiently clear when he adds that Govind Ráo received "as a reward for his assistance" 180 villages in this district, Cawnpore, and Etáwa. That it was Pirthíráj who carried off the Kanauj king's daughter, and that Govind Ráo was merely his ally, is proved also by Chand's narrative.

Aurangzib (1658-1707). The probability that such a conversion would occur under Aurangzib is confirmed by the genealogical table, to which fullness of details imparts an appearance of genuineness. The length of a generation among Musalmán Thákurs, who marry earlier than Hindu Thákurs, is from 20 to 30 years, and would place the convert at the beginning of the last century, *i. e.*, in Aurangzib's reign. Had more than three villages been owned by him, we should have found traces of his Muhammadan descendants elsewhere ; whereas only two small families are found in other villages, and these migrated from the three villages above mentioned. The induction is that in Aurangzib's time the share of one representative of the Gahlot clan was 3 out of 180 villages, and that there were then living about 60 representatives." For the original ancestor we should have to search some four generations earlier, and these would raise his antiquity to about three centuries from the present time. It is noticeable that, elsewhere in the Duáb; the Gahlots say they left Chittaur after its capture by Akbar (1568).¹ But, whatever their antiquity, they had been settled many generations in Tirwa-Thatia before the Baghel seized most of their villages. They still own 16, and may be found as tenants in 32 of those which they lost.

The story of the Gahrwár Rájputs is much the same as that of the Gahlots.

The Gaharwárs, Baman-
gaurs, Chamargaur's,

They trace 14 descents from an ancestor named Birlm-
deo, who coming hither in the reign of Jaichand received
about 15 villages.² Of these they own but one, although found as tenants in 10
of those others from which they were ousted by the Baghels. The Bamangaur
and Chamargaur Rájputs claim the same origin and met with the same fate. The
former have lost eleven out of twelve, the latter all four of their villages. The
former trace to an ancestor named Jagman Deo ; the latter are still tenants in
three *manzas*. By the Baghels too were expelled the
and Khátis.

Khátí Rájputs, who once held twelve or thirteen villages.

No trace of this clan remains, unless it be true that their chief village, Tirwa, was
once called Tera-khátí. *Tera*, or "thirteen," probably signified the number of
estates once in their possession. It is a common prefix in the district; and in many
cases where it does not occur, thirteen is the traditional number of estates or
villages which Jaichand bestowed on Rájput tribes. Parganah Satási (eighty-
seven) of Budaun and the Satási *rāj* in Gorakhpur are not the only standing
denials of Sir Henry Elliott's theory³ that the numbers of such village groups
are always 7, 12, or their multiples.

¹ Elliot's Glossary, art. "Gahlot."
sary, art. "Chaurási."

² Mr. Buck says 13 ; Mr. Evans 17.

³ *Glos-*

Just as Rájput legends make the Rájput villages rewards bestowed in the time of Jaichand for military services, so do Bráhmaṇ legends make the Bráhmaṇ villages rewards for religious services. The Bráhmaṇs are, as already mentioned, Kanaujiyas ; and bear amongst other titles those of Misra, Chaube, and Dúbe. Like the Rájputs, they lost largely by the impartial robberies of the Baghel Rájas. But they still hold fourteen villages.

On the publication (1596) of the *Ain-i-Akbari* the parganah was a part of Tálgrám ; and a part of Tálgrám it remained for nearly two and a half centuries afterwards. Meanwhile the ancestor of the Baghels, Harhar Deo or Harhar Dás, had emigrated from parganah Kanauj. He first settled at Tusabári, near Tirwa ; and hamlets named Harharpur and Harbanspur still exist to preserve the memory of himself and his son Harbans. The name of Harbans does not occur in all the pedigrees ; but, as shown in that at page 106, Dharm Dás is sometimes made to succeed Harhar without any intervening generation. It was Dharm Dás who moved into Tera Kháti and founded Dharpur. The immigration of the Baghels may be fixed at the end of the seventeenth century ; but it was not till the latter half of the eighteenth that they emerged from their original obscurity. During the brief occupation of the Marhattas (*circ.* 1770-75) one Nandráṁ Aginhotri, a Kanaujiya Bráhmaṇ, was governor (*chakladár*) of Kanauj. He ejected many of the old Rájput landlords ; and in these ejections the Baghel chief of the day, probably Partáp Singh, was his agent. When the Marhattas were expelled, and Nandráṁ was hard pressed for refuge, he secured it by a deed conferring 35 villages on the Baghel ; and this was the foundation of the family's future greatness.

The parganah now fell into the hands of the Oudh Nawábs ; and by ingratiating himself with the Oudh governor, Alnás Ali, Partáp extended his influence and acquired the title of Ráo. Two of his sons were created rajas—Sumer of Tirwa and Láik of Thatia. The former succeeded to the Tirwa domain (*taalluka*) of 87 villages ; the latter to Thatia and six other mauzas. But before his death, Láik had raised his possessions to the grand sum of 71 villages in this parganah and Kanauj. There is extant a copy of an agreement by which he engaged to pay the Oudh authorities a revenue of Rs. 44,322 on this his domain.

The position of the two rajas under the Government of Oudh was clearly not, writes Mr. Buck, that which the Rája of Tirwa now holds as proprietor. There is no reason to doubt

that the Gahlots and other old landholders continued to exercise their ordinary proprietary rights and to collect the rents. This conclusion is confirmed by the fact that to this day many of them pay historical rental rates. The Rájás seem to have occupied an intermediate position, in virtue of which they extracted as much revenue as they could from the proprietors; and part of this revenue must afterwards, of course, have found its way into the Oudh exchequer. When it is said that the Baghels ousted the old proprietors, it is not implied that they expelled and at once took the place of those proprietors. But many of these old landholders were compelled in time to abandon their rights either through the exactions of the Baghels, or because, in the earlier days of British power, they could not make their claims understood.

In 1801 Tálgrám was ceded to the Company. The Tirwa domain became a separate parganah of the Mainpuri-Etáwa, and the Thatia domain of the Cawnpore district. In 1805, Chattarsál, second rája of Thatia, was ill-advised enough to try conclusions with his new masters. His castle was stormed, he himself fled across the Jumna, and the domain so carefully amassed by his father was forfeited. Forty-five out of his 54 villages in this parganah were settled with the old proprietors. Two more, including Thatia, were after his death restored by a generous government to Shiúráj Singh, the adopted son of his widow. In 1857, Pokhar, the grand-son of Shiúráj, rebelled, and whatever lands this branch of the Baghel family had recovered were again confiscated. The other or Tirwa branch still flourishes.

From Mainpuri-Etáwa parganah or taalluka Tirwa* seems to have been transferred to Cawnpore; for in 1825 its transfer from Cawnpore to the lately formed Bela sub-collectorate is recommended.¹ It certainly became a part of Bela. But in 1837, when Etáwa was severed from Mainpuri, and the bulk of Bela annexed to the former district, Tirwa was transferred to Farukhabad. In the same year Thatia was given over by Cawnpore; and within the next ten years the two parganahs were united under the title of Tirwa-Thatia.

On the revision of assessment in 1845, Mr. Wynyard recognized several old landholders of the Tirwa domain as proprietors, to the exclusion of the Rájá. But the latter was enabled by the assistance of the civil courts to override his decision. The land-revenue demands imposed on Tirwa-Thatia at the various British assessments have been:—at the first, Rs. 1,50,612; at the second, Rs. 1,45,385; at the third, Rs. 1,62,312; at the fourth, Rs. 2,12,357; at the fifth, Rs. 1,73,614; and at the revision of the fifth, Rs. 1,45,114. The demand of

¹ Central Board of Revenue, Patna, to Sub-Collector of Bela, dated 10th June, 1825; Western Board, Farukhabad, to Central Board, Patna, 27th id.

the next or current assessment has been above examined. The heavy exactions of the Baghels led to the unrequiring imposition, at the earlier settlements, of revenues equally heavy. Many of the old landholders were ruined. And of the 45 villages restored to old proprietors on the disruption of the Thatia taalluka, but 10 remained to them at the opening of the last settlement.

YÁKÚTGANJ, a large and prosperous village of parganah Bhojpur, stands at the point where a north-westerly metalled and a south-westerly unmetalled branch of the Gursaháiganj road cross one another. The metalled branch passes on to the Madár gate of Farukhabad. Yákútganj is $3\frac{1}{2}$ miles south-south-west of Fatehgarh, and had in 1872 a population of 2,626 souls.

Nearness to the great towns of Farukhabad and Fatehgarh enriches the

surrounding fields with a plentiful dressing of manure ;
Site and appearance. and most of the land about Yákútganj is cropped twice

yearly. The village possesses a good market-place, formed by enclosing its main-street with a gate-way at either end. It has also a fourth-class police-station and an elementary school. The Chaukidári Act (XX.) of 1856 is in force ; and during 1878-79, the house-tax thereby imposed, with a balance of Rs. 27 from the previous year, gave a total income of Rs. 206. The expenditure, which was chiefly on public works (Rs. 20), police, and conservancy amounted to Rs. 172. Of the 519 houses in the village, 175 were assessed with the tax ; the incidence being Re. 1-0-5 per house assessed and Re. 0-1-3 per head of population. On both dwellings and inhabitants the rate fell lower than in any other town of the district.

Yákútganj, originally called Sarái Núri, seems to have at first consisted of a

hostel (*sarái*) and mosque built by a monk named
History. Miyán Núri Sháh. The old mosque is still standing ;

and the chronogram which ends the inscription on its walls shows that it was erected in 1676 (1086H) :—

*"Masjid-i-álá, bind-i-ráhat-fizá,
Az lálafat-i-Núr Bakhsh-i-Faiz-zá.
Sál-i-tárikh-ash khirad guft andar-ín,
Farz alá shud andarán bahr-i-Khudá."*

"This high mosque, this peace-increasing foundation,
Was from the kindness of Núr Bakhsh, the son of Faiz.
Wisdom spoke its date in this.

The Divine command was accomplished in that ocean of godliness."

Some say that Miyán Núr was a eunuch, and by a eunuch Sarái Núri was certainly refounded. Presented as a gift to Muhammad, first nawáb of Farukhabad (1713-43), the slave Yákút or Ruby rapidly rose in that prince's

favour. He was appointed *názir* and ennobled under the title of Khán Bahádur. But of his servile origin Yákút was never ashamed. The slave officers of the nawáb, afterwards called *chelas*, were then known as *Tift-i-sarkár*¹ or children of the state; and the motto which Yákút caused to be engraved on his seal was this :—

“ *Yákút-i-surkhrú ba-tufail-i-Muhammad ast.*”

“ Red faced kuby is as the little child of Muhammad.”

Muhammad's officers were forbidden to erect any structure of material more lasting than mud or sun-dried bricks. They might indeed build as a reception-hall one kiln-brick chamber; but any further dabbling in bricks and mortar was the prerogative of the Nawáb alone. In Yákút's case, however, the prohibition was removed. The nawáb remarked that he could never have children, and that it did not much matter what buildings he left to revert to the State on his death. Yákút thereon built seven markets (*ganj*), including Yákútganj.² It was founded in 1739 (1152H.) on the lands of Jakha, Jiáoti, Mukarrabpur, Mustafabad or Ganwágáon, and Nagla Khem. A new hostel was constructed, and the place received the present name.

¹ The expression should rather have been *Atfál-i-sarkár*; for *tift*, a child, is singular.

² The remaining foundations were (1) Khudáganj in this district, (2) Kásganj or Yákútganj; (3) Alíganj and (4) Duryágoganj in Eta; (5) Kauriyaganj, probably the place so named in Aligarh; and (6) Nabiganj in Mainupuri.

[END OF THE FARUKHABAD NOTICE.]

